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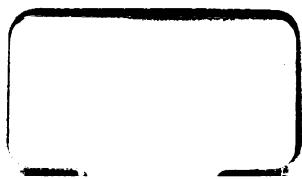
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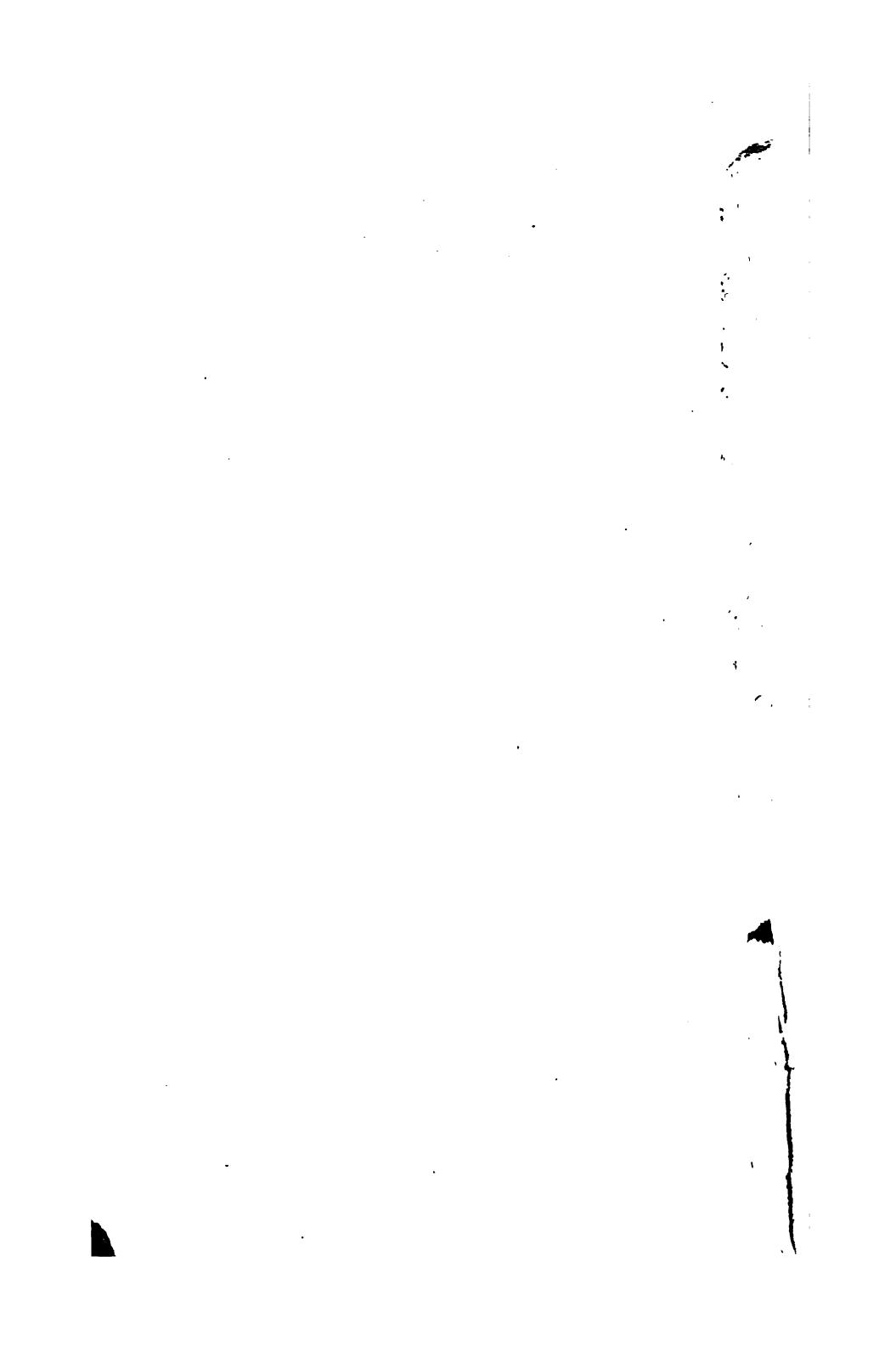


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THE
GREEK READER,

BY
FREDERIC JACOBS.

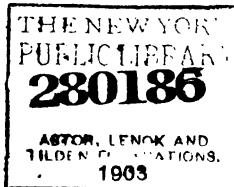
WITH
AN ENLARGED AND COMPLETE LEXICON.

FROM THE TWELFTH GERMAN EDITION.

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C A M B R I D G E :
F O L S O M , W E L L S , A N D T H U R S T O N ,
P R I N T E R S T O T H E U N I V E R S I T Y .

PREFACE TO THIS EDITION.

THE well-established character of Jacobs's Greek Reader, and the general use of the American selections from it in all our schools, render it unnecessary to say any thing farther, than to apprise the reader of what has been done in the present edition.

It is proper to state, in the first place, that this edition contains the whole of the former text, with considerable additional matter, consisting of prose and poetry; the first including several specimens of Epistolary composition, of which none were given in the former American editions, though some were contained in Jacobs's original work.

To the poetical part, which before only contained a few short extracts from the Iliad, and was disproportionate to the prose, have been added some of the most beautiful and entirely unexceptionable odes of Anacreon, and extracts from Bion and Moschus.

The Notes which were published in the first American edition, consisted of only a selection from those of Jacobs; but it being found, upon examining his edition, that a considerable number of valuable ones had been omitted for want of room, it has been deemed advisable to supply that deficiency from his work; so that the pupil will now have all the valuable notes of that learned editor. Numerous other notes, both selected and original, have been added, for the purpose of elucidating some points, and the better adapting it to the course of study in our schools. All the notes have been placed at the end of the work, as is done in the Collectanea Majora, the Collectanea Minora, and

other approved elementary books, and references made to Fisk's as well as to Buttmann's Grammar.

The public having given the preference to those editions which have been accompanied with a Lexicon, an attempt has been made in the present to unite the advantages of a general and of a partial Lexicon.

For this purpose the text and Lexicon have been carefully compared, to ascertain what omissions, either of words or appropriate meanings, existed in the latter, to supply such deficiencies, and to insert the words which occur in the additional extracts above mentioned. The number of these additions to the Lexicon amounts to more than a thousand.

The original meanings have been inserted, and so many of the derived as are necessary to show the steps by which the words acquired the signification attached to them in the text. To afford, still further, as complete an idea of the meaning as possible, the derivation and composition of words, (for which the authority of Passow has, in most cases, been followed,) have been given, except in case of proper names, where it was thought unnecessary. In this not merely the root has been indicated, but also the word from which the one occurring is immediately formed. These radical words have been inserted in parentheses; if the radical itself be a derivative, not occurring in the Lexicon, its own root is inserted within the parenthesis, enclosed in brackets. In case of verbs compounded with a preposition, the separation of the preposition and verb by a hyphen has been thought sufficient to mark the composition; and wherever a radical word has been given under such a verb it belongs to the simple verb. The meaning has usually been attached to the radical word in case it does not occur in the Lexicon.

Particular attention has been paid to the proper names, both to insert a succinct account of the person or place, care being taken, when there are several individuals of the

P R E F A C E . .

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same name, to designate the one referred to in the text; and to give the Greek terminations and declensions, inasmuch as the proper names are not inserted in any of the general Lexicons in common use.

The quantity of the doubtful vowels before a single consonant has been marked in those words in which one does or can by some change in the word, stand in the penult. A doubtful vowel before another vowel in like circumstances has been marked only when it is long. In doing this, the accent has, when necessary, been omitted.

In comparing the text and Lexicon, all errors existing in the plates, which had escaped previous notice, were carefully marked, and the corrections made; in addition to this, both have been compared with the last German edition, one part of which has reached the twelfth, and several errors corrected which had run through all the American editions.

The publishers submit the present edition to the public with great confidence, feeling assured that it will answer all reasonable expectations, as no expense or labor has been spared in bringing it forward.

Boston, September 20th, 1837.



EXTRACT FROM THE PREFACE TO THE FIRST EDITION.

THE work, from which the following has been prepared, has superseded all others of the kind in Germany, and has been published in several editions in that country, under the title of "Elementarbuch der Griechischen Sprache für Anfänger und Geübtere," in four volumes. The first of these four volumes embraces the selections which are contained in the present work up to the 177th page. The second volume contains extracts from Plutarch's Lives, of which a greater part are also transferred to the present volume. The remainder of the second volume of the *Elementarbuch* is filled with extracts from Xenophon, Herodotus, and Thucydides, which are omitted here, both that the work might not be swelled beyond its proper size, and because several of the extracts from those authors appear scarcely adapted to the degree of proficiency expected at our schools. From the third volume of the *Elementarbuch*, which bears in the original the name of *Socrates*, and contains extracts from Plato and other Greek philosophers, nothing has been taken for the same reasons. From the fourth volume, which is devoted to poetical extracts, and contains specimens of the gnomic, epic, pastoral, and lyric poetry of the Greeks, some of the selections from Homer have been adopted into this work.

It was one of the objects of the Editor to prepare a work for our schools, better adapted to them, than those now in use. It has been objected with justice to the *Collectanea Graeca Minor*, that it contains too little; and that while, even in its easiest parts, it is not adapted to the purposes of a *first* book,

it makes a transition too rapid from the fables of *Aesop* to the obscure text of *Tyrtæus*. The *Greek Reader*, in the collection of Sentences in the first part, arranged according to the rules of Grammar, is designed to enable the learner to begin immediately to exercise himself, in putting to practice the principles and rules which he has learned in the grammar. To direct his attention, the word in which the rule is exemplified in each sentence, is distinguished in the printing. — These sentences, forming the First Course, are succeeded by a few Fables and a choice of the best Anecdotes and Apophthegms contained in the Greek writers; which will not present undue difficulties to the learner well acquainted with the grammatical exercises that precede them. — The extracts in the department of Natural History are from easy authors, and designed, in continuing the progress of the learner in the language, to afford him also matter of amusement and instruction. It must be left to the instructor to point out in what cases the limited knowledge or credulity of the ancient writers betrayed them into errors, that form a strong contrast with their general correctness. — The Mythology of the Greeks is so interwoven with their literature, their social character, and their history, that an early and intimate acquaintance with it is necessary, in order to acquire a thorough knowledge of that people. With this view the sections connected with mythology were compiled. The exquisite ridicule with which Lucian exposes the absurdities of the popular belief, makes his Dialogues a proper sequel to the mythological extracts which precede them. — The Geographical sections, notwithstanding the imperfections of the ancient geography, are still replete with instruction. If viewed with the aid of a map, they will leave a store of valuable knowledge in the learner's mind, independent of the progress he will have been making in the language. — The extracts from Plutarch, with which the prose of the volume

concludes, form a brief introduction to Grecian history, and will make the learner acquainted with some of its most distinguished names and events.—Poetical specimens are given from Homer, whose poems, at once the source and the most illustrious monument of the poetical language of Greece, cannot be too early or long studied.—The table of References, which follows, will furnish the means of consulting the passages quoted, as they stand in their context, in the original authors.

A chief object of the editor, in preparing this work, has been to furnish an elementary book to our schools, in which the Greek may be learned through the medium of English. No learner at school or elsewhere can be as well acquainted with the Latin as with his mother tongue. The practice of learning Greek through the medium of Latin, has descended to us from a time when the Latin was a common language among scholars, when lectures at the universities were exclusively given in that tongue, and commentaries on authors and lexicons were published in no other. For schools, however, there is no one circumstance to recommend the continuance of this practice, not even that of becoming more familiar with the Latin. The Latin of grammars, commentaries, and lexicons, is not that which the learner ought to acquire; and while the Latin language should be studied in the pure sources of the ancient writers, the learner of Greek ought not to be embarrassed by having his attention diverted to any thing else; nor ought his perceptions to be rendered difficult or indistinct by the foreign medium through which they are made, and with which he must of course be less familiar than with his native language. In Germany and France, editions of Latin and Greek authors for the use of schools are furnished with notes in the vernacular tongue; and the best lexicons of the Greek, in those countries, are also respectively in French and German. In this country, the opinion of scholars

appears to be decided in the same result, and the Greek and English lexicon on the basis of Schrevelius, already in press, is expected with anxiety by the friends of Greek studies and of an improved system of conducting them in this country.* The quantity of matter contained in this work will be perceived to be considerably greater than that contained in the *Collectanea Græca Minora*. The editor has been led to give it this extent from the opinion that, in the improving condition of our colleges and schools, more Greek might be advantageously studied in the latter. It was also his wish to meet the desires of several respected instructors, who wished for a substitute for a portion at least of the Greek Testament. The language of the Greek Testament differs so much from that of the heathen writers, that it does not form the best introduction to their study. The familiarity of most learners with the English of the Bible renders the *thorough* study of the original impossible. It may be also doubted whether the trivial use of the sacred volume as a school book, and the practice of repeating the most sublime and affecting parts of the records of our religion, as an exercise in grammar and language, be favorable to the feelings with which those records ought to be taken in hand. The inexperienced learner must often fall into mistranslations, which, to say the least, are painful to the ear.

Cambridge, Nov. 1823.

* This Lexicon has been since published in this country, and reprinted in Great Britain.

FIRST COURSE.

GRAMMATICAL EXERCISES.



GRAMMATICAL EXERCISES.

I.

FIRST DECLENSION.

1. *Η μέθη μικρὰ μαίνεται ἐστίν.* — *Πολλάκις βραχεῖα ἡ δονὴ μακρὰν τίκτει λύπην.* — *Φίλει τὴν πατεῖταν, σωφροσύνην, φρόνησιν, ἀλήθειαν, οἰκονομίαν, τέχνην, εὐσεβειαν.* — *Βίων ἔλεγε τὴν φύλαργυρίαν εἶναι μητρόπολιν πάσσης κακίας.* — *Οὐ πέντε λύπην ἐργάζεται, ἀλλ' ἐπιθυμία.* — *Ως συμπόσιον χωρὶς δύμιλίας, οὐτως πλοῦτος χωρὶς ἀρετῆς οὐδὲν ἡ δονὴς ἔχει.*

2. *Ἄει κτήσεις τῆς ἀρετῆς μόναι βέβαιατείστε.* — *Η παιδεία εἶ μέρη ταῖς εὐτύχιαις κόσμος 10 ἐστίν, ἐν δὲ ταῖς ἀτυχίαις καταφυγή.* — *Πασῶν τῶν ἀρετῶν ἡγεμών ἐστιν ἡ εὐσέβεια.* — *Προσήκει τῷς ἀθλητρῖς τὸ σῶμα ἀεὶ γυμνάζειν.* — *Κλειδότατον γένεται πάτητας Διός ἄγκλιμα, Φειδίου ἔργον.* — *Μετὰ τὸν Λίνειον θάνατον, Λασκάνιος τὴν βασιλείαν παρέλαβεν.* — *Ο Λίνος παῖς ἦν Ερμοῦ καὶ μούσης 15 Οὐρανίας.* — *Η Ἰωνικὴ φιλοσοφία ἡρέστη ἀπὸ Θαλοῦ, ἡ Ἰταλικὴ ἀπὸ Πυθαγόρου.*

3. *Νουμᾶς Πλοτεως* καὶ *Τέρμονος* ἵερὸν ἰδρύσατο.
—*Η νέα Καρχηδὼν* κτίσμα ἐστὶν *Ἀσδρόύν* *βασι*, τοῦ
διξαμένου *Βάρκαν*, τὸν *Ἀγριλέα* πιτέρα. — *Τὸ*
τάλαντον τὸ *Βαβυλώνιον* δύο καὶ ἑβδομήκοντα μνᾶς
διατάξεις δύναται. — *Ἐπὶ κορυφῇ τῆς ἄκρας*
Σουνίου ταύτης ἐστιν *Ἀθηνᾶς Σουνιάδος*.

II.

SECOND DECLENSION.

1. *Ο θυμός ἀλόγιστος*. — *Ο πλοῦτος θυμ-*
τὸς, ἡ δόξα ἀθάνατος. — *Ο λόγος τῆς ψυχῆς*
εἰδωλόν ἐστιν. — *Δεῖλὸν διπλόντος* καὶ φιλόψυχον
κακόν. — *Ο Πήγασος ἵππος* ἡν πεινός. —
— *Η Αἰγυπτος δῶρόν* ἐστι τοῦ *Νείλου*. — *Μή*
κατόκυνε μακρὰν δὸν πορεύεσθαι πρὸς τοὺς διδασκεῖν
τὴν χρῆσιμον ἐπαγγελλοθένθις. — *Οἱ Ἡβακλέους ἔκγονοι*
κατηλθον εἰς τὴν *Πελοπόννησον*.

15. 2. *Οἱ Αἰγύπτιοι τὸν ἥλιον καὶ τὴν σελήνην*
θεοὺς εἶναι λέγουσιν. — *Ο Ἀρῆς μίσει τοὺς κα-*
κούς. — *Οἱ Πυγμαῖοι τοῖς γεράνοις πολε-*
μοῦσιν.

20. 3. *Λύκω καὶ ἵππῳ συννόμῳ* ἐστόν· λέαινα δὲ
καὶ λεών οὐ τὴν αὐτὴν λασίν. — *Η δογὴ καὶ ἡ ἀσυνεσία,*
δύω μεγίστω κάκω, πολλοὺς φτιάλεθαν. — *Ο Ζεῦς*
ἐποίησεν *Ιπποκένταρθόν*, ἀνατρέφουσαν παιδιῶν *Ιπ-*
ποκενταύρων διδύμων, κομιδῇ γηπέω.

25. 4. *Οἱ τὰ ἄκρα τοῦ Ἀθω ἐροικοῦντες μακροβιώ-*
τατοι εἶναι λέγονται. — *Πολλάκις ἀνθρώπων ὁργή*

νόον ἀξεκάλυψε κρυπτόμενον. — Κάτοπτρον αἰδοντος χαλ-
κός ἐστ', οἶνος δὲ νοῦ. — Αυδός οἶνος ἔδυε
νόον.

5. *Ἐν Ἐρυκτικῇ τῆς Σικελίας, Ἀφροδίτης γεώς ἐστιν
ἄγιος, ἐν δὲ πολὺ πλῆθος περιστρεφεῖται τρέφεται — 5
Πτολεμαῖος δὲ Φιλοπάτωρ κατεσκεύασεν Ὁμήρῳ
γεώγη. — Αἴρονται οἱ λαγών πόλεις ἀλωπέκων, τοτὲ μὲν
δρόμῳ, τοτὲ δὲ τάχη. — Ἐν τῇ Σάμῳ, τῇ Ἡρα πλε-
στους ταώς ἔτεφον, καὶ ἐπὶ τοῦ νομοματος τῶν
Σαμιῶν ταώς ἦν.*

10

III.

THIRD DECLENSION.

1. *Η τυραννὸν ἀδικίας μήτηρ ἐστίν. — Ο δειλὸς
τῆς πατρὸς δοσις προδότης ἐστίν. — Ἀδωγις ἔτι παῖς
ῶν, Ἀρτέμιδος χόλοις ἐν Θήραις ὑπὸ συὸς ἐπλήγη.
Πρόκνη ἐγένετο ἡ θάλαττα, Φιλομήλα χελιδῶν, Τηρενής
ἐγένετο ἔποψ. — Ο ἐλέφας τὸν δράκοντα δόψω- 15
δεῖ. — Γλαύκος, ἔτι νήπιος ὑπάρχων, μῦν διώκων, εἰς
μέλιτος πίθον πεσὼν ἀπέθανεν.*

2. *Διεσπάσαντο τὸν Πενθέα αἵ Μαινάδες, καὶ
αἱ Θρῆται τὸν Ὁρφέα, καὶ τὸν Ἀκταίωνα αἱ
κύνες. — Οἱ ἀγαθοὶ ἄνδρες θεῶν εἰκόνες εἰσήσθησαν τὸν 20
— Τὴν Ἰταλίαν ὄχησαν πρῶτοι Αὔσονες αὐτόχθο-
νες. — Ἀπαντεῖς οἱ λέοντες εἰσιν ἄλκιμοι.*

3. *Σταγόνες ὑδατος πέτρας κοιλαιούσιν. — Ο
ὅρτυνε ἡδύφωνος καὶ μαχητικός. — Οἱ Φοίγικες τῷ
Ηφακλεῖ δρυγας ἔθυον. — Οἱ πέρδικες ἐν τῇ 25*

Ἄττικῇ εῦφωνοι, οἱ δὲ ἐν Βοιωτίᾳ ἴσχυρόφωνοι ἡσαν. — Ἡ παροιμία λέγει, παλίμπαιδας τοὺς γέροντας γλγνεσθαι. — Παλαιὸς μῦθος λέγει, τοὺς Μυρμιδόνας εἰκαστούς γεγονέται.

5 4. Οἱ Νομάδες τῶν Λιβύων οὐ ταῖς ἡμέραις, ἀλλὰ ταῖς ρυξὶν ἀριθμοῦσιν. — Περίπλανος ἐρωτηθεῖς, τι μέγιστον ἐν ἔλαχίστῳ, εἶπε, Φρέσνες ἀγαθαὶ ἐν σώματι ἀνθρώπου. — Γυνόμη κρείσσων ἐστὶν ἡ φύμη χειρῶν. — Ενώδια καὶ μῆδον γυψὸν αἰτία θανάτου.
10 — Γυναιξὶ κόδιμον ἡ σιγὴ φέρει. — Χαλεπόν ἐστι λέγειν πρός γαστέρα, ὅτα οὐκ ἔχουσαν.

5. Ἡρακλεῖος τὸ πόδες χωλὸς ἦν. — Ἡ Μήδεια γράφεται τὸ παῖδες δειγὸν ὑποβλέπουσα. ἔχει δὲ ἔιφος ἐν χερσὶ, τὸ δὲ ἀθλὲλω καθῆσθον γε λῶντες, μηδὲν 15 τῶν μελλόντων εἰδότες, καὶ ταῦτα ὅργυτε τὸ ἔιφος ἐν ταῖν χεροῖν τῆς μητρός.

IV.

CONTRACTED DECLENSION.

1. Ἡ φρόνησις μέγιστόν ἐστιν ἀγαθόν. — Ἡ φύσις ἄνευ μαθήσεως τυφλὸν, ηδὲ μάθησις ἄνευ φύσεως ἐλλιπέσ. — Πόλεως ψυχὴ οἱ νόμοι. — 20 Οὐκ ἐστιν οὐδὲν κρείσσον ἡ νόμοι πόλεις. — Ἀριστίππος ἔφη πρός τὸν ἀδελφόν· Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἡρξώ, τῆς δὲ διαλύσεως ἔγω.

2. Ἡ ὑδραυλὶς Κτησιδίου ἐστὶν εῦρημα Ἀλεξανδρέως, κονράδιως τὴν τέχνην. — Ομονοούντων ἀδελφῶν συμβέλωσις παντὸς τελέους ἴσχυροτέρα. —

Ἡθονές βάσανός ἐστιν ἀνθρώποις χρόνος. — Παλλαν,
τὸν Ποσειδῶντος καὶ Τυροῦς νόν, ἵππος ἔθρεψεν. —
Ἀπόλλων, ὁ Διός καὶ Λητοῦς παῖς, ὅτε τὸν Πύθωνα
κατετόξευσεν, ἤλθεν εἰς Αἰεφροὺς καὶ παρέλαβε τὸ μαρ-
τεῖον τῆς Γῆς. — Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔση, ἐάν 5
πρῶτον ὅρκης σαντὸν αἰδεῖσθαι.

3. Οἱ ὄφεις τὸν ἵν τοῖς ὁδοῦσιν ἔχουσιν.
— Οἱ Παρηνασσός μέγα καὶ σύσκιον ὄφος ἐστιν. — Εὐ-
Βοιωτίᾳ δύο εἰσὶν ἔτισημα ὄφη, τὸ μὲν Ἐλεκών καλού-
μενον, ἔτερον δὲ Κιθαιρών. — Οἱ Νεῦλος ἔχει παντοῖα 10
γένη ἐχθρών. — Κέρδη πονηρὰ ζημίαν ἀεὶ φέρει. —
Διμός μέγιστον ἄλγος ἀνθρώποις ἔφυ. — Ζέφρος τιτρά-
σκει σῶμα, τὸν δὲ νοῦν λόγος. — Δημήτριος ὁ Πολιορκή-
της βίᾳ ἥρει τὰς πόλεις, κατασειλὼν τὰ τείχη, Τιμόθεος
δὲ πειθῶν. — Ἐγένετο κατὰ τοὺς Τιθερίους χρόνους ἀπὸ 15
τις Ἀττίκιος, ἀφ' οὗ πλακούντων γένη πολλὰ
Ἀπίκια ὀνομάζεται. — Τίμα τοὺς γόνεις. — Λιακὸς
τὰς κλεῖς τοῦ ἁδού φυλάττει. — Οἱ πολύποδες ἔλλο-
χῶσι τοὺς ἵχθυς. — Ἀνάχαρσις τὴν ἄμπελον εἶπε τρεῖς
φέρειν βότρυς τὸν πρῶτον, ἡδονῆς τὸν δεύτερον, με- 20
θῆς τὸν τρίτον, ἀηδίας.

V.

EXAMPLES IN ALL THE DECLENSIONS.

1. Πόνος εὐχλείας πατήρ. — Εὐχλείαν ἔλα-
βον οὐκ ἄνευ πολλῶν πόνων. — Ψυχῆς νοσούσης ἐστὶ¹
φάρμακον λόγος. — Χαλεπὸν τὸ γῆράς ἐσι-
ἀνθρώποις βάρος. — Μητεροῦ καὶ Τηθύος 25
παῖς ἦν Ἰναχός, ἀφ' οὗ ποταμὸς ἐν Ἀργείῳ
Ἰναχός καλεῖται. — Οὕτε τὸ γένος ἀφέωστον ὀφελεῖ

1 *

ἢ χρυσῆ κληρη, οὔτε τὸν ἀνόητον ἢ ἐπεισημος
εὐτυχία.

2. Οἱ τέττιγες σιτοῦνται τῆς δρόσου. — Λόξα
καὶ πλοῦτος ἄνευ συνέσιος οὐκ ἀσφαλέα κτήμα-
τα. — Ἀγαθοκλέους ἐκλεισπότος, πάντα ἐν Σι-
κελίᾳ μεστὰ ἦν στάσεως καὶ ἀναρχίας.

Ἐκ νεφέλης φέρεται χιόνος μένος ἥδε καλά-
ζης,

Βροντὴ δὲ ἐκ λαμπρᾶς ἀστεροπῆς φέρεται,
10 Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται.

— Η τῶν βροτῶν φύσις καὶ νόσων ἡττων, καὶ
γέρως, καὶ ἡ μοῖρα ἀπαραιτητος.

3. Ἀργος δὲ πανόπτης ὁ φθαλμὸν εἶχε ἐν παντὶ¹
τῷ σώματι. — Κλεάνθης ἔφη, τοὺς ἀπαιδεύτους
15 μόνη τῇ μοιρῇ τῶν θηρίων διαφέρειν. — Ἀνά-
χαρσις ὀγειδιζόμενος, ὅτι Σκύθης ἐστὶν, εἶπε, Τῷ γένει,
ἄλλ' οὐ τῷ τρόπῳ. — Ἐξην καὶ τῷ Ἀχιλλεῖ ζῆν καὶ
βασιλεύειν τῶν Μυρμύδόνων, καὶ τῷ Νέστορι ἐν
Πύλῳ ἐν εἰρήνῃ ἀρχεῖν, καὶ τῷ Ὁδυσσεῖ οἴκοι
20 μένειν, ἡ παρὰ Καλυψοῖ ἐν ἄντρῳ καταρρέοντῳ
καὶ κατασκιψεῖν, ἀγνέω δὲ τοι καὶ ἀθανάτῳ. ἀλλ'
οὐχ εἰλεό ἀθάνατος εἶναι, ἀργός ὁν, καὶ μηδὲν χρώμενος
τῇ ἀρετῇ. — Αεὶ τὸν γένεον κοσμιότητει κρῆ-
σθαι ἐν πορείᾳ καὶ σχήματι καὶ περιβολῇ. —
25 Ἡρακλῆς τῇ κολῇ τῆς Λερναῖας ὑδραστοὺς
διέστροντες ἔβαψεν. — Ἀκρίσιος τὴν ἑαυτοῦ θυγατέρα
Δανάην μετὰ τοῦ παιδὸς Περσέως ἐν λάρνακι
εἰς θάλασσαν ἔβαψεν· ἡ δὲ λάρνακι προστρέψθη
Σερίφῳ τῇ γένει.

4. Ποθεῖ ἄνθρωπος γύντα μεθ' ἥλιον, καὶ λιμὸν μετὰ κόφον, καὶ διψαν μετὰ μέθην· καὶ ἀφέλης αὐτοῦ τὴν μεταβολὴν, λύπην τὴν ἥδονὴν ποιεῖς. — Ἡρακλῆς ἐλαβε παρὰ Ἐρμοῦ μὲν ἔιφος, παρὰ Ἀπόλλωνος δὲ τόξα, παρὰ Ἡραίστου δὲ θώρακα διχρυσοῦν, παρὰ δὲ Ἀθηνᾶς πίπλον. — Ω Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπόλλων, δότε μοι ἀρετὴν ψυχῆς, καὶ ἡσυχίαν βίου, καὶ ζωὴν ἄμεμπτον, καὶ εὐελπιώτατον.

5. Ξέρξου ἐν Ἑλλάδι πολεμοῦντος, ἡ αὐτοῦ μήτηρ 10 θλόκει ἐν ὄντεροις ἰδεῖν δύο γυναῖκες, μεγέθει πολὺ δικράνεπεστάτα, κάλλει ἀμώμω, καὶ καστιγνήτα τοῦ αὐτοῦ γένους, Ἀσίαν καὶ Ἑλλάδα. — Φίλιππος γενούμενος κριτής δυεῖν πονηροῖν, ἐκέλευσε τὸν μὲν φεύγειν ἐκ Μακεδονίας, τὸν δὲ ἔτερον διώκειν. 15

6. Κολάζονται ἐν ἁδού πάντες οἱ κακοὶ, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί. — Λί Φόρκου θυγατέρες γέραιαι ἡσαν ἐκ γενετῆς, ἔνα τε ὀφθαλμὸν καὶ ἔνα ὄδόντα είχον, τρεῖς οὖσαι, καὶ ταῦτα παρὰ μέρος ἀλλήλαις ὠπασαν. 20 — Κλεάνθης εἰς ὅστρα κακαὶ βοῶν ὀμοπλάτας ἔγραφεν ἄπειρη ἥκουσε παρὰ τοῦ Ζήρωνος ἀπορίᾳ κεφαλῇ τε καὶ ὄψει, ὥστε ὀντόσασθαι χάρατα.

7. Θεὸς ἐκάστῳ ὁ πλόν τι ἔκειμε, λέσουσιν ἀλκήν καὶ ταχυτῆτα, ταύροις κέρατοι, μελλο- 25 σαις κίντρα, ἀνδρὶ λόγον καὶ σοφίαν. — Χελώνη ὁ Κένταυρος τὸν Ἀχιλλέα, παῖδα ἔπιαντα, ἔτρεψε σπλάγχνοις λεόντων καὶ σύνων ἀγριῶν, καὶ ἀρκτῶν μυελοῖς, καὶ καρτερὸν ἔθηκε καὶ ποδώκη. — Ζήρων ἔφη, δεῖν τὰς πόλεις κοσμεῖν οὐκ 30 ἀγαθήμασιν, ἀλλὰ ταῖς τῶν οἰκούντων ἀρε-

ταῖς. — *Η Λερναῖα* ὕδρα ἔχει ὑπερβιόγεθες σῶμα,
καὶ φαλάς δὲ ἐνέσι, τὰς μὲν ὄκτω θυητὰς, τὴν δὲ μέσην
ἀθάνατον.

VI.

ADJECTIVE.

1. *Ἐγγὺς Ἰταλίας* κεῖται ἡ Σικελία, *τῆσος εὐδαί-*
5 *μων* καὶ πολυάνθρωπος. — *Βραχὺς* ὁ βίος,
ἡ δὲ τέχνη μακρά. — *Βραχεῖα* τέρψις ἡδονῆς κα-
κῆς. *Κέρδος* αἱ σχεδόν, βαρὺ κειμήλιον. — *Τὸ μέλλον*
ἀσαφές. — *Κακῆς ἀπάρχης* γίγνεται τέλος κα-
κόν. — *Τὸν πλούτον* ἀμαθῆ διογένης πρόδιτον εἶπε
10 *χρυσόμαλλον*.

2. *Τυραννὸς* χρῆμα μὲν σφαλερόν, πολλοὶ δὲ
αὐτῆς ἐφασται εἰσιν. — *Τυφλὸν* ὁ πλούτος. — *Πιστὸν*
ἡ γῆ, ἃ πιστον ἡ θάλασσα. — *Καλὸν* ἡ συχία. —
Καλὸν ἡ ἀλήθεια καὶ μόνιμον.

25 26 *Τὰ μέγατα δῶρα τῆς τύχης* ἔχει φόδον,
Καὶ τὸ πάντα λαμπρὸν οὐκ ἀκινδυνον κυρεῖ,
Οὐδὲ ἀσφαλὲς πᾶν ὑψος ἐν θυητῷ γένει.

3. *Κρείττον* ἔστι μετ' ὀλύγων ἀγαθῶν πρὸς
ἀπαντας τοὺς κακοὺς, ἡ μετὰ πολλῶν κακῶν πρὸς
20 ὀλίγους ἀγαθοὺς, μάχεσθαι. — *Οὐδὲν δογῆς* ἀδι-
κώτερον. — *Πόλεμος* ἐνδοξος εἰρήνης αἰσχρᾶς
αἰρετῶτερος. — *Βίων* ἔφη, δεῖ τὸν ἀγαθὸν ἀφ-
χοτα, πανόμενον τῆς ἀρχῆς, μὴ πλουσιώτερον, ἀλλ
ἴγδοξότερον γεγονέναι. — *Οὐδὲν κτῆμα* σοφίας τι-
25 μιώτερόν ἔστιν. — *Σοφία* πλούτον κτῆμα τιμιώ-
τερον. — *Παρὰ Ταφτησαίοις* γεωτέρῳ πρεσβυτέρῳ

εσταμαρτυρεῖν οὐκ ἔξεστιν. — Λόξα ἀσθενής ἄγκυρα,
πλοῦτος ἔτι ἀσθενεστέρα. — Ἀρετῆς οὐδὲν χρῆμα
σεμνότερον, οὐδὲ βεβαιότερόν εστιν.

4. Πολλὰ τῶν ζώων ἄγαμά εστι, καθόλου δὲ, ὅσα
πλείους πόδας ἔχει τεττάρων. — Χαλεπὸν τὸ ποιεῖν, δ
τὸ δὲ κελεῦσαι φάδιον. — Οὐδὲν γλύκιον τῆς πα-
τρίδος. — Οὐκ εστιν οὐδὲν μητρὸς ἡ διον τέκνοις. —
Κρείσσων οἰκτιμοῦ φθόνος. — Χρὴ σιγῆν, η κρείσ-
σον α σιγῆς λέγειν. — Διὰ τούτο δύο ἀτα ἔχομεν,
στόμα δὲ ἐν, ἵνα πλεῖστο μὲν ἀκούωμεν, ἡ ττονα δὲ 10
λέγωμεν. — Τὸ κενὸν ἐν τῷ βίῳ πλεῖόν εστι τοῦ
συμφέροντος. — Αρχε σαντοῦ μηδὲν ἡ ττον ἡ τῶν ἄλλων.
— Στέργεται μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίων. — Οἱ
τῶν τελετῶν μετέχοντες περὶ τῆς τοῦ βίου τελευτῆς ἡ διον
τὰς ἄλπιδας ἔχουσιν. 15

5. Ὁ μέλαις οἰνός εστι θρεπτικώτατος, δὲ δὲ
λευκὸς, λεπτότατος. — Ἡ Βακτριανὴ χώρα εὐδαι-
μονεστάτη εστὶ καὶ εὐφοριωτάτη. — Πρεσβύτα-
τον τῶν ὄντων, θεός ἀγέννητος γάρ· καλλιστον,
κόσμος· πολημα γάρ θεοῦ· μέγιστον, τόπος· 20
πάντοι γάρ χωρεῖ· τάχιστον, νοῦς· διὰ παντὸς
γάρ τρέχει· ἵσχυρότατον, ἀνάγκη· κρατεῖ γάρ
πάντων· σοφώτατον, χρόνος· ἀνευρίσκει γάρ πάν-
τα. — Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέ-
γιστος· τὸ μὲν γάρ ὠὸν οὐ μεῖζόν εστι χηνείου, 25
αὐτὸς δὲ γίγνεται καὶ ἐπτά καὶ δεκάπτην. — Ὁ τῶν
πλείστων βίος μελλησμῷ παραπόλυται.

Κάλλιστον τὸ δικαιότατον· φᾶστον θ ὑγι-
αίνειν,

“Ηδιστον δὲ τυχεῖν ὡν τις ἔκαστος ἐρᾶ. 30

— Ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς

βελτίστοις· οὗτε τοὺς πονηροὺς ὑπεροφῇ, οὗτα τοὺς ἀγαθοὺς θαυμάζει.

6. Ἡ γῆ σφαιροειδῆς ἐστι καὶ ἐν μέσῳ καῖται.
— Οἱ πλούσιοι πολλάκις ὑφ' ἡδονῆς διηνεκοῦς μὴ
5 συγκενται τῆς εὐτυχίας. — Ἐπαμυνώντας πατρὸς ἦν ἀφα-
νοῦς. — Πάντα ἐκ τῆς ἐπιμελείας, καὶ τῆς διαρκοῦς
φροντίδος, καὶ τῆς σπουδῆς τῆς ἀνελλιποῦς κρείττονα
γλυγεσθαι δύναται. — Ὁμηρος τοῖς ἡρωσιν ἀπλῆν καὶ
πάσιν ὄμοιαν δίαιταν ἀποδέδωκε. — Διονύσιος δὲ τύραννος
10 τὸ Ἀπόλλωνος ἄγαλμα περιεσύλησε, χρυσοῦς βοστρίχους
ἔχον, καὶ τὴν παρακειμένην αὐτῷ χρυσῆν τράπεζαν
ἀφείλεν. — Σωκράτης ἴδων μειράκιον πλούσιον καὶ ἀπα-
δευτον, ἴδον, ἔφη, χρυσοῦν διδράποδον.

7. Τὰ δέη πόροις εἰδῆ φαίνεται καὶ λεῖα,
15 ἐγγύθεν δὲ τραχέα. — Οὐ κρείττον, πενιχρὸν μὲν,
ἀσφαλῆ δὲ καὶ ἀδεῖ βίον ἀσπάσασθαι, ἡ πλούσιον
καὶ ἐπικλινδυνον; — Ἐλευθέρουν ἀνθρόδος ἐστιν, ἀλλ' τὸ ληθῆ
λέγειν. — Νικοκρέων δὲ Κύπριος τετράκεδρον
εἶχεν. — Ἐγ τινι τοῷ Διὸς τρίκεδρο καὶ τετράκεδρο
20 πρόδοτας ἦν. — Αριστοτέλης ἔφη, τῆς παιδείας τὰς μὲν
φύκας εἶγαι πικράς, γλυκεῖς δὲ τοὺς καρπούς. — Τρεῖς
εἰσι δικασταὶ καθ' ἥδον, οἱ τοῖς εὐσεβεῖς καὶ πονηρούς
δικαιολογοῦσιν. — Δεινόν ἐστι τοὺς χειρούς τῶν βελτιό-
νων ἄρχειν.

25 8. Ἀνάχαρδις κρείττον ἔλεγεν, ἔπα φίλον ἔχειν πολλοῦ
ἄξιον, ἡ πολλοὺς μηδενὸς ἄξιον. — Ἡ μῦτα, ἐξάποντος
οὖσα, τοῖς μὲν τέσσαρας βαδίζει μόνοις, τοῖς δὲ προ-
σθίοις δυσὶ ὡς χειρὶ κρῆται. — Πύριδος ἐν Ἰταλίᾳ ἐπο-
λέμησεν ἔτη δύο καὶ μῆνας τέσσαρας. — Φιλήμων δὲ
30 κεωμικὸς ἔγραψε δράματα ἐπτά καὶ ἐννενήκοντα. — Ἀννων, δὲ
βιώσας ἔτη δυγέσα καὶ δυνενήκοντα.

πρεσβύτερος, ἐν τῇς Λιβύης ἐπέρασσε μεγάλην δύναμιν ἀπὸ Σκαλίλαν, πεζῶν μυριάδας πέντε, ἵπποις δὲ δέκα πεντα-
ζιλίον, ἀλέφαντας δὲ δέκα κιοντα. — Τοὺς Σῆρας
ἰστοροῦσι μέχρι τριακοσίων ζηντῶν, καὶ τοὺς Χαλ-
δαιούς ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος.

5

9. Ἀργανθώνιος, ὁ Ταρητησολινός, πεντή-
κοντα καὶ ἑκατὸν ἔτη βιώσαι λέγεται. — Κτησίδιος συγ-
γραφεὺς ἑκατὸν εἰκοσιτεσσάρῳ νησὶν ἐπινέμει
τετελεύτησεν. — Οἱ Πλάτωνες ἐτελεύτησε τῷ πρότυφτῷ ἔτει τῆς
οὐδόης καὶ ἑκατοστῆς Ὄλυμπιάδος, βιοὺς ἕπος 10
ἐν πρόσοις τοῖς οὐδοήκοντα. — Σλουδίον ἐγός δίσητα
τριάκοντα ἔτη βασιλεύσαντος, Λιγελας, νιός αὐτοῦ, ἐγὸν
πλειστὸν τριάκοντα ἔτῶν τὴν δυναστείαν εἰχεν. — Οἱ Ασ-
κεδαιμόνιοι τοῖς Αθηναίοις βοηθήσοντες ἐν τρισὶν ἡμέ-
ραις καὶ τοσαντας νυνὶ διακόσια καὶ χίλια σάδια 15
διῆλθον.

VII.

PRONOUN.

1. Αημήτριος τις εἶπε τῷ Νέρωνι. Σὺ μὲν ἀπειλεῖς
ἐμοὶ τὸν θάνατον, σοὶ δὲ ἡ φύσις. — Διδύμων ἀδελφῶν
εἰς ἐτελεύτησαν σχολαστικὸς οὐν ἀπαντήσας τῷ ζῶντι,
πήρατο. Σὺ ἀπέθανες ἡ δὲ ἀδελφός σου; — Τι τοῦτο 20
ἐστιν, εἴ γένια, διτεῖ διπλοπούσα ἀστυδε θαμβεῖς; οὐκ
ἴστι τοῦτο σωφρονεῖν, οὐκοῦν δέ σε ὁ πατήρ σου
ἐμοὶ εἰς γάμον παρέδωκεν.

2. Σχολαστικὸς ἀπορῶν, τὰ βιβλία αὗτοῦ ἀπίπρασκε,
καὶ γράφειν πρός τὸν πατέρα ἔλεγε. Σύγχαρες ἡ μὲν, 25
πάτερ. ἡδη γὰρ ἡ μάς τὰ βιβλία πρέφει. — Εγώ Λάστρω

τῆς Καρίας σκόρπιοι εἶναι λιγονται, οὐ τοὺς μὲν πολλας
σφίσι τα παιουσιν εἰς θάνατον, τοὺς δὲ ξένους ἡσυχῆ. —
Κορώναι ἀλλήλαις εἰς πιστόταται καὶ πάνω σφόδρα ἀγα-
πῶσι σφίσι.

5 3. Ἀγάχαρσις ὁ Σκύθης ἐφωτηθεὶς ὑπό τινος, τὸν ἐξ
πολέμιον ἀνθράποις; Αὐτὸς, ἔφη, οὐτοῖς. — Ο
Ζεὺς τὴν Ἀθηνᾶν ἔψυσεν ἐπει τῆς έσαν τοῦ κεφαλῆς. —
Οὐδεὶς ἐλεύθερος έσαν τοῦ μὴ κρατῶν. — Νόμος οὗτος
Περσικός, ὅταν εἰς ἀγροὺς ἐλαύνῃ ὁ βασιλεὺς, πάντες
10 Πέρσαι, κατὰ τὴν έσαν τοῦ δύναμιν ἐκαστος, δῶρα αὐτῷ
προσκομιζουσιν. — Σχολαστικὸς οἰκλαν πωλῶν, λιθον ἀπ'
αὐτῆς εἰς δεῖγμα περιέφερεν. — Κριτής ὁν, ἀεὶ ταῦτα
περὶ τῶν αὐτῶν γλγνωσκε, οὐδὲν πρὸς χάριν ποῶν. —
Ψυχῆς ἐπιμελοῦ τῆς σεαν τοῦ. — Βούλον ἀφέσκειν
15 πᾶσι, μὴ σαντῷ μόνον. — Πάντων μάλιστα σαντὸν
αἰσχύνον.

VIII.

REGULAR VERB IN *ω.*1. *Active.*

1. Οἱ πονηροὶ εἰς τὸ κέρδος μόνον ἀποβλέπουσιν.
— Οστις μὴ κολάζει τὰ πάθη, αὐτὸς ὑπ' αὐτῶν κο-
λᾶται. — Πᾶσα δύναμις καὶ πᾶς πλοῦτος ὑπείκει
20 τῇ ἀρετῇ. — Οταν τινὰ θέλωσιν οἱ θεοὶ οὐτεσθαι,
καὶ εἰς αὐτῶν ἀνασπῶσι βαφάθρων. — Οὐδὲν τῆς εὐμορφίας
δῆρειος, ὅταν τις μὴ φρένας ἔχῃ. — Ενθανήσοις.
ὅταν σοὶ τὸ χρεών ἔλθῃ, — Τήρης, ὁ βασιλεὺς, ἔλεγεν,
διπότε σκολάζοι καὶ μὴ στρατεύοιτο, τῶν ἵπποκόμων
25 οἰεσθαι μηδὲν διαφέρειν. — Αγησίλαος ἐφωτηθεὶς, πῶς

ἄν τις μάλιστα παρ' ἀνθρώπους εὐδοκιμοίη, Εἰ τις γοις,
εἰπε, τὰ ἀριστα, πράττοις δὲ τὰ καλλιστα. — Ἀγα-
μένωντηθὲν, πῶς ἄν τις ἀλεύθερος διαμένοι, Θανατοῦ
καταφροτῶν, ἔφη.

2. Θάπτουσιν οἱ Αἰγύπτιοι τοὺς νεκροὺς ταφι- 5
χεύοντες, Ῥωμαῖοι δὲ καὶ οὐτες. — Ἀνθρώποις
τὸν θάνατον φεύγοντες, διώκουσιν. — Φίλιπποις
τοὺς ἀθηναίους εἴκαζε τοῖς Ἐρημαῖς, στόμα μόνον ἔχον-
σιγ.

3. Αἰονύσιος ὁ Σικελὸς περὶ τὴν ἵστρικήν ἐσπού- 10
δασσε, καὶ αὐτὸς ἵστο, καὶ ἔτεμνε, καὶ ἔκατε, καὶ
τὰ λοιπά. — Θεμιστοκλῆς καὶ Ἀριστείδης ἐστασιαζότην
ἔπι παῖδε ὄντε. — Θησέus τὴν Ἀμιάδην ἐν Νάξῳ κατέ-
λιπε καὶ ἔξεπλευσε. Λιόνυσος δὲ αὐτὴν ἀπήγα-
γεν. — Ἡ γλώσσα πολλοὺς εἰς ὄλεθρον ἤγαγεν. — 15
Ἐπρωτευσεν ἡ Λακεδαιμων τῆς Ἑλλάδος εὐνομίᾳ καὶ
δόξῃ, χρόνον ἐπῶν πεντακοσίων, τοῖς Λυκούργου χρωμένη
νόμοις.

4. Οἱ Διογένης ἔλεγεν, ὅτι οἱ μὲν ἄλλοι κύνες τοὺς
ἐχθρὸὺς δάκνουσιν, ἔγώ δὲ τοὺς φίλους, ἵνα σώσω. — 20
Μηδενὶ συμφορὰν ὁ νειδιστής, κοινὴ γὰρ ἡ τύχη, καὶ τὸ
μέλλον ἀδόρατον. — Κανὸς μόνος γές, φαῦλον μήτε λίσσης, μήτε
δραγάση μηδέν. — Αἰδοῦς παρὰ πᾶσιν ἄξιος ἔνη, διὸ
πρώτου ἀρετῆς σαντὸν αἰδεῖσθαι.

5. Ἀδύτατον ἄνευ τῆς τῶν οὐρανῶν θεωρίας γεω- 25
γραφῆσαι. — Χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι
φέδιον. — Διογένης λύχνον μεθ' ἡμέραν ἄψας, Ἀνθρω-
πον, φησί, ζητῶ. — Οἱ Λάκωνες τὴν τῆς παλαιᾶς διαιτῆς
σκληρότητα καταλύσαντες, ἔξω κειλαγεῖσις τρυφήν.
— Οἱ Θησιός μετὰ τὴν Αἰγίων τελευτὴν συνοικίσας 30

τοὺς τὴν Ἀττικὴν κατοικοῦντας εἰς ἐν ἄστυ, ἔνα δῆμον
ἀπέφηνεν.

6. Τὸν καλὸς ἀποθανεῖν ἴδιον τοῖς ἀγαθοῖς ἡ φύσις
ἀπένειμεν. — Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέ-
δι μεινα τοσοῦτον χειμῶνα. — Ἐξ οὗ φιλοσοφεῖν ἐπενόη-
σας, σεμνός τις ἐγένου καὶ τὰς ὁφρύς ὑπὲρ τοὺς
κροτάφους ἐπῆρας. — Ἀρτι μοι τὴν ἄλω διακαθή-
ραντι ὁ δεσπότης ἐπέση καὶ ἐπῆγε τὴν φιλεργίαν.
— Κάδμος ἀποκτείνει δράκοντα, τῆς Ἀρείας κρήνης
10 φύλακα, καὶ τοὺς ὀδόντας αὐτοῦ σπείρει· τούτων δὲ
σπαρέντων, ἀνέτειλαν ἐκ γῆς ἄνδρες ἔνοπλοι. —
Ἀφροδιτής ἐστὶ τὸ κρῖναι κακῶς τὰ πράγματα. — Οὔτε
πῦρ ἱματίῳ περιστεῖλαί δυνατὸν, οὔτε αἰσχυλὸν ἀμάρτη-
μα κρόνῳ.

15 7. Σχολαστικος μαθὼν ὅτι ὁ κόρος ὑπὲρ τὰ δια-
κόσια ἔτη ζῆι, ὀγοφάσας κόρακα εἰς ὀπόπειραν ἔτρεφεν.
— Φιλεῖ τῷ κάμνοντι συγκάμνειν Θεός. — Οὐκ ἀν-
δύαιο μὴ καμὼν εὐδαιμονεῖν. — Ὁ Ἡρακλῆς τὸ φόπαλον,
ὅς ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. — Δημοσθένους
20 εἰπόντος πρὸς τὸν Φωκίωνα, Ἀποκτενοῦσί σε Ἀθηναῖον,
ἴστη μανῶσι, Ναὶ, εἶπεν, ἐμὲ μὲν, ἐν μανῶσι, σὲ δὲ, ίστη
σωφρονῶσιν.

8. Πλάτων λοιδορούμενος ὑπό τινος, Λέγε, ἔφη, κα-
κῶς, ἐπεὶ καλῶς οὐ μεμάθης. — Ὁ καλὸς καὶ ἀγαθὸς
25 ἀνὴρ τὴν ἑκτοῦ γνώμην ὑποτέταχε τῷ κόμῳ τῆς πόλεως.
τὰ ὅλα, καθάπερ οἱ ἀγαθοὶ πολῖται τῷ κόμῳ τῆς πόλεως.
— Τὸν εὐτιχοῦντα χρὴ σοφὸν πεφυκέναι. — Σχολαστι-
κὸς κατ’ ὄντας δοκῶν ἥλον πεπατηκέναι, τὸν πόδα
30 ὥπαρ περιεδήσατο· ἔτερος δὲ μαθὼν τὴν αἰτίαν, ἔφη· Διὰ
φθονερὸν σφόδρα κακυφότα, εἶπεν· Ἡ τούτῳ μέγισ-

κακὸν συμβέβηκεν, ἢ ἀλλῷ μέγα ἀγαθόν. — Οἱ πρὸς τὴν δόξαν κεχηρότες σπανίως ἔνδοξοι γλγνοται. — Εἰς ἡ καὶ σε τινες, τὸν ἡμίονον μέθον εἶναι καὶ μύδρον διάπυρον. — Λαΐδαλος, ἀρχιτέκτων ὁν, ἐν Κρήτῃ κατεσκευασσε *Λαΐδηνθον*, πεφενγὼς ἐξ Ἀθηνῶν ἐπὶ φόνῳ. 5

9. *Ἀταλάντη* ἐπεφύκει ἀκιστη τοὺς πόδας. — Ἐπίπνεον οἱ ἄνεμοι, καὶ ἐπεφύκεις ὁ πόντος, καὶ ὁ ἀφρὸς τοῦ ὑδατος ἐξηρθήκει. — Αημοσθένης πρὸς πλέπτην εἰπόντα, Οὐκ ἢ δει γότι σόν ἔστιν, "Οτι δὲ, ἔφη, οὐκ ὄντις ἔστιν ἢ δεις. — Τῆς τῶν παιδῶν τελευτῆς 10 προσαγγελθεῖσης *Ἀναξαγόρα*, εἶπεν. "Ηδειν αὐτοὺς θνητοὺς γεννήσας. — Ο χρήσιμος εἰδὼς, οὐχ ὁ πόλλος εἰδὼς σοφός.

2. *Middle.*

1. Θεόκριτος ἐρωτηθεὶς, διὰ τί οὐ συγγράφει, "Οτι, ὡς μὲν βούλοματι, οὐ δύναματι, ὡς δὲ 15 δύναματι, οὐ βούλοματι. — Πάντων μάλιστα σαυτὸν αἰσχύνετο. — Οὐκ ἄμισθον τὸ εὖ ποιεῖν, κανομὴ παραχρῆμα τῆς εὐεργεσίας ἡ ἀντίδοσις φαίνηται. — Οὐ τὸ πέντε σθατι αἰσχρὸν, ἀλλὰ τὸ διὰ αἰσχρὰν αἰτίαν πέντε σθατι, ὅνειδος. — Τὸν δὲ γιζόμενον 20 νόμικε τοῦ ματινομένου χρόνῳ διαφέρειν. — *Ἀντηγονος* ὑποχωρῶν ποτε τοῖς πολεμίοις ἐπερχομένοις, οὐκ, ἔφη, φεύγειν, ἀλλὰ διώκειν τὸ συμφέρον δύτεων πειμενον. — Οἱ πάλαι *Ἀθηναῖοι* ἀλονγγῆ ἢ μπειχον το τοιν ποικίλους δὲ ἐνέδυνον χιτῶνας. — *Ἐρωτήσαντος* τινος τὸν *Ἀταλάνταν*, πῶς ἄν τις μάλιστα ἀξέσκοι τοῖς ἀνθρώποις; *Εἰς* ἡδιστα μὲν, ἔφη, αὐτοῖς διαλέγοιτο, ὀφελιμώτατα δὲ προσφέροιτο.

2. *Γεγόναμεν ἄπαξ*. δῆς δ' οὐκ ἔστι γενέσθαται. — *Ἐσκενόν δὲ βίος θεάτρῳ*. — *Ἄν καμηλοπαρδάλεις κατὰ τὴν φάκιν κύνητωμα παρεμφερεῖς ἔχουσι καμῆλῳ, τῷ δὲ χρώματι καὶ τῇ τριχώσει παρδάλεσιν ἐοἰκαστοί*. — *Ἄεδοι καστενοί αἱ μέλισσαι οὐ τοσοῦτον τὸ κρύνος, ὅσον τὸν ὅμβρον*. — *Οὐκ ἀκόσιοι αἱ εἰς τέττηγες, ὃντες ἀνθρώποι τὸ παλαιόν, εἰς ὅργιθας μετέβαλον*; — *Ἐκλίπεις ἐγρηγορότοις ἐνύπνιον. — Πληδαρος εἶπε, τὰς ἐπίδας εἶναι ἐγρηγορότων ἐρύπνια*.

10 3. *Δημάνας ἐφωτηθεὶς, πότε ἥρεις ατο φιλοσοφεῖν, Ὄτε, ἐφη, καταγιγνώσκειν ἐμαντοῦ ἥρεις αμην*. — *Ἄρετοππος ἐφη πρὸς τὸν ἀδελφὸν, Μέμνησο, ὅτι τῆς μὲν διαστάσεως σὺ ἥρεις, τῆς δὲ διαλύσεως ἐγώ*. — *Φελόξενος, δέ γαστρὶ μαργος, ἐπιμεμφόμενος τὴν φύσιν, ηὔξατο γεράνου τὴν φάρνγγα ἔχειν. — Κῦρος δέ μέγας Πινθάρχῳ τῷ Κυνέικην, φίλῳ ὅντι, ἐχαρεῖσατο*.

4. *Λόγισσαι πρὸς ἐργον. — Διογένης πρὸς τὸν ἐνσείσαντα αὐτῷ δοκόν, εἶτα εἰπόντα, Φύλαξ αἰτια, πλήξεις 20 αὐτὸν τῇ βακτηρίᾳ, εἶπε, Φύλαξ αἰτια. — Τοιοῦτος γίγνονται περὶ τοὺς γονεῖς, οἷοις ἀνεύξασιοι περὶ σεαυτὸν γεγενέσθαι τοὺς σεαυτοῦ παῖδας. — Λέγεται Ἰὼν ἦνάχον εἰς βοῦν μεταμορφωθεῖσα, τὸν Βόεσπορον γήξασα τοῖς δούναις τῷ πορθμῷ τὸ ὄνομα. — Σχολαστικὸς κολυμβῆν βούλομενος, παρὰ μικρὸν ἐπνίγη· ἔμμοσεν οὖν μὴ ὡψασθαι τοῖς ὄντος, ἐὰν μὴ πρῶτον μάθῃ κολυμβῆν.*

5. *Γραῦν τινά φασι μόσχον μικρὸν ἀραμένην, καὶ τοῦτο καθ' ἡμέραν ποιοῦσαν, λαθεῖν βοῦν φέρουσαν. — 20 Μίλιαν, ὃ ἐκ Κρότωνος ἀθλητὴς, ταῦρον ἀράμενος, ἔδαστος, — Λεύκουλλος διὰ τοῦ σταδίου μέσουν. — Λεύκουλλος δέ Ρωμαῖον*

στρατηγός, ὁ τὸν Μιθριδάτην καὶ Τιγράνην καταγεννισάμενος, πρῶτος διεκόμισεν εἰς Ἰταλίαν τὸν καφασον.

6. Ἐπειδὴ θεοὶ σωτῆρες κυμάτων καὶ κινδύνου ἐμὸς ἔξελλοντο, ἐπ' ἐργασίαν τρέψει ματιάς, καὶ βαδισοῦ ματιάς δὲ τῷ ἀγρῷ διατρέβων. — Λεωνίδης ἀκούσας τὸν ἥλιον ἐπισκιάσεις θατι τοῖς Περσῶν τοξεύμασι, Χάριεν, ἔφη, ὅτι καὶ ὑπὸ σκιᾶς μαχούμεθα. — Θεόκριτος ἐρωτηθεὶς ὑπὸ ἀδολέσχου, ὃντον αὐτὸν αὐριον δψοιτο; ἔφη, "Οπου ἐγὼ σὲ οὐκ δψοματιάς.

10

3. *Passive.*

1. Ἐπὶ τῆς κολακείας, ὡς ἐπὶ μνήματος, αὐτὸς μόνον τὸ δύνομα τῆς φιλίας ἐπιγέρα πεταῖ. — Ὁπός τοῦ πλήθους τῶν παρόντων ἐν τῇ ἐκκλησίᾳ διατετάρα γαματίας τὴν γνώμην, καὶ ὑπότροφος εἰμι, καὶ ἡ γλῶττά μοι πεποδημένη ηὔσικε, καὶ ἐπιλόγησμα τὸ προοίμιον τῶν λόγων, ὃ παρεσκενεσάμην.

Ἐπὶ τοῖς ἐν οἴκῳ χρήμασιν λελειμμέναις,
Ἡ δὲ εὐγένεια καὶ τὸ γενναῖον μένει.

2. Οὐδεμία λύτι τῶν πόλεων ἀκέραιός ἐστιν, ἥτις οὐχ ὁμόρους ἔχει τοὺς κακοὺς ποιήσοντας, ὃς τετμῆσθαι μὲν τὰς χώρας, πεποδημένης θατι τὰς πόλεις, ἀναστάτους δὲ γεγενῆσθαι δὲ τὰς πολιτείας, καὶ καταλελύσθαι τοὺς νόμους. — Αὐθρωπος ἀν, μέμνησο τῆς κοιτῆς τύχης. — Μέμνησο δὲ τηνητὸς εἰδε. — Εὐριπι. 25 δῆς ἐν Μακεδονίᾳ τέθατας.

3. Ὁ Σαρδανάπαλλος ἐκεῖνος, ὃ τὸ σῶμα ἐν τε τῷ φυμάτιος, καὶ τὴν χαίτην διαπεπλεγμένος, καὶ ἐν πορφυρίστι κατορθωρυγμένος, καὶ ἐν βασιλείοις κατακεκλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ἢ εὐδαιμονίαν καὶ ἡδονὴν. — Οἱ Πυθαγορικοὶ ἔλεγον, ὃν δεῖσθαι ταῖς σώματι τὰς ἀνθρώπων ψυχὰς τιμωρίας χάριν. — Τιφών, Ἰησοῦς καὶ Ταρτάρος, μεμιγμένην εἰχε φύσιν ἀνδρὸς καὶ θηρίου.

4. Τοῦ μὲν ἀνθρώπου ἡ καρδία τῷ μαζῷ τῷ λαϊῷ
 10 προσήργηται, τοῖς δὲ ὄλλοις ζώοις ἐν μέσῳ τῷ στήθει προσήργηται πάλια στατικοί. — Ρωμαῖοιν αἱ πολλαὶ γυναικεῖς τὰ αὐτὰ ὑποδήματα φορεῖν τοῖς ἀνδράσαιν εἰς θείσματι εἰσιν. — Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι γεννημάτιν, ἔτι παῖς ὁν, περὶ τρόπαιον γυμνὸς ἀληθιμόντος ἐχόρευσεν. — Διογένης ἴδων ποτε γυναικας ἀπὸ ἐλπίας ἀπηγόρευεν τοιούτοις μεντούσις, Εἴθε γάρ, ἔφη, πάντα τὰ δὲνδρα τοιούτοις καρπὸν ἡμεγκεν. — Οἱ περὶ τὸν Θεμιστοκλέα Ἑλληνες διεσπαρμένοις τοῖς Πέρσαις συνεπλέκοντο. — Τὸν εἰμαρμένον διαφύγειν ἀδύνατον. — Ζήνων δοῦλον ἐματίγουν ἐπὶ κλοπῆς τοῦ δὲ εἰπόντος Εἴμαρτό μοι κλέψαι. Καὶ δαρήναι, Ζήνων ἔφη. — Ἐν τοῖς Δρακόντος νόμοις μία ἀπασινώρατο τοῖς διαμαρτάνοντος ζημίᾳ, θάνατος. — Οἱ Πλαγαῖτες ἡλούτιζον εἰς οὐρανὸν πέτρας καὶ δρῦς
 20 ἡμέντος.

5. Πυθαγόρας πρῶτον ἐσντὸν φιλόσοφον ὀνόμασεν· οἱ δὲ παλαιότεροι σόφοι ὡνομάσθησαν. — Πυθαγόρας τῆς αὐτῆς ἡμέρας καὶ κατὰ τὴν αὐτὴν ὥραν ὁ φῶς τὸν Μεταπόντιον καὶ τὸν Κρότωνα. — Οἱ εὐεργέται τῶν ἀνθρώπων ἀθανάτων τιμῶν ἡξιώθησαν. — Πτν. Ἀθηναῖοις ποτὲ πάτριον, ἡγεῖσθαι τῆς Ἑλλάδος, καὶ τοῖς τυράννοις ὑπὲρ τῆς ἐλευθερίας ἀπταναντίζεσθαι. Οὗτος

ὅ τόμος ἤρξατο μὲν ἀπὸ Μιλτιάδου, ἤκμασε δὲ ἐπὶ Θε-
μιστοκλέους, κατέβη δὲ εἰς Κίμωνα, ἐφυλάχθη δὲ
ἕπτο Περικλέους, καὶ ἐθάυμάσθη ὑπὸ Ἀλκιβιάδου.

— Πτολεμαῖος, ὁ Μακεδονίας βασιλεὺς, ὑπὸ Γαλατῶν
ἐσφράγη, καὶ πᾶσα ἡ Μακεδονικὴ δύναμις κατε- 5
κόπη καὶ διεφθάρη. — Δοῦρης ὁ Σάμιος φησι, Πο-
λυσπίρχοντα, τὸν Μακεδόναν στρατηγὸν, εἰ μεθυ-
σθεὶς, κατότο πρεσβύτερον ὄντα, ἐν δείπνῳ δραγεῖσθαι.
— Λίτιθηραι διπτύνουσι τοῖς παιδίοις, ὡς μὴ βα-
σικανθῶσιν.

10

6. Νέος ὁν δὲ Πλάτων οὐτως ἦν αἰδήμων καὶ κόσμος,
ῶστε μηδέποτε ὁ φθῆναι γελῶν ὑπεράγαν. — Λόγος
τις ἐστὶ, ‘Ροδίους ὁ σθῆναι χρυσῷ, χρυσῆν ἐπὶ αὐ-
τοὺς τοῦ Διός νεφελην ἔχειντος. — ‘Ηρόδοτος λέγει, ἐπὶ¹⁵
Ἀτνος διὰ λιμὸν εὑρεθῆναι τὰς παιδιάς. — Άρε-
άδηρην οἱ μὲν φασὶν ἀπάξασθαι ἀπὸ λειφθεῖσαν
ὑπὸ τοῦ Θησέως, οἱ δὲ εἰς Νάξον κομισθεῖσαν
Διονύσῳ γαμηθῆναι. — ‘Ηρακλῆς ἐν Θήβαις τραφεὶς
καὶ παιδευθεὶς καὶ μάλιστα ἐν τοῖς γυμνασίοις δια-
πονηθεὶς περιβότης ἐγένετο. — Απόλλων καταδει- 20
κασθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ καὶ ο-
στρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ κατε-
πέμφθη ἐς γῆν, καὶ θερήτευσεν ἐν Θετταλίᾳ παρ²
Ἄδμήτῃ καὶ ἐν Φρυγίᾳ παφὰ Λαομέδοντι. — Πόνου
μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

25

7. ‘Ο μίλλεις πράττειν, μὴ πρόλεγε· ἀποτυχῶν γάρ
γελασθῆσθη ση. — Βασιλεὺς ὁν, σκόπει, ὅπως οἱ βίλτι-
στοι μὲν τὰς τιμὰς ἔουσιν, οἱ δὲ ἄλλοι μηδέν ἀδει-
κηθῆσθονται. — Λίδον σαντὸν, καὶ ἄλλον οὐκ
αἰσχυνθῆσθη ση. — Απαντα δόκει ποιεῖν ὡς μηδέντα 30
λήσων· καὶ γὰρ ἐαν παραντίκα κρύψῃς, ὑστερον
ὁ φθῆσθη ση.

8. *Τλας* ὁ Θειοδάμαντος παῖς, *ἐν Μυσίᾳ* ἀποστατά-
λεῖς ὑδρεύσασθαι, διὰ κάλλος ὑπὸ Νυμφῶν ἡ φύσις
γῆ. — *Σοφοκλῆς* ὁ τραγῳδοποιὸς, φύγα στασιυλῆς
καταπιὼν ἀποστατά-*την* γῆ. — *Ηφαιστος* ἐφέλφη οὐ πάντα
τοῦ *Λιός* ἐξ οὐρανοῦ, ὅθεν χωλὸς ἐγένετο. — *Σχολα-*
στικός ἵστριος συγαντήσας, ἐκ φύσης πυθομένου διέ-
τινος τὴν αἰτίαν, ἔφη. *Καιρὸν* ἔχω μὴ ἀσθενήσας, καὶ
αἰσχύνομαι εἰς δύψιν ἐλθεῖν τοῦ ἵστρου. — *Λεγεται*, τὸν
Κινέαν, ἐπεὶ τὴν τῶν *Ρωμαίων* ἀρετὴν κατενόησε, τῷ
10 *Πύρρῳ* εἰπεῖν, ὡς ἡ σύγκλητος αὐτῷ βασιλέων πολλῶν
συνέδριον φανεῖται. — *Συγκρινομένων* τῶν τριῶν ἡ πελ-
φων πρὸς ἀλλήλας, μεγίστη μὲν φάνεται ἡ ἡ Ασία, εἰτα
ἡ Λιβύη, τελευταῖα δὲ ἡ Εὐρώπη.

IX.

CONTRACT VERBS.

1. *Active.*

1. *Ο φθονέων* ἔστιν ὁς ἔχθρὸν λυπεῖται. —
15 *Ἄγαθοῖσιν* ὁ μίλετος. — *Θάρρος* σὺν λόγῳ αἰνετε, τὸ δὲ
μετὰ ἀλογίης ὅν ἀποστέγεται. — *Πολλοὶ* δοκίον-
τες ἔστονται φιλέτειν, οὐκ ἀληθῶς φιλέοντει. —
Μηδεὶς φθόνει. — *Νόει*, καὶ τότε πράττει.

2. *Η φωκείωνος* γυνή ἐρωτηθεῖσα, διὰ τὸ μόνη τῶν
20 ἄλλων οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, *Οὐι* αὐτάρκης
κόσμος μοι ἔστιν ἡ τοῦ ἀνδρός ἀρετή. — *Ο οἶνος*

τὸν ταπεινὸν μέγα φονεῖν ποιεῖ,
τὸν τὰς ὁφρᾶς αἰροντα συμπειθεὶ γελᾷν,
τὸν δὲ ἀσθητὴν τολμᾷν τι, τὸν δειλὸν θρασεῖν.

25 *Η συνήθεια* κόρον γεννᾷ· οἰκοῦντες γῆγενη.

τοῦ μεν Θάλασσαν, καὶ πλέοντες πάλιν περισκοποῦμεν τὸν ὄγρον. — Οἱ πλεονεκτοῦντες πολεμοῦσιν ἀεὶ, τὸ ἐπιθυμουλεύειν καὶ φθονεῖν ἔμφυτον ἔχοντες. — Καυσιανὸν τοὺς μὲν γεννωμένους φρηνοῦσι, τοὺς δὲ τελευτήσαντας μακαρίζουσιν.

5

Οἴνον γὰρ εῦφοις ἄν τι πρακτικάτερον;
‘Ορᾶς; ὅταν πλεωποίηνθρωποι, τότε
Πλούτον διαπράττουσι, νικῶσσιν δίκαιας,
Ἐνδαιμονοῦσιν, ὡφελοῦσι τοὺς φίλους.

3. Αἰσχύλος, ὡς λέγουσι, τὰς τραγῳδίας μεθύων 10 ἐποίει. — Ορφεὺς ἄδων ἐκλειτεῖται καὶ δένδρα. — Οἱ Σαρδώνιοι τοὺς ἥλη γεγηφακότας τῶν πατέρων φοπάλοις ἀνήροιν. — Οἱ ἄνθρωποι τὸ παλαιὸν ἐν ἀντροῖς φέκονται. — Τὴν Σικελίαν τὸ παλαιὸν ταμεῖον τῆς Ρώμης ἐκάλονται οἱ Ρωμαῖοι.

15

4. Ο μηδὲν ἀδικῶν οὐδεὶς δεῖται νόμου. — Κυρεφήγτου νοσοῦντος, ὅλον συμπάσχει τὸ σκάφος. — Σχολαστικὸς ναυαγεῖν μέλλων πινακίδας ἥτει, ὥνα διαθήκας γράφῃ τοὺς δὲ οἰκέτας δρῶν ἀλγοῦντας διὰ τοῦ κινδύνου, ἔφη. Μή λυπεῖσθε, 20 ἐλεῖτε φέρω γὰρ ὑμᾶς. — Οὐ μόνος ὁ Πλούτος τυφλός, ὅλλα καὶ ἡ ὁδηγοῦσα αὐτὸν Τύχη. — Τὴν Αχιλλέως ὀσπίδα Ομηρος ἐποίησε φέρουσαν ὅλον τὸν οὐρανὸν, καὶ γεωργοῦντας, καὶ γαμοῦντας, καὶ δικαιομένους, καὶ πολεμοῦντας.

25

5. Ο Βάκχος καὶ Αηγαῖος καλεῖται ἀπὸ τοῦ πατῆσαι τὰς σταφυλὰς ἐν ληνῷ. — Ο Θαλῆς λέγεται πρῶτος ἀστρολογῆσας. — Εν Μακεδονίᾳ οὐκ ἔθος ἦν κατακλίνεσθαι τινα ἐν δεκτηφ, εἰ μή τις ἔξω λίνων ἦν ὄγριον κεντήσεις. — Επίκουρος ἐρωτηθεὶς, πῶς ἄν τις πλούτον — 30

τησσειεν; Οὐ τοῖς οὖσι προστιθεις, ἔφη, τῆς δὲ χρείας τὰ πολλὰ περιτέμνων.—Σχολαστικὸς ἵστρῳ συναντήσας, Συγχώρησόν μοι, εἶπε, καὶ μή μοι μέμψῃ, διτούν 5 ἐνόσησα.—Μηδέποτε φρονήσῃς ἐπὶ σεαυτῷ μέγα, 5 ἀλλὰ μηδὲ καταφρονήσῃς σεαυτοῦ.—Πλάτων τὴν φιλοσοφίαν θανάτου μελέτην ἐκάλεσεν.

6. Ὡς παῖ, σιώπα· πολλὸν ἔχει σιγή καλά.—Μη κακοῖς ὁ μίλει· θεοὺς τίμα· τὰ σπουδαῖα μελέτα· μὴ ψεύδουν.—Γε λόγον μαρώσεις κανὸν τι μὴ γελοῖον γένεται· 10 Ὁ Σαλμωνεὺς ἀντιβροντῆν ἐτόλμως τῷ Διῷ.—Καλὸν τὸ γηράτην, καὶ τὸ μὴ γηράτην καλόν.—Νικητας οὐτως ἦν φιλόπονος, ὥστε πολλάκις ἐφωτῆν τοὺς οἰκέτας, εἰ δρόσιστη κεν·—Ἀναξαγόρας πρὸς τὸν δυςφιροῦντα, ὅτι ἐπὶ δένης τελευτῆς, Παντα-15 χόθεν, ἔφη, δμοια ἐστὶν ἡ εἰς ἄδου κατάβασις.

7. Οἱ πολύποδες ἐλλοχῶσι τοὺς ἵχθυς τὸν τρόπον τοῦτον· ὑπὸ ταῖς πέτραις κάθηνται, καὶ ἑαυτὸν εἰς τὴν ἐκείνων μεταμορφοῦσι κροιάν, καὶ πέτραι εἰναι δοκοῦσιν. Οἱ τοίνυν ἵχθυς προσγένεσιν, οἱ δὲ πολύ-20 ποδες αὐτοὺς ἀφιλάκτους δύναταις περιβάλλουσι ταῖς ἑαυτῶν πλεκτάναις.—Ἴππειον Ποσειδῶνα τιμῶσιν Ἑλλῆνες καὶ θύσουσιν αὐτῷ ἐπὶ Ἰαθμῷ.—Οἱ Κόλχοι τοὺς νεκροὺς ἐν βύρραισι θάπτουσι, καὶ ἐκ τῶν δένδρων ἐξαρτῶσιν.—Ἀναξαγόραν τὸν Κλαζομένιον φασι μὴ γελῶντα ποτε 25 ὁφθῆναι, μήτε μειδιῶντα.—Διογένης ἴδων ποτε μειδάκιον ἐρυθριῶν, Θάρρει, ἔφη, τοιοῦτορ ἐστι τῆς ἀρετῆς τὸ κρῶμα.—Οἱ ἀνθρώποι οὐδὲ τὸν ἀέρα τοῖς ὅρνισιν εἴων ἐλεύθερον.

8. Μάτιρις ὁ Ἀθηναῖος, ὃν ἐβίω χρόνον, οὐδὲν ἐπιτεῖτο 30 ἡ μυρόβιης ὄλμοιον, οἴνου δὲ καὶ τῶν ἀλλων πάντων ἀπελέχετο, πλὴν ὑδατος.—Οδυσσεὺς τὸν Κύκλωπα μεθύσαντα

ἔξετε τοῦ φλωσεν. — Ὁμηρος τὸν οἶνον ἀπογυνεοῦν
λέγει. — Βέβαιον οὐδὲν ἔτιν ἐν θυητῶν βίῳ· βιοῖ γὰρ
οὐδεὶς δῆ προαιρεῖται τρόπον.

2. Middle.

Μᾶλλον εὐλαβοῦ ψόγον ἢ κίνδυνον. — Παρά
Ἀγιόχῳ τῷ Μεγάλῳ προσαγορευθέντι, ἐν τῷ δείπνῳ, πρὸς
ὅπλα ὡρχοῦντο οὐ μόνον οἱ βασιλέως φίλοι, ἀλλὰ
καὶ αὐτὸς ὁ βασιλεὺς. — Οἱ Ταφαντῖνοι ἔβουλεύοντο
ποιεῖσθατο Πύρφον ἡγεμόνα, καὶ καλεῖν ἐπὶ τὸν πόλε-
μον. — Ἐμπεδοκλῆς τὴν βασιλείαν αὐτῷ διδομένην πα-
ρητήσατο, τὴν λιτότητα δηλονότι πλέον ἀγαπήσας. — 10
Φίλους μὴ ταχὺ καὶ ὡς. — Λάμπτις, ὁ ναύκληρος, ἐφωτηθεὶς,
πώς ἐκτήσατο τὸν πλοῦτον; Οὐ χαλεπῶς, ἔφη, τὸν
μέγαν, τὸν δὲ βραχὺν ἐπιπόνως. — Οὔτω πειρῶς
ῶς καὶ ὀλίγον καὶ πολὺν χρόνον βιωσόμενος. — Ἡδέως
μὲν ἔχει πρὸς ἀπαντας, χρῶς δὲ τοῖς βεκτίστοις. — 15
Εἰ σὺ ἐθεάσω ἄπειρον, εὖ οἶδα δῆτι οὐκ ἐπαύ-
σω γελῶ. — Πάντων ἐστὶν ἥδιστον καὶ λυσιτελέστατον,
πιστοὺς ἅμα καὶ χρησίμους φίλους καὶ ἀσθαταῖς
εὐεργεσίαις.

3. Passive.

Οἱ μὴ κολάζοντες τοὺς κακοὺς βούλονται ἀδεῖ- 20
κεῖσθαι τοὺς ἀγαθούς. — Οἱ καλῶς ἀγωνισάμενοι τῶν
Δακεδαιμονῶν καὶ ἀποθανόντες θαλλοῖς ἀγεδοῦν-
το. — Κλεάνθης διεβοήθη ἐπὶ φιλοποιίᾳ· πένης
γὰρ ἦν, τύπτωρ μὲν ἐν τοῖς κήποις ἡντλει, μεθ' ἡμέραν
δὲ ἐν τοῖς λόγοις ἐγυμνάζετο. — Κόλαξ τὰ πάθη, ἵνα μὴ 25
ὑπ' αὐτῶν τι μαρτίη. — Ἐπεκόλυτος ὑπὸ τῆς Ἀρτέμιδος

ἴτιμάτο καὶ ἐν λόγοις ἦν. — Ὄταν αἱ μέλισσαι σκιρτήσαις ἦ πλανηθῶσιν, οἱ σμηνονύμοι κροτοῦσσι κρότον τινὰ ἐμμελῆ, οὐν ἀκούονται αἱ μέλισσαι ὑποστρεφονταιν. — Ἀγάθων ἔφη, τὸν ἄρχοντα τριῶν δεῖν με μνῆσθαι· διότον μὲν, ὅτι ἀνθρώπων ἄρχει· δεύτερον, ὅτι κατὰ τόμους ἄρχει· τρίτον, ὅτι οὐντεῖ ἄρχει. — Παρ' Ἰνδοῖς δὲ τεχνίτουν πηρώσας κεῖφα ἦ δόφθαλμὸν, θαυάτῳ ζημιεῖσθαι. — Φινεὺς δὲ μάντις τὰς ὄψεις πεπηραμένος ἦν· πηρωθῆναι δέ φασιν αὐτὸν ὑπὸ θεῶν, ὅτι 10 προῦλεγε τοῖς ἀνθρώποις τὰ μιλλοντα. — Πλάτων πρός τινα τῶν παιδῶν, Με μαστήγωσο ἄν, ἔφη, εἰ μὴ ὀφρυζόμην.

X.

VERBS IN μι.

1. Active.

1. Ζεὺς πάντα τιθησιν, ὅπη θέλει. — Τί τὸν γερόντον δὲ κακυίδες ὀντινησι; — Λέοντα νοσοῦντα οὐδέν αὔλοι 15 δὲνησι φάρμακον, εἰ μὴ βρωθεὶς πιθηκός. — Χίλιων δρωτηθεὶς, τε χαλεπότατον; Τὸ γιγνώσκειν ἔαυτὸν, ἔφη· πολλὰ γὰρ ὑπὸ φιλαντίας ἔκαστον ἔαυτῷ προστιθέναι μάτην. — Σόλων τοῖς ἐν Πρυτανείᾳ σιτουμένοις μάζαν παρέχειν κελεύει, ἀρτον δὲ ταῖς ἑορταῖς προσπαρα-
20 τι θέναι.

2. Τοῦτον τὸν νόμον δὲ θεός τε θεικεν· Εἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λαβέ. — Οἱ παλαιοὶ τοῖς ἀποθανοῦσιν ὀρθολόγεις τὸ στόμα κατέθηκαν. — Ράδιον δὲ ἀγαθοῦ θεῖναι κακὸν, η ἐκ κακοῦ ἐσθλόν. — Ἀθηναὶ 25 δὲ μίση τῇ ἀσπιδὶ τὴν τῆς Γιθαγόνος κεφαλὴν ἀγέθη-

πεν. — Νόμος ἐστὶ Θηβαϊκός, ὅτι οὐκ ξεστιν ἀγδρὶ Θηβαίων ἐκ θεῖν αι παιδίον. — Φασὶ τοὺς Φοίνικας οὐκ εἰς ἀρχῆς εὐρεῖν τὰ γράμματα, ἀλλὰ τοὺς τύπους μετα-θεῖν αι μόνον. — Αντίγονος, ὁ βασιλεὺς, Διόνυσον πάντα ἐμμεῖτο, κιαστὸν περιτιθεῖς τῇ κεφαλῇ ἀντὶ διαδήματος, καὶ θύρσον ἀντὶ σκῆπτρου φέρων. — Λυκοῦργον, τὸν Θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζω καὶ σοφώτατον εἶναι ἡγοῦμαι.

3. Εἰς ἀηδῶν ἡ μην, ἐποίουν ἀν τὰ τῆς ἀηδόνος· εἰς κύκνος, τὰ τοῦ κύκνου· νῦν δὲ λογικός εἰμι, ὑμνεῖν 10 με δεῖ τὸν θεόν· τοῦτο μου τὸ ἔργον ἐστίν. — Οὐκ ὀγαθὸν πολυκοιρανή, εἰς κοιρανος ἐστω, εἰς βασι-λεύς. — Εάν ης φιλομαθής, εἰς τὴν πολυμαθής. — Οἱ Λου-σιτανοὶ παιάνας ἄδουσιν, ὅταν ἐν μάχῃ ἐπέιστι τοῖς ἀντιτεταγμένοις. — Εὔκολον ἔφασκεν ὁ Βίων τὴν εἰς ἄδουν 15 δόδον· καταμύόντας γάρ αὐτὴν ἐν αι. — Μαρφον μὲν τὸν πατέρα οὐκ ἔσμεν, αὐτὸν δὲ θαυμάζομεν διὰ τὰ ἔργα.

4. Οἱ Τάνταλος ἐν τῇ λμνῃ αῦος ἐστηγεν. — Τρι-πτολέμῳ μὲν ἱερὸν καὶ βωμὸν ἀνέστησαν, ὅτι τὰς ἡμέρας τροφάς ἡμᾶν ἔδωκεν· τῷ δὲ τὴν ἀλήθειαν εὐρόντι 20 τίς νῦν βωμὸν ἴδρυσατο; — Αριστῶντι Διογένει ἐν ἔνορφῃ οἱ περιεστῶτες συνεχές ἔλεγον· Κύον, κυον ὁ δέ, Τρεῖς, εἰπεν, ἐστὲ κύνες, οἱ με πριοτάτα περιεστή-κατε. — Οὐδὲ τὸν ἀέρα οἱ ἀνθρώποι τοῖς ὅρνισιν εἰσιν ἔλευθερον, παγίδας καὶ νεφέλας ἴστάντες. — Τὸν Κρό- 25 νον λέγουσι τοὺς καθ' ἑαυτὸν ἀνθρώπους εἰς ἀγρίας διαιτης εἰς βίον ἡμερον μεταστῆσαν.

5. Οὐδὲν τῶν μὴ καλῶν διδωσι θεός· ἀλλ' ἐστὶ ταῦτα δωρεὰ τύχης ἀλόγου. — Απλῆν "Ομηρος θεοῖς διαιταν ἀποδιδωσιν. — Αἰδον παρέησαν τοῖς εὐ 30 φορούσιν. — Τάνθης τις δακτυλήθρας ἔχων ἥσθιε τὸ

ὅψον, ἵν^τ ὁς θερμότατον ἀναδιδοι η τῇ γλώττῃ. — Ἡ φύσις τὰ δάκρυα ἔδωκεν ἡμῖν παραμυθίαν ἐν ταῖς τύχαις. — Προμηθεὺς, Ἰαπέτου νιός, τὸ πῦρ τοῖς ἀνθρώποις ἔδωκεν. — Οἱ Φοίνικες τοῖς Ἑλλήσι τὰ δραμάτα παραδιδόντες αστραπήν. — Φασὶν ἐνφιπίδην Σωκράτη, ἀπὸ δόντα τι Ἡρακλείτου σίγγραμμα, ἔρεσθαι, Τί δοκεῖ; τὸν δὲ φάναι, Α μὲν συνῆκα, γεννᾶτα, οἷμαι δὲ καὶ ἀ μὴ συνῆκα.

6. Ὁ οἰνος μέτριος μὲν ληφθεὶς φάννυσι, πλεων δὲ 10 παρέιη σιν. — Ἡ πλαστικὴ δεικνυσι τὰ εἰδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίστε καὶ τῶν θηρῶν. — Ἀπλοῦς δὲ μῆθος τῆς ἀληθείας ἔφυ. — Οὐδὲν θαλάσσης ἀπιστότερον πλοῦτον γάρ διδοῦσα, αὐτὸν πάλιν ἀφιερέσσεται, καὶ μετ' αὐτοῦ ἀφαιρεῖται τὰς ψυχάς· καὶ τις ἀνα-15 χθεὶς μετὰ πολλῶν χρημάτων, ἦ συγκατέδειν τοῖς χρή- μασιν ἦ ἀπεισώθη γυμνός. — Ἡ σαλαμάνδρα, ὡς φασι, διὰ τοῦ πυρὸς βαδίζουσα κατασβέννυσι τὸ πῦρ.

2. *Middle.*

1. Ὁτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέ- 20 δοτο τοὺς ἐλευθέρους πάντας. — Ἡρακλεῖ ἦ ἀρετὴ τὴν προσηγορίαν ἔθετο. Ἡρακλῆς γάρ προσηγορεύθη, ὅτι δι^τ Ἡραν κλίος ἔσχεν. — Οὐόμος λέγει· Ὁ μὴ κατέθετο, μὴ λάμβανε. — Ξενοφῶντι θύοντι ἦκε τις ἐκ Μαρτινείας ἄγγελος, λέγων, τὸν νιὸν αὐτοῦ, τὸν Γρῦπον, τεθνάναι· κακεῖνος ἀπέθετο μὲν τὸν στέφανον, 25 διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἔκεινο, ὅτι τικῶν τεθνῆκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. — Ἡρακλῆς χειροσάμενος τὸν λέοντα, τὴν μὲν δορὰν ἦμφιέσατο, τῷ χάσματι δὲ ἔχρησατο πόρφυρα. — Οἱ Ἀθηγαῖοι τὸν Πειραία τριπόδιον ἐν μέσῳ τῆς

Ἐλλάδος κατεστήσαντο. — Κακὸν οὐδὲν φύεται ἀπόδημος θεμέλια θεμένη τοῦ βίου σωφροσύνην καὶ ἀγκράτειαν.

2. Ἀρετὴ, κανὸν θάνατος, οὐκ ἀπόλλυται. — Εὐτήρωφ κρήνη ἐστὶν, ἡς τῷ ὕδατι οἶνος οὐ μέγνυται. — 5 Οσον ἐν πολέμῳ σίδηρος δύναται, τοσοῦτον ἐν πολιτείαις ἴσχυει λόγος. — Οὐκ ἀν δύνατο μὴ καμάρην εὐδαιμονεῖν. — Οἱ Ἀθηναῖοι ἐψηφίσαντο, Λίγινητῶν ἐκάστη τὸν μέγαν ἀποκόψαι τῆς χειρὸς δάκτυλον τῆς δεξιᾶς, ἵνα δόρυ μὲν βαστάζειν μὴ δύνωνται, κώπην δὲ 10 οἰλαύνειν δύνωνται. — Μέγα κακὸν τὸ μὴ δύνασθαι φέρειν κακόν. — Σχολαστικὸς οἰκλαν πριάμενος, τῆς θυρίδος προκύψας, ἥρωτα τοὺς παριόντας, εἰ πρέπει αὐτῷ η οἰκλα. — Τὰ Τέμπη χωρός ἐστι κείμενος μεταξὺ τοῦ Ολύμπου καὶ τῆς Ὄσσας.

15

3. *Passive.*

1. Ἐνθράκαμεν ἀνθρώπους οἱ καὶ κυνῶν θανάτῳ καὶ ἔπιπον αἰσχρῶς ὑπὸ λύπης διετέθησαν. — Δάφνιν τὸν βούκολον λέγουσι τεχθέντα ἐκτεθῆντας ἐν δάφνῃ, δῆθεν καὶ τὸ ὄνομα ἔλαβεν. — Οἱ ἐστιῶντες τὸν Ἀλέξανδρον τὸν Φιλίππου τῶν φίλων, τὸ μέλλον παρατεθῆνται. — 20 σεσθαι τῶν τραγημάτων περιεχρύσουν. — Τοῦ Καρανόνου ἐν Μακεδονίᾳ γάμους ἐστιῶντος, τοῖς συγκεκλημένοις εὐθέως ἐδόθησαν καὶ μέρη τοῦ Καρανόνου κατέστησαν. — Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλήν, παρειμένον ἐγεβρόχισεν.

2. Πλάτων πρὸς Ἀρίστιππον εἶπε. — Σοὶ μόνῳ δέδοσται καὶ χλαμύδα εὐφορεῖν καὶ φάκος. — Πυθαγόρας ἔλεγε, δύο ταῦτα ἐκ τῶν θεῶν τοῖς ἀνθρώποις δεδόσθαι

25

κάλλιστα, τό τε ἀληθεύειν καὶ τὸ εὐεργετεῖν. — Ταῦς *Μού-*
σαῖς λέγουσι παρὰ *Διὸς* τὴν γραμμάτων εὑρεσιν δο Θῆ-
ν αι. — Ὁ οἶνος εἰς τὴν ἴατρικὴν χρησιμώτατος· πολλάκις
γάρ τοις ποτοῖς φαρμάκους κεράνυνται. — Νεώς ἐν
5 *Ρώμῃ* δὲ εἰ καὶ νταί, οὐ πρόσω τῆς ἀγορᾶς, ἐν ᾧ αἱ
εἰκόνες τῶν *Τρωῶν* θεῶν κείνται.

XI.

SOME IRREGULAR VERBS.

1. *Κρείττον* εἰς κόρακας ἥτις κόλακας ἐμπεσεῖν·
οἱ μὲν γάρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν. — *Απέκειφεν*
ἡμῶν ἥτις κάλαζα βαρέως ἐμπεσοῦσα τὰ ληῖα, καὶ
10 λιμοῦ φάρμακον οὐδέν. — *Εἰπόντος* τινὸς τῶν στρατιωτῶν
πρὸς Πελοπίδαν, Ἐμπειτώ καὶ μὲν εἰς τοὺς πολε-
μίους, Τι μᾶλλον, εἰπεν, ἥτις ἡμᾶς ἐκεῖνοι; — *Νῦνος*
Σεμίφαμιν ἔγημε, τὴν ἐπιφανεστάτην ἀπασῶν τῶν
γυναικῶν, ὃν παρειλήφαμεν. — Ὁ Κάτων φησὶν,
15 αὐτὸς πλεύοντας εἰληφένται πόλεις, ὃν διήγαγεν ἡμερῶν
ἐν Ἰθηρίᾳ. — *Πολὺς* ὁ χειμῶν· πάντα ἥτιων καὶ τε εἰλη-
φε, καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον, ἀλλὰ καὶ τὰ
κοῖλα τῆς γῆς. — *Ωδαῖμον*, ὃς με εἰληφας, ὡς πορηρὸς
εῖ, καὶ λυπεῖς, ἀεὶ τῇ πενήῃ συνδέων.

20 2. *Εἰς* τοῦτό τινες ἀνοίας ἐληλύθασιν, ὥςθε
ν πειλήφασι, τὴν μὲν ἀδικίαν ἐπονείδιστον μὲν εἶναι;
κεφαλέαν δὲ, τὴν δὲ δικαιοσύνην, εἰδόκιμον μὲν, ἀλυσι-
τελῆ δέ. — *Ἐὰν* τὰ παρειληφέντα μηνημονεύῃς,
ἀμείνων καὶ περὶ τῶν μελλόντων βουλεύσῃ. — *Μαρσύας*
25 εὐρὼν αὐλοὺς, οὓς ἔψήψειν *Ἄθηνᾶ* ἤλθεν εἰς ἔριγ-
περι μουσικῆς *Ἀπόλλωνι*. — *Σχολαστικὸς* βουλόμενος περάσαι
ποταμὸν, ὃν ἥλθεν ἐς τὸ πλοῖον ἔφιππος· πυθομένου

δέ τινος τὴν αἰτίαν, ἔφη, σπουδάζειν. — Γαλατῶν στρατιὰ
Μακεδονίαν καὶ Θεσσαλίαν ἐπέδραμε, καὶ πολλὰ λεηλα-
τοῦντες εἰς τὴν Ἀσίαν διέβησαν.

3. *Μακαριώτατον* ἐν ἀνθρώποις εὐτυχοῦντα ἀπόθα-
νεῖν. — Οὐ Ελλήσποτος ἐκλήθη ἀπὸ τῆς Ἑλλῆς δ
ἐν αὐτῷ θανούσης. — Περικλῆς τοὺς ἐν Σάμῳ τε-
θηκότας ἐγκωμιάζων ἐπὶ τοῦ βῆματος, ἀθανάτους
ἔλεγε γεγονέναι, καθάπερ τοὺς θεούς. — Τεθράναι
πολὺ κρέετον ηδὶ ἀκρασίαν τὴν ψυχὴν ἀμαυρώσαι. —
Ἡρακλῆς τυχὼν ἀθανασίας καὶ διαλλαγεὶς Ἡρῷ, τὴν 10
ἐκείνης θυγατέρα Ἡβην ἔγημεν. — Τὸν κάλλος η κρόνος
ἀνήλιωσεν, η νόσος ἐμάρτανεν. η δὲ τῆς ἀρετῆς κτῆσις
συγγηράσκει. — Τές οὐκ οἰδεν, οἴτα ἐπαθεῖν ὁ
Προμηθεὺς, διότι καθ' ὑπερβολὴν φιλάνθρωπος ην; —
Δικαια δράσας συμμάχου τεύξη θεοῦ. 13

4. Πολλὰ λυπηρὰ δὲ βίοις ἐν οἰνοφειδείᾳ. — Άγηρ
σοφὸς τὰς ἐν βίῳ συμφορὰς φένον οἶστι τῶν ἄλλων. —
Μέγιστον μὲν καὶ θεοῦ μόνον τὸ ἀναμάρτητον γε-
νναῖσθαι δὲ, μετὰ τὸ ἀμάρτητα ὡς τάχιστα ἀνενεγ-
κεῖν. — Θάμνοις κάλλει διενεγγὼν καὶ κιθαρῳδίᾳ, 20
περὶ μουσικῆς ἡρισε Μούσαις. — Οτε οἱ Γαλάται κα-
τέδραμον τὴν Ἰωνίαν καὶ τὰς πόλεις ἐπόρθουν, ἐν
Μιλήτῳ Θεσμοφορίων ὅντων, καὶ συνηθροισμένων γυ-
ναιῶν ἐν τῷ ιερῷ, δὲ βραχὺ τῆς πόλεως ἀπέχει, μέρος τη
τῶν βαρβάρων διηλθειν εἰς τὴν Μιλησίαν, καὶ ἐξα- 25
πιναίως ἐπιδραμὸν εἶλε τὰς γυναικας. — Η Σφίξ,
Οἰδίποδος τὸ αὐτῆς αἰγαγμα εὑρόντος, ἐν σκοπέλον
διανήν φίψασσα ἀνείλεν. — Άδμήτου μέλλοντος θα-
νεῖν, Ἀλκηστις εἶλετο ὑπὲρ αὐτοῦν θάνατον. — Λέγεται
ὅτι δὲ Λερναῖος ὅφις πεντήκοντα κεφαλὰς είχε, σῶμα δὲ 30
εν· καὶ ὅποτε Ἡρακλῆς ἀφέλοιτο κεφαλὴν μίαν, δύο
ἀνεφύοντο.

5. *Γλαῦκος*, ὁ *Σισύφου* νιὸς, ὃς ὑππων κατεβράωθη. — *Φασὶν Ἀκταίωνα* μὲν ὑπὸ τῶν ἴδιων κυνῶν κατεβράωθην αιτοῦσι· πολλοὶ δὲ ὑπὸ πολάκων καὶ παρασκέτων καταβιβράωσικονται. — *Κύνης* ὑπὸ Ἀχιλλέως πληγεὶς οὐκέτι θραύστην αἴτιον γεγονέναι λέγεται. — *Μήνις*, ὁ *Κρήτης* βισιλεὺς, Δαιδαλον καὶ Ἰκαρον καθεῖρε. *Δαιδαλος* δὲ ποιήσας πτέρυγας προσθετάς ἐξέπτη μετὰ τοῦ Ἰκαρον. ‘Ο δὲ Ἰκαρος τελευτῇ ἐν τῷ πελάγει· ὅθεν ἀπὸ ἐκείνου Ἰκαρίου πέλαγος 10 ἐκλήθη. — *Φρέσος* μαθὼν ὅτι ὁ πατὴρ αὐτὸν μέλλει θύειν, λαβὼν τὴν ἀδελφὴν αὐτοῦ καὶ ἀγαπάς σὺν αὐτῇ ἐπὶ κριόν, διὰ τῆς θαλάσσης ἀφίκετο εἰς τὸν Εὔξεινον πόντον.

6. *Μηδέποτε* μηδὲν αἰσχρὸν ποιήσας ἔλπιζε λήσειν· 15 καὶ γὰρ ἀν τοὺς ἄλλους λάθης, σαυτῷ γε συνειδήσεις. — *Πύρρος* ἐπει συμβαλῶν τοῖς *Ρωμαιοις* δἰς ἐνίκησε, πολλοὺς τῶν φίλων καὶ ἡγεμόνων ἀπολέσας, ‘Ἄντι μίαν, ἔφη, μάχην *Ρωμαιούς* νικήσωμεν, ἀπολώλαμεν. — *Θεμιστοκλῆς* τῆς *Ἐλλάδος* ἐκπεσὼν, πλούτοις γενόμενος, πρὸς τοὺς παιδας εἶπεν· ‘Νη παιδες, ἀπωλόμεθα ἀν, εἰ μὴ ἀπολώλειμεν.

7. *Οὐδεὶς* ἀνθρώπων ἡξάθη τοῦς θεοῖς ὄμιλεῖν, πλὴν ὅσοι μετεσχήκασι καὶ κάλλους. *Πέλοψ* γὰρ τούτου χάριν ἀμβροσίας μετέσχε, καὶ *Γανυμήδης*, καὶ ἄλλοι 25 τινές. — ‘Ο Θησεὺς τὴν *Ἐλένην* ἡρπασε, Πειρίθον παραλαβὼν κοινωνοῦτα, καὶ μέγιστην ἐσχεν αὐτῷ χάριν τῆς συμμαχίας ταύτης. ‘Η γὰρ *Ἐλένη* πλεῖστον μέρος μετέσχη καὶ κάλλους. — *Δαναὸς* ἐξ *Αἰγύπτου* φυγὼν *Ἄργος* κατέσχε.

XII.

MISCELLANEOUS EXAMPLES OF THE VERBS.

1. *Oἱ Πέρσαι θύονται πυρὶ, καὶ ἐπιφοροῦγ-
τες αὐτῷ τὴν πυρὸς τροφὴν, λέγονται· Πῦρ, δέσποτα,
ἔσθιε. — Oἱ Αἰγύπτιοι θηρία τιμῶσι, καὶ οἱ αὐτῶν
Θεοὶ ἀποθνήσκονται, καὶ πενθοῦνται, καὶ
διεκνυνται τάφοι θεῶν. — Τοῖς μὲν διὰ τοῦ ἡλίου 5
πορευομένοις ἐπειταὶ κατ’ ἀνάγκην σκιά· τοῖς δὲ διὰ
τῆς δόξης βαδίζοντες ἀκολουθεῖ φθόνος. —
Τὸ ἔσθιεν πολλὰ τοὺς μὲν λογισμοὺς ἐξαἱρεῖ, καὶ
τὰς ψυχὰς ποιεῖ ταῖς βραδυτέρας, ὀργῆς δὲ καὶ
σπληγστήτος ἐμπληγαῖς. — Οἱ Αθάμας, δυναστεύων 10
Βοιωτίας, ἐκ Νεφέλης τεκνοῖ μὲν παῖδα Φρίξον, θυγα-
τέρα δὲ Ἐλλην· αὐθις δὲ Ἰωνίᾳ μετεῖ, ἐξ ἣς αὐτῷ Λέαρχος
καὶ Μελικέρης ἐγένοτα.*

2. *Ἄριστοφάνης λέγει περὶ τοῦ Περικλέους, ὅτι
ἡ στραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα· 15
δα. — Ἐν τῷ Πελοποννησιακῷ πολέμῳ εἰς ἀνὴρ, ὁ
Περικλῆς, ἐξ ὧν θον τὴν πάλιν, καὶ ἀνίστη, καὶ
ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμῳ.*

3. *Ἀλέξανδρος ὅτε δυτική σε Δαρεῖον ἀπέστει-
λε τοῖς Ἑλλησι θεὸν αὐτὸν ψηφίσασθαι. — Ἡρα δύο 20
δράκοντας ἀπέστειλεν, ἀναλόσοντας Ἡρακλέα, ἵνα
βρέφος ὅντα. Οἱ δὲ παῖς αὖ καταπλαγεῖς ἵκατέρρη τῶν
χιερῶν τὸν αὐχένα σφιγξας, ἀπέπνιξε τοὺς δρά-
κοντας. — Κόνων τῇ περὶ Κυλίδον γανμαζίῃ γινεῖσας· 25
λακεδαιμονίους, ἐκπαύμενην θύσας, πάντας Ἀθηναίους
εἰστέλασε. — Τίς λοιμὸς ἡ σειρμὸς τοσαύτας πόλεις
ἐκέρωσεν ἡ τοσαῦτα γένη ἀνθρώπων ἡφάντισεν*

ἢ κατέδυσεν, ὅσα ἢ τῶν βασιλέων φιλοτεμία; — Ἀθηνᾶ Καύδμῳ βασιλείαν κατεσκεύασε. Ζεὺς δὲ ἔδωκεν αὐτῷ γυναῖκα Ἀρμονίαν, καὶ πάντες θεοὶ, καταλιπόντες τὸν οὐρανὸν, ἐν τῇ Καδμείᾳ τὸν γάμον 5 εὐωχούμενοι ἀνύμνησαν. — Οἱ Σιρῆνες τῷ στρατοπέδῳ ἐπλευσόμενοι διὰ τῆς ἡπείρου, ἐπέζευσε δὲ διὰ τῆς Θαλάσσης, τὸν μὲν Ἐλλήσποντον ζεύξας, τὸν δὲ Ἀθανάτορον οὐδένεις.

4. Οἱ Ζεὺς τοῖς θεοῖς ἀπειλήσας, Ἡν ἐθελήσω, ἔφη, 10 ἐγώ μὲν ἐκ τοῦ οὐρανοῦ σειράν καθήσω, ὑμεῖς δέ, γην ἀποκρεμασθέντες βιάζησθε με, μάτην ποιήσετε· οὐ γάρ δὴ καθελκύσετε εἰδότε τούτον. — Πυθαγόρας δὲ Σάμιος πρῶτος 15 ἐν τοῖς Ἐλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται, ἡ δὲ ψυχὴ ἀναπτάσσει οἰχήσεται ἀθάνατος καὶ ἀγήρως. — Εμπεδοκλῆς τὴν τῶν Ἀκραγαντίνων τρυφὴν ἴδων, ἔλεγεν. Ἀκραγαντῖνοι τρυφῶσι μὲν ὡς αὐγμιον ἀποθανούμενοι, οἰκίας δὲ κατασκευαζονται ὡς πάντα τὸν χρόνον βιωσόμενοι. — Ἡρακλῆς τὴν Ἡσιόνην ἴδων κῆτει ἐκκειμένην, ὑπέσχετο σώσειν αὐτὴν, εἰ τὰς ἵππους τοῦ Δαομέδοντος 20 λήψεται.

5. Τῷ Ἀλωέως παιδί, ἀτασθάλῳ ὅντε, δίκαιας δὲ τοις 25 σάτην, ἢ καλμακα ἐπὶ τὸν οὐρανὸν ἐποιησάσθη. — Πολλὰ ἤσαν ἐν τοῖς παλαιοῖς χρόνοις θεῶν ἀγάλματα, ὡν τὰ μὲν δι' ἐκπληξιν ἐσεβάσθη, τὰ δὲ διὰ τὸ κάλλος ἐπηγένετο. — Μηδέποτε ἐπὶ μηδενὸς εἰπῆς, ὅτι ἀπώλεσσαν αὐτὸν, ἀλλ' ὅτι ἀπέδωκαν 30 τὸ παιδίον ἀπέθανεν, ἀπεδόθη τὸ χωρίον ἀφηρέθη, οὐκονυν καὶ τοῦτο ἀπεδόθη. — Ἀκταίων τραφεὶς παρὰ Χείρων, κυνηγός ἐδιδάχθη, καὶ ὑπτε-

φον κατεβαώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἰδεων κυνῶν.

6. Τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται, ἀλλὰ δεδάγει καὶ ν. — Ἀλεξάνδρου ἡ σκηνὴ πολυτελῆς ἦν· χρυσοῖς γάρ κλονες διετελήφεσσαν αὐτὴν, καὶ τὸν δρόφον διάχρυσος ἦν, καὶ ἐκ πεπόνητο ποικίλμασι πολυτελέσι. Καὶ πρῶτοι μὲν Ηέρσας πεντακόσιοι περὶ αὐτὴν εἰστήκασσαν, πορφυρᾶς καὶ μηλίνας ἡ στηγμένοι στολάς· ἐπὶ αὐτοῖς δὲ τοξόται χίλιοι, φλόγινα ἐνδεδυκότες καὶ ὑσιγυνθαφῆ. 10

7. Γηῶθι σαντόν· μὴ πολλὰ λάλει· τὸν τετελευτηκότα μακάριοις· τοὺς πρεσβυτέρους σέβον· ἡ γλώσσα σου μὴ προτερεχέτω τοῦ νοῦ· θυμοῦ κράτει· ἀδικούμενος διελάσσον, ὑβριζόμενος δὲ τιμωροῦ. — Φίλων παρόντων καὶ ἀπόντων μέ- 15 μηγέσο.

Ἀγάπα τὸν πλησίον· τόμῳ πειθον· Θεοὺς σέβον· γορεῖς αἰδοῦ· ἄρχε σεαυτοῦ· πρόσοιαν τελματίας ἀπέχον· χρόνον φειδον· ὅρα τὸ μέλλον· σοφοῖς χρῶ· — Λαβὼν ἀπόδος· τὸ συμφέρον θηρῶ· ἐπὶ φύμης μὴ καυχῶ· κακοῖσι μὴ προσιμέλει· ἀγράσιν, ἀλλ᾽ ἀεὶ τῶν ἀγαθῶν ἔχον· Θεοὺς δειδιθι· ἐπλοκον μὴ ἐπόμνυθι.

Μήνως. Ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· ὁ δὲ ἱερόσυλος ὑπὸ τῆς Κι- 25 μαρφας διασπασθήτω· ὁ δὲ τύφανος ὑπὸ τῶν γυνῶν κειρίσθω τὸ ἡπαρ. ὑμεῖς δὲ οἱ ἀγαθοὶ ἀπειτε ἐς τὸ Ἡλύσιον πεδίον, καὶ τὰς μακάρων νῆσους κατετοικεῖτε, ἀνδρῶν δίκαιαί ἐποιεῖτε κατὰ τὸν βίον.

8. Σωκράτης ἔλεγε, τοὺς μὲν ἄλλους ἀνθρώπους ζῆν, 30 θνατούσιεν, αὐτὸν δὲ ζεύκειν θνατόν ζών· — Ὁ αὐτὸς

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ηξίον τοὺς γένους συγεχῶς κατοπτρίζεσθαι, ἵν³, εἰ μὲν καλοὶ εἰς ν, ἄξιοι γέγονοι το· εἰ δὲ αἰσχροὶ, παιδείᾳ τὴν δυσειδεῖαν ἐπικαλύπτοιεν. — Σόλων ἐφωτηθεὶς, πῶς ἀν μὴ γέγονοι το ἀδικημα ἐν τῇ πόλει, 5 εἰπεν, Εἰ δόμοις ἀγανακτοῖεν οἱ μὴ ἀδικούμενοι τοῖς ἀδικουμένοις. — Πυθαγόρας ἐφωτηθεὶς, πῶς ἀν οἰνόφλυξ τοῦ μεθύνειν παύσαι το, Εἰ συγεχῶς, ἔφη, Θεοφοί οἱ η τὰ ὑπ' αὐτοῦ πρασσόμενα. — Ἀνάχαρσις ἐφωτηθεὶς, πῶς ἀν τις μὴ μεθύσκοι το, Εἰ, ἔφη, ὁ φῶη τοὺς 10 μεθύνοντας οἴα ποιοῦσι. — Θεόπομπος πρὸς τὸν ἐφωτησαντα, πῶς ἀν τις ἀσφαλῶς τηροῖη τὴν βασιλείαν, Εἰ τοῖς μὲν φίλοις, ἔφη, μεταδιδοῖη παρθησας δικαίας, τοὺς δὲ ἀφομένους κατὰ δύναμιν μὴ περιφέρωη ἀδικουμένους.

15 Εὐαγόρας τοσοῦτον ταῖς τοῦ σώματος καὶ ταῖς τῆς ψυχῆς ἀρεταῖς διηγεγένεν, ὥστε, δόπτε μὲν αὐτὸν ὁ φῶη εν οἱ τότε βασιλεύοντες, ἐκπλήττεσθαι καὶ φοβεῖσθαι περὶ τῆς ἀρχῆς· δόπτε δὲ εἰς τοὺς τρόπους ἀποβλέψας, οὐτω σφόδρα πιστεύειν, ὥστε καὶ εἰς τις ἄλλος τολμώη 20 περὶ αὐτοὺς ἔξαμαρτάνειν, νομίζειν Εὐαγόραν αὐτοὺς ἔστεσθαι βοηθόν. — Οἱ ποιηταὶ τοιούτους λόγους περὶ τῶν θεῶν εἰρήκασιν, οὓς οὐδεὶς ἀν περὶ τῶν ἐχθρῶν τολμήσαςτι εἰς τοῦ μὲν πῦρ ἀνακαύσεις ἀν καύσεις εἰς τοῦ βροτοῦ, εἰ μή σε τι μωρόη σαλμην, 25 Εγὼ δὲ, εἰπεν, εἰ μή σε φιλεῖν ἡμᾶς πεισαῖσαι μι. — Εἰ τις τὸν τῆς εὐκλείας ἔρωτα ἐκβάλλοι εἰς τοῦ βίου, εἰ ἀν τοις ἀγαθῶν ἡμῖν γένοιτο, η τις ἀν τι λαμπρῶν ἐργάσασθαι ἐπιθυμήσεις εἰς τοῦ μή σειεν, — Τῷ αὐτῷ φυσήματι 30 τὸ μὲν πῦρ ἀνακαύσεις ἀν καύσεις ἀν καύσεις ποιήσεις ἐν βροτοῖ, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσεις. — Μάλιστα ἀν εὐδοκίμοις, εἰ φαίνοιο ταῦτα μὴ πράττων, ἀ τοῖς ἄλλοις ἀν πράττουσιν ἐπιτιμώμενοις. — Εἰ ἄπαντες μιμησαὶ μεθατηρία τὴν Λακε-

δαιμονίων ὁργίαν καὶ πλεονεξίαν, εὐθὺς ἀπολοι-
μεθα· ἀδὲ τοῖς τῶν Διγυπτίων χρῆσθαι νομίμους
βούληθει μεν, εὐδαιμόνως ἀντὸν βίον διατί-
λοις μεν.

9. Σωκράτης λέγει τῶν ἄλλων ἀνθρώπων διαφίειν, δ
παθόσον οἱ μὲν ζῶσιν, ἵν' ἐσθιωσιν, αὐτὸς δὲ δοθεῖ,
ἴνα τῇ. — Θεώρει ὁσπερ ἐν κατόπτρῳ τὰς σαντοῦ πρά-
ξεις, ἵνα τὰς μὲν καλὰς ἐπικοσμῆσι, τὰς δὲ αἰσχρὰς
καὶ λύπης. — Οἱ Πλετανοὶ τῷ μεθόντι, ἐὰν δὲ μάρτ-
τη, διπλῆροι ζημιαν ἔθηκεν, ἵνα μὴ μεθύσειν οἱ 10
πολῖται. — Τὸν οἶνον ἦν πινη τις μετρίως, τὸ ὄνμα
ῶνησε, τὴν δὲ ψυχὴν οὐκ ἔβλαψεν· ἦν δὲ πινη πρὸς
ὑπερβολὴν, καὶ ἡδη μεθύσκηται, αἰσχρὰ πάσχει, καὶ
γελοῖον θέαμα τοῖς ἄλλοις παρέχει. — Ἀπόλλων γένη-
σατο παρὰ τῶν Μοιρῶν; ἵνα, ὅταν Ἀδμητος μέλλῃ 15
τελευτὴν, ἀπολυθεῖται τοῦ θανάτου, ἀνέκουστας τις
ὑπέρ οὐτοῦ θνήσκειν ἔληται. — Πομπήιον καὶ Καλ-
σαρος διασάντων, ὁ Κικέρων ἔφη· Πιγνώσκω δὲ φύγω,
μὴ γιγνώσκων πρὸς ὃν φύγω. — Οἱ δραπέται, κανὸν μὴ
διώκων τινας, φοβοῦνται, οἱ δὲ ἄφρονες κανὸν μὴ κακῶς 20
πράττονται.

Οἱ Κρῆτες τοὺς παῖδας μανθάνειν τοὺς νόμους κε-
λεύονται μετά τινος μελωδίας, ἵνα ἐκ τῆς μουσικῆς ψυ-
χαγωγῶνται, καὶ εὐκολώτερον οὐτοὺς τῇ μνή-
μῃ παραλαμβάνειν σιν. — Διογένης ἴδων τοξότην 25
ἀφυῆ, παρὰ τὸν σκοπὸν ἐκάθισεν, εἰπὼν, Ἰνα μὴ
πληγῶ.

— Χωρὶς τῶν ἀναγκαίων κακῶν
αὐτοὶ παρ' αὐτῶν ἐτερα προσπορτίζομεν· 30
λυπούμεθ', ἦν πτάσσειν τις· ἦν εἴπη κακῶς,
ὁργιζόμεθ'· ἦν ἔδη τις ἐνύπνιος, σφόδρα
φοβούμεθ'· ἦν γλαυκὸς ἀνακράγη, δεδοίκαμεν.

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10. Ἐδιδάχθη Ἡρακλῆς ἀρματηλατεῖν μὲν ὑπὸ Ἀμφιτρύωνος· παλαιεῖν δὲ ὑπὸ τοῦ Αὐτολύκου· τοξεύειν δὲ ὑπὸ Εὐφύτου· διπλομαχεῖν δὲ ὑπὸ Κάσορος· κιθαραροῦν δὲ ὑπὸ Λίνου· οὗτος δὲ ὑπὸ Ἡρακλέους τῇ κιθαρᾷ πληγεῖς ἀπέθανεν· ἐπιπλήξαντα γάρ αὐτὸν ὁργισθεὶς ἀπέκτεινεν.

Πυθαγόρας λέγεται παρεγγυᾶν τοῖς μαθηταῖς, τοὺς πρεσβυτέρους τιμᾶν, μὴ δομνύναι θεοὺς, ἀρομάτην πολεμεῖν, φυτὸν ἡμερὸν μήτε φθείρειν 10 μήτε σίνεσθαι, μυημην ἀσκεῖν, ἐν ὁργῇ μήτε τι λέγειν, μήτε πράσσειν. — Χελλων, εἰς τῶν ἐπιτὰ σόφῶν, προσέστατε, γλῶττης κρατεῖν, μὴ κακολογεῖν τοῖς πλησίον, γῆρας τιμᾶν, ζημίαν αἰρεῖσθαι μᾶλλον ἢ κέρδος αἰσχρὸν, ἀτυχοῦντι μὴ ἐπιγελᾶν, 15 νόμοις πειθεῖσθαι.

Κάδμον φασὶ τὸν Ἀγήροφος ἐκ Φοινίκης ὑπὸ τοῦ βασιλίως ἀποσταλῆναι πρὸς ζήτησιν τῆς Εὐρώπης, ἐτολὸς λαβόντα, ἢ τὴν παρθένον ἀγαγεῖν, ἢ μὴ ἀνακάμψας μπεῖν εἰς τὴν Φοινίκην. Μή δυνάμεται 20 νον δὲ ἀνενεργεῖν, ἀπογνῶντα τὴν ἐς οἰκον ἀγακομιδὴν, καὶ κατά τινα χρησμὸν κτίσαι τὰς Θήβας. Ἐνταῦθα δὲ κατοικήσαντα γῆματι μὲν Ἀρμονίαν, γεννῆσαι δὲ ἐξ αὐτῆς Σεμέλην, καὶ Ἰνώ, καὶ Αὐτονόην, καὶ Ἀγανάθην.

25 11. Λέγεται Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας τῆς Αἴτνης ἐνάλασθαι, καὶ ἀφανισθῆναι, βουλόμενος τὴν περὶ αὐτοῦ φήμην βιβαῖωσαι, ὅτι γεγονοῖ θεός· ὑστερον δὲ γνωσθῆναι, ἀναδρυπισθεῖσης αὐτοῦ μιᾶς τῶν κρηπίδων· χαλκᾶς γάρ εἴδιστο ὑποδεῖσθαι.

Τὸ μὲν ἐγκαλέσαι καὶ ἐπιτιμῆσαι φάδιον· τὸ δὲ, ὅπως τὰ παρόντα βελτιώ γένηται, συμβούλευσαι, τοῦτον ἔμφρονος συμβούλουν ἔργον. — Θεόν μὲν

νοήσαι χαλεπόν, φράσαι δὲ ἀδύνατον· τὸ γὰρ
ἀσώματον σώματι σημῆναι ἀδύνατον.

Οἱ Ἀθηναῖοι τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀνεδο-
θῆναι φασι, καὶ τοὺς πρότους ἀνθρώπους ἐκ τῆς Ἀτ-
τικῆς ἀναφύγαι· οἱ Θηβαῖοι δὲ εἰς ὅφους ὀδόντων
ἀνδρας ἀναβιβλαστηκέναι λέγουσιν. — Οἱ Νά-
ξιοι μυθολογοῦσι τὸν Διόνυσον παρ' αὐτοῖς τραφῆναι·
καὶ διὰ τοῦτο τὴν γῆσιν αὐτῷ γεγονέναι προεργά-
στάτην.

Δόγος ἐστὲ δῆλον τὴν γῆσιν, πρὸ μὲν ἀνθρώπους 10
φανῆναι τὸν Ἀπόλλαντα, τῷ πελάγει κρύπτεσθαι,
φανέντος δὲ τοῦ θεοῦ ἀγαδραμεῖν εἰς τὸν βυθὸν
καὶ στῆναι ἐν μέσοις τοῖς κύμασιν.

12. Ἀραιαγόρας λέγεται ἀσεβεῖς κριθῆναι, διότι
τὸν ἥλιον μύδρον ἔλεγε διάπυρον· ἀπολογησαμένου δὲ 15
ὑπὸ αὐτοῦ Περιπλέους, πίντε ταλάντοις ζημιωθῆ-
ναι καὶ φυγαδεῖν θῆναι. — Σχολαστικὸς νοσοῦν-
τα ἐπισκεπτόμενος, ἥρωτα περὶ τῆς ὑγιείας· ὁ δὲ οὐκ
ἡδύνατο ἀποκριθῆναι· δργισθεὶς οὖν, Ἐλπίς,
ἴφρη, καὶ μὲν οσήσειν, καὶ ἐλθόντι σὸν μῆ ἀποκρι- 20
νεῖσθαι. — Λέγεται, τὴν Χίλιαμφαν τραφῆναι μὲν
ὑπὸ Ἀμισθίδρου, γεννηθῆναι δὲ ἐκ Τυφῶνος καὶ
Ἐγιδηνῆς.

Ξάρξης ὁς ἐπύθετο τὸν Ἐλλήσποντον ἐξεῦχθαι,
καὶ τὸν Ἀθω διεσκάφθαι, προηγενέντον τὸν Σάρ- 25
δεων. — Οἱ Πλάτων τοῖς μεθύνοντι συγεβούλευτοι ποτοπτε-
ζοῦσθαι· ἀποστήσεσθαι γὰρ τῆς τοιαύτης ἀσκη-
στής.

Καὶ ζῶν ὁ φαῦλος καὶ θαυμὸν κολάζεται. — Οἱ
δελφῖνες ἀνασκιρτεῖς χειμῶνα ἐπιόντα μη- 30
τέονται. — Οἱ περὶ τὴν Σαλαμῖνα διατριβούστες
Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρκολευ-

38 XII. *Miscellaneous Examples of the Verbs.*

μένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες
κατεσκάφθαι, δεινῶς ἡθύμουν.

Διαδαλος πρῶτος ὁγαλμάτων τὰ σκέλη διαβεβηκότα,
καὶ τὰς χεῖρας διατεταμένας ποιῶν, ζῶν ταύτα
ἅγαλματα κατασκευάζεσθαι ἀλέγετο. Οἱ γάρ πρὸ αὐτοῦ
τεχνῆται κατεσκευάζον τὰ ἄγαλματα τοῖς μὲν ὅμμασι
μεμυκότα, τὰς δὲ χεῖρας ἔχοντα καθειμένας,
καὶ ταῖς πλευραῖς κεκολλημένας.

10 13. *Βασικάνου τινὸς ἐσκυθρωπακότος*, ὁ *Βίων*,
Ἡ τούτῳ, ἔφη, κακὸν γέγονεν ἡ ἄλλῳ ἀγαθόν.—Οὐ αὐτὸς
πρὸς τὸν τὰ χωρία κατεδοκότα, Τὸν μὲν Ἀμφιά-
ρουν, ἔφη, ἡ γῆ κατέπιε, σὺν δὲ τὴν γῆν.—Τὸν *Μίγον*
βεβασιλευκότα νομιμώτατα, καὶ μάλιστα δικαιοσύνης
15 πεφρογυτικότα, δικαστήν καθ' ἄδον ἀποδεῖχθαι
λέγουσι.—Τὰ παιδία, ἄχρι γένηται τετταφάκοντα ἡμερῶν,
διγρηγορότα μὲν οὐ γελᾶ, οὐδὲ δακρύει, ὑπνοῦντα δὲ
ἀμφότερα.

14. *Λάμαχος ἐπετίμα τινι τῶν λοχαγῶν ἀμαρτά-
20 γοντι*· τοῦ δὲ φῆσαντος, μηκέτι τοῦτο πυτήσει,
Οὐκέτιν, εἶπεν, ἐν πολέμῳ δίς ἀμωρτάνειν.—Δημοσθένης
λοιδορούμενον τινὸς αὐτῷ, Οὐ συγκαταβαίνω, εἶπεν,
εἰς ἀγῶνα, ἐν ᾧ δέ τοι τέλος είναι τοῦ γικῶντός εστι
κρείτων.

25 *Εἴ τις οἰεται τερπνότερον εἶναι τὸν ἐν ἀστει βίον τοῦ
ἐν ἀγροῖς, ἐνθυμηθήτω πρὸς ἑαυτὸν, οἷον μὲν ἐστι βό-
τρης ὁφῆν εἰς ἀμπελον κρεμασθεῖν μενον, οἷον δὲ ἴδειν
ληῖα Στρύμων αὐξαίσ κινούμενα, οἷον δὲ ἀκούσαι
βοῶν μνώ μένων γα καὶ προθθάτων βληχωμένων,
30 οἷον δὲ θέαμα δαμάλεις σκιρτῶσαι καὶ ἐλκούσαι
γάλα· ἐμοὶ γὰρ δοκεῖ τὰ ἐν τοῖς θεάτροις δεικνύ-
μενα μηδὲν εἶναι πρὸς τὴν ἀπ' ἐκείνων ἡδονήν.*

*Μνθολογοῦσι τὴν Δήμητραν, μή δυναμένην εὑ-
ρεῖν τὴν Θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτνην
κρατήσων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς
οἰκουσμένης, τῶν δὲ ἀνθρώπων τοῦς μάλιστα ταύτην
προσδεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καρπὸν 5
ἀντιδωρησαμένην.*

*Τοῦ Κρόνου τὰ ἐαντοῦ τέκνα πατεοθλοτος, ὁ Ζεὺς,
καὶ πεὶς ὑπὸ τῆς Ρέας, καὶ ἐς τὴν Κρήτην ἐκτε-
θεὶς, ὑπὸ αἰγὸς ἀνετράφη. — Οὐαρος, ὁ τοῦ Δαι-
δάλου γίνος, τακέντος αὐτῷ τοῦ κηροῦ, καὶ τῶν πτερῶν 10
περιφένεντων, εἰς τὸ πέλαγος ἐγέπιπτεν.*



SECOND COURSE.

EXERCISES IN READING.



FABLES AND ANECDOTES.

I. FABLES.

1. *The Wolf.*

Δύκος ἵδων ποιμένας ἐσθίεταις ἐν σκηνῇ πρόδοτον,
ἔγγυς προσελθὼν, Ἡλίκος, ἔφη, ἀν ἦν θόρυβος, εἰ ἦγε
τοῦτο ἐποίουν!

2. *The Lioness.*

Δέσμια, ὀνειδιζομένη ὑπὸ ἀλώπεκος, ἐπεὶ τὸ δια πατός
ἔντα τίκτειν, Ἔγε, ἔφη, ἀλλὰ λέσσα.

6

3. *The Fly and the Ox.*

Κάίνωψ ἐπὶ κέρατος βοὸς ἐκαθίσθη καὶ ηὔλει· εἰπε δὲ
πρὸς τὸν βοῦν· Εἰ βαρῶ σου τὸν τένοντα, ἀναχωρήσω.
Ο δὲ ἔφη· Όύτε ὅτε ἡλθες ἔγγων, οὔτε ἐὰν μάνης, μελήσει
μοι.

4. *The Peasant and the Serpent.*

Ιεωργὸς χριμᾶνος ὥρᾳ ὅφιν εὐφῶν ὑπὸ κρύονς πεπῆ- 10
γότι, τοῦτον λαβὼν ὑπὸ κόλπου κατέθετο. Θερμανθεὶς δὲ
ἔκειτο, καὶ ἀναλαβὼν τὴν ἴδιαν φύσιν, ἐπληξεὶ τὸν εὐεργε-
την.

5. *The Fox and the Grapes.*

Βότρυνας πεπελκούς ἀλώπηκε κρεμαμένους ἰδοῦσα, τούτους
ἐπιυφάτο καταφαγεῖν. Πολλὰ δὲ καμοῦσα καὶ μὴ διητ 15

Θεῖσα ψαῦσαι, τὴν λύπην παραμυθουμένη, Εἶγεν· Ὁμφα-
κες ἔτι εἰσίν.

6. *The Kid and the Wolf.*

Ἐριφος ἐπὶ τινος δώματος ἐστὰς, ἐπειδὴ λύκον παριόντα
εἶδεν, ἐλοιδόρει καὶ ἔσκωπτεν αὐτὸν. Ὁ δὲ λύκος ἔφη· Ω-
δοῦντος, οὐ σύ με λοιδορεῖς, ἀλλὰ ὁ τόπος.

7. *The Boy, bathing.*

Παῖς λουσάμενος ἐν ποταμῷ ἐκινδύνευε πνιγῆσαι·
καὶ ἴδων τινα παροδίτην, ἐπεφώνει, Βοήθησον. Ὁ δὲ
ἔμεμφετο τῷ παιδὶ τὴν τολμηρίαν. Τὸ δὲ παιδίον
εἶπεν· Άλλα νῦν μοι βοήθησον, ὑστερον δὲ σωθέντι
10 μέμφουν.

8. *The Dog and the Fox.*

Κύων θηρευτικὸς λέοντα ἴδων, τοῦτον ἐδίωκεν· ὃς δὲ
ἐπιστραφεὶς ἐκεῖνος ἐδρυχήσατο, ὁ κύων φοβηθεὶς ἀς
τὰ δόπισα ἔφυγεν. Άλωπης δὲ θεασαμένη αὐτὸν ἔφη·
ὢ κακὴ κεφαλὴ, σὺ λέοντα ἐδίωκες, οὐτιγος οὐδὲ τὸν
15 βρυχηθμὸν ὑπήνεγκας;

9. *The Wolf and the Lamb.*

Ἄγκος ἄμνον ἐδίωκεν. Ὁ δὲ εἰς ναὸν κατέφυγε. Προσ-
καλουμένον δὲ τοῦ λύκου τὸν ἄμνον, καὶ λέγοντος, ὃι
θυσιάσει αὐτὸν ὁ ἱερεὺς τῷ Θεῷ, ἐκεῖνος ἔφη πρὸς αὐτόν·
Ἄλλον αἰρετώτερον μοι ἔστι θεῷ θυσίαν είναι, η̄ ὑπὸ σοῦ
20 διαφθαρῆναι.

10. *The Ass in the Lion's Skin.*

Ὄνος δοράν λέοντος ἐπενδυθεὶς, λέων ἐνομίζετο πᾶσι,
καὶ φυγὴ μὲν ἦν ἀνθρώπων, φυγὴ δὲ ποιμνίων. Ως δὲ
ἄγεμος βιαιότερον πνεύσας ἐγύμνου αὐτὸν τοῦ προκα-
λύμματος, τότε πάντες ἐπιδραμόντες ἐύλοις καὶ φοπάλοις
25 αἰτὺν ἔπαιον.

11. *The Woman and the Hen.*

Τυρή τις χήρα ὅρνιν εἶχε, καθ' ἐκάστην ἡμέραν ὡὸν αὐτῇ τίκτουσαν. Νομίσασα δὲ, ὡς, εἰ πλείους τῇ ὅρνιθι πριθὺς παραβάλοι, δις τέξεται τῆς ἡμέρας, τοῦτο πεποίηκεν. Ἡ δὲ ὅρνις πιμελής γενομένη οὐδ' ἄπαξ τῆς ἡμέρας τεκεῖν ἤδυνατο.

5

12. *The Birds and the Peacock.*

Τῶν ὅρνιθων βουλομένων ποιῆσαι βασιλία, ταῦς ἀντὶον ἔξιν διὰ τὸ καλός χειροτοεῖται. Αἰρουμένων δὲ τοῦτο τῶν ἄλλων, ὁ κολοιὸς ὑπολαβὼν ἔφη· Ἄλλ' εἰ, σοῦ βασιλεύ-οντος, ὁ ἀττάς ἡμᾶς καταδιώκειν ἐπιχειρήσει, πῶς ἡμῖν ἀπαρκέσεις;

10

II. ANECDOTES OF PHILOSOPHERS.

Zeno.

1. Ζήνων δοῦλον ἐπὶ κλοπῇ ἐμαστίγου. Τοῦ δὲ εὐπόντος, Εἴμαρτό μοι κλέψαι, Καὶ διρήγαι, ἔφη. — 2. Πρὸς τὸ φλυαροῦν μειφάκιον, Διὰ τοῦτο, εἶπε, δύο ὅτα ἔχομεν, στόμα δὲ ἐν, ὧντα πλείω μὲν ἀκούωμεν, ἡττονα δὲ λέγωμεν. — 3. Νεαρίσκου πολλὰ λαλοῦντος, Ζήνων 15 ἔφη, Τὰ ὡτά σου εἰς τὴν γλῶσσαν συνεφύνηκεν. — 4. Ζήνων, Ἀγειρόνον πρίσεις Ἀθήνας πέμψαντος, κληθεὶς ὑπὸ αὐτῶν σὺν ἄλλοις φιλοσόφοις ἐπὶ δεῖπνον, κάκεινων παρὰ πότον σπευδόντων ἐπιδείκνυσθαι τὴν αὐτῶν πολυμαθίαν, αὐτὸς ἐσίγα. Τῶν δὲ πρεσβέων ζητούντων, 20 τὶ ἀπαγγεῖλωσι περὶ αὐτοῦ πρὸς Ἀντίγονον; Τοῦτ' αὐτὸς, ἔφη, ὁ βλέπετε, φιλόσοφον εἶναι ἐν Ἀθήναις σιγᾶν ἐπιστάμενον.

Aristotle.

5. Ἀριστοτέλης ὀνειδιζόμενός ποτε, ὅτι πονηρῷ ἀτ-
θρῷ ποτε ἐλεημοσύνην ἔδωκεν, Θύ τὸν τρόπον, ἔφη, ἀλλὰ
τὸν ἄνθρωπον ἡλέσα. — 6. Τοὺς Ἀθηναίους ἔφασκεν
εὐρηκέναι πύροὺς καὶ νόμοις ἀλλὰ πυροῖς μὲν χρῆσθαι,
νόμοις δὲ μῆ. — 7. Πρὸς τὸν καυχώμενον, ὡς ἀπὸ μεγά-
λης πόλεως εἴη, Οὐ τοῦτο, ἔφη, δεῖ σκοπεῖν, ἀλλ’ εἰ τις
μεγάλης πατρίδος ἀξιός ἐστιν. — 8. Ἐρωτηθεὶς, πῶς ἀν
προκόπτοιεν οἱ μαθηταὶ, ἔφη, Ἐὰν τοὺς προέχοντας διώ-
κοντες, τοὺς ὑστεροῦντας μὴ ἀναμένωσιν. — 9. Ἐρωτηθεὶς,
10 πῶς ἀν τοῖς φίλοις προσφεροῦμεθα, ἔφη, Πει τοὺς ἀν εὐαλμέθα
αὐτοὺς ἡμῖν προσφέρεσθα. — 10. Ἀριστοτέλης ἐνοχλούμε-
νος ὑπὸ ἀδολέσχου, καὶ κοπίομενος ἀτόποις τισὶ διηγήμασι,
πολλάκις αὐτοῦ λέγοντος, Οὐ θαυμαστὸν δι τι λέγω;
Οὐ τοῦτο, φησι, θαυμαστὸν, ἀλλ’ εἰ τις πόδας ἔχων σὸ
15 ὑπομένει.

Plato.

11. Πλάτων θραυσγόμενον ἴδων τινα πρὸς τὸν ἑαυτοῦ
πατέρα, Οὐ πανύη, μειράκιον, εἶπε, τούτου καταφρονῶν, δι’
δὲ μέγα φρονεῖν ἀξιοῖς; — 12. Πλάτων ὄφγιζόμενός ποτε
τῷ οἰκέτῃ, ἐπιστάντος Ξενοκράτους, Λιβών, ἔφη, τοῦτον,
20 μαστίγωσον ἔγω γάρ δργίζομαι.

Socrates.

13. Πρὸς Ἀλκιβιάδην εἰπόντα, οὐκ ἀγεκτὴ ἡ Ξανθίππη
λοιδοροῦσα, Οὐ καὶ σὺ, εἶπε, χηρῶν βοώτων ἀνέχῃ; —
14. Ἡ Ξανθίππη ἔφη, μνησίων μεταβολῶν τὴν πόλιν καὶ
αὐτοὺς κατασχουσῶν, ἐν πασσις ὅμοιον τὸ Σωκράτους
25 πρόσωπον θεάσασθαι, καὶ προϊόντος ἐκ τῆς οἰκίας, καὶ
ἐπανιόντος.

Diogenes.

15. *Διογένης* πρὸς τὸν εἰπόντα, κακὸν εἶναι τὸ ζῆν, Οὐ τὸ ζῆν, εἶπεν, ὅλλα τὸ κακᾶς ζῆν. — 16. *Διογένης* ὁ Σινωπεὺς, ὁ Κύων ἐπικαλούμενος, παντὶ τόπῳ ἔχοντο εἰς πάτα, ἀριστῶν τε καὶ καθεύδων, καὶ διαλεγόμενος. *Βακτηρίᾳ* ἐπηγεισατο ἀσθενήσας· ἐπειτα μέντοι καὶ 5 διαπαγήσις ἐφόρει αὐτήν. Καὶ πήραν ἐκομισατο, ἐνθα αὐτῷ τὰ σιτα ἦν. Ἐπιστείλας δέ τινι οἰκίδιον αὐτῷ προνοήσασθαι, καὶ βραδύνοντος, πλέθον τινὰ ἔσχεν οἰκίαν.

— 17. *Διογένης* ἡνίκα απέλιπε τὴν πατρόδα, εἰς αὐτῷ τῶν οἰκειῶν ηκολούθει, ὅρομα Μάνης· ὃς οὐ φέρων 10 τὴν μετ' αὐτοῦ διατριβὴν ἀπέδρα. Προτρεπόντων δέ τινων ἔητεν αὐτὸν, ἐφη, Οὐκ οὐσχόν ἐστι, Μύνην μὲν μὴ δεῖσθαι *Διογένους*, *Διογένην* δὲ Μάνους; — 18. Θεασά- μενός ποτε παιδίον ταῖς χερσὶ πτυνον, ἐξέφριψε τῆς πήρας τὴν κοτύλην, εἰπὼν, Παιδίον με νενίκηκεν εὐτελεῖα. 15 Ἐξίσαλε δὲ καὶ τὸ τρυβλίον, ὁμοίως παιδίον θεασάμενος, ἐπειδὴ κατέασε τὸ σκεῦος, τῷ κοῖλῳ ὑρτῷ τὴν φακῆν ὑποδιχόμενον. — 19. Λίγχον μεθ' ἡμέραν ὑψας, Ἀνθρω- πον, ἐφη, ζητῶ. — 20. "Οτε ἀλούς καὶ πωλούμενος ἡφω- τήθη, τί οὐδὲ ποιεῖν, ἀπεκρίνατο, Ἀνδρῶν ὅψειν· καὶ 20 πρὸς τὸν κήρυκα, Κήρυσσε, ἐφη, εἴ τις ἐθέλει δειπότην αὐτῷ προσασθαι. — 21. Ἐλέγει τῷ Σενάδῃ, τῷ προπαμένῳ αὐτὸν, δεῖν πειθευθαι αὐτῷ, εἰ καὶ δοῦλος εἴη· καὶ γάρ ιστρὸς ἡ κυβερνήτης εἰ δούλος εἴη, πεισθῆται δεῖν αὐτῷ.

— 22. *Μοχθηροῦ* τινος ἀνθρώπου ἐπιγράψαντος ἐπὶ 25 τὴν οἰκίαν· *Μηδέν* εἰςίτω κακόν· ὁ οὖν κύψιος τῆς οἰκίας, ἐφη, ποῦ εἰςέλθοι ἄν; — 23. Ἐκ τοῦ βαλανείου ἔξιών, τῷ μὲν πυθομένῳ, εἰ πολλοὶ ἀνθρώποι λούνται, ἡρνήσατο· τῷ δὲ, εἰ πολὺς ὄχλος, ὀμοιόγησεν. — 24. Πρὸς τοὺς ἐρπύσαντας ἐπὶ τὴν τράπεζαν μῆς, Ἰδοὺ, φησί, 30 καὶ *Διογένης* παραστίους τρέφει. — 25. Πρὸς τὸν πυθό-

μενον, ποιει ὥρα φειδεῖν, Εἰ μὲν πλούσιος, ἔφη, οἵταν
θέλῃ, εἰ δὲ πένης, οἵταν ἔχῃ. — 26. Πλάτωνος ὁρισμένον,
Ἀθρωπος ἐστὶ ζῶον δίπου, ἀπτεφον, καὶ εὐδοκιμοῦντος,
τίλαις ἀλεκτρυόνα εἰς τὴν σχολὴν αὐτοῦ, καὶ
6 ἔφη, Οὗτος ἐστιν ὁ Πλάτωνος ἀνθρωπος. — 27. Διογένης
ἄσωτον γίτει μνᾶν· τοῦ δὲ εἰπόντος, Λιὰ τὸ τοὺς μνᾶ
ἄλλους τριώδοια, ἐμὲ δὲ μνᾶν αἰτεῖς; ἔφη, Παρὰ μὲν
τῶν ἄλλων ἐλπίζω πάλιν λαβεῖν, παρὰ δὲ σοῦ οὐκέτι. —
28. Ἀττικοῦ τινος ἔγκαλοῦντος αὐτῷ, διότι λακεδαιμονίους
10 μᾶλλον ἐπαινῶν, παρὸς ἔκεινοις οὐ διατρίβει· Οὐδὲ
γὰρ ἵστρος, εἰπεν, ὑγιειας ὡν ποιητικός, ἐν τοῖς ὑγιαίνοντος
τὴν διατριβὴν ποιεῖται. — 29. Διογένης τὴν εἰς Ἀθήνας
ἐν Κορίνθου, καὶ πάλιν εἰς Κόρινθον ἐν Θηβῶν μετά-
βασιν αὐτοῦ παρέβαλε ταῖς τοῦ βασιλέως, ἔφος μὲν ἐν Σού-
15 σοις, καὶ χειμῶνος ἐν Βαβυλῶνι, θέρους δὲ ἐν Μηδίᾳ
διατριβαῖς.

Antisthenes.

30. Ἀντισθένης ποτὲ ἐπαινούμενος ὑπὸ πονηρῶν, Ἀγω-
νῶ, ἔφη, μή τι κακὸν εἰργασματί. — 31. Ἐρωτηθεὶς, τὸ
αὐτῷ περιγέγονεν ἐκ φιλοσοφίας, ἔφη, Τὸ δύνασθαι δαυ-
20 τῷ ὄμιλεῖν. — 32. Ἐρωτηθεὶς, τὸ τῶν μαθημάτων ἀγα-
καιότατον, ἔφη, Ἀπομαθεῖν. — 33. Συνεβού-
λευεν Ἀθηναῖοις, τοὺς ὄνους ἵππους ψηφίσασθαι. Ἀλογον
δὲ ἡγουμένων, Ἄλλὰ μὴν καὶ στρατηγοί, φησὶ, γίγνονται
παρὸς ὑμῶν μηδὲν μαθόντες, μόνον δὲ χειροτονηθέντες. —
25 34. Λιρετώτερον εἶπεν εἶναι, εἰς κόρακας ἐμπεσεῖν η εἰς
κόλακας· τοὺς μὲν γάρ ἀποθανόντος τὸ σῶμα, τοὺς δὲ
ζῶντος τὴν ψυχὴν λυμαίνεσθαι.

Aristippus.

35. Ἀρίστιππος, ἐρωτηθεὶς, τὸ αὐτῷ περιγέγονεν ἐν
30 φιλοσοφίας, ἔφη, Τὸ δύνασθαι πᾶπι θαέξουντως ὄμιλεῖν.
— 36. Ἐρωτηθεὶς ποτε, τὸ πλέον ἔχοντιν οἱ φιλόσοφοι,

Ἐφη, Ἐὰν πάντες οἱ νόμοι ἀναιρεθῶσιν, ὅμοιας βιώσομεν. — 37. Ἐφωτηθεὶς ποτε, τίνι διαφέρει ὁ σοφὸς τοῦ μὴ σοφοῦ, ἔφη, Εἰς ἀγγάτα τόπον τοὺς δύο γυμνοὺς ἀπόσειλον, καὶ εἴσῃ. — 38. Ἐφωτηθεὶς, τίνι διαφέρουσιν οἱ πεπαιδευμένοι τῶν ἀπαιδεύτων, ἔφη, Ὁπερ οἱ δεδαμασμένοι ἵπποι τῶν ἀδαμάστων. — 39. Ἐφωτηθεὶς, τίνα ἔστιν, ἂ δεῖ τοὺς παιδας μαρτύρανειν, ἔφη, Οἵς ἄνδρες γενόμενοι χρήσονται. — 40. Ἐφωτηθεὶς ὑπὸ τυρος, τῇ αὐτοῦ ὁ νίδιος ἀμείνων ἔσται παιδευθεὶς, Καὶ εἰ μηδὲν ἄλλο, εἰπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται μέθος ἐπὶ μέθῳ. — 10
 41. Συνίστατο τυρος αὐτῷ νίδι, ἥτησε πεντακοίλιας δραχμάς τοῦ δὲ εἰπόντος, Τοσούτον δύναμαι ἀνδράποδον ὀνήσασθαι, Πρῶτο, ἔφη, καὶ ἔξεις δύο. — 42. Τοῦ θεράποντος ἐν ὅδῷ βασιάζοντος ἀργύριον, καὶ βαρυνομένον, Ἀπόχες, ἔφη, τὸ πλέον, καὶ ὅστον δύνασαι βάσαζε. — 15
 43. Ἐφωτηθεὶς ὑπὸ Λιονυσίου, διὰ τὸ οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκέτι, ἔφη, Ὄτι οἱ μὲν Ἰσασιν ὥν δέονται, οἱ δὲ οὐκ Ἰσασι. — 44. Λιογένης ποτὲ λάχανα πλύνων Ἀρίειππον παριόντα ἔσκαψε καὶ ἔφη. — 20
 Εἰ ταῦτα ἔμαθες προσφέρεσθαι, οὐκ ἄν τυράννων αὐλάς ἐθεφάπενες· ὁ δὲ, Καὶ σὺ, εἰπεν, εἰπερ ἥδεις ἀνθρώποις δημιεῖν, οὐκ ἄν λάχανα ἐπλυνες. — 45. Εἰς Κόρινθον αὐτῷ πλέοντι ποτε, καὶ χειμαζομένῳ, συνέβη ταραχῆγεν· πρὸς οὐν τὸν εἰπόντα, Ἡμεῖς μὲν οἱ ἰδιῶται οὐ δεδοκαμεν, 25
 ὑμεῖς δὲ οἱ φιλόσοφοι δειλιάτε· Οὐ γάρ περδὶ ὅμοιας, ἔφη, ψυχῆς ἀγωνιῶμεν ἔκαστοι.

Solon. Gorgias.

46. Σόλων ἀποβαλλὼν νίδιον ἔκλαυσεν. Εἰπόντος δὲ τυρος πρὸς αὐτὸν, ὡς οὐδὲν προύργου ποιεῖ κλαίων, Αἱ αὐτὸς γάρ τοι τοῦτο, ἔφη, κλαίω. — 47. Γοργίας δὲ 30 Λεοντίνος ἐφωτηθεὶς, ποικιλή διατῆρη χρώμενος εἰς μακρὸν γῆφας ἤλθεν, Οὐδὲν οὐδέποτε, ἔφη, πρὸς ἡδονὴν οὕτι

φαγὼν, οὗτος δράσας. — 48. Γοργίας ἡδη γηραιός ὑπάρχων, ἐφωτηθεὶς, εἰς ἡδέως ἀποθνήσκοι, Μάλιστα, εἰπεν· ὥσπερ γάρ ἐκ σαπροῦ καὶ φέοντος οὐκιδίου ἀσμένως ἀπαλλάτομαι. — 49. Ὁ αὐτὸς ἐπὶ τέρματι ὧν
5 τοῦ βίου, ὑπὸ ἀσθενείας καταληφθεὶς, κατὸν ὄλλγον
εἰς ὑπνον ὑπολισθαίνων ἔκειτο. Εἴ δέ τις, αὐτὸν τῶν
ἐπιτηδείων ἥρετο, τί πράττοι; ὁ Γοργίας ἀπεκρίνατο·
“Ηδη με ὁ ὑπνος ἄρχεται παρακατατίθεοθαι τῷ ἀδελ-
φῷ.

Pittacus. Xenophon.

10 50. Πεπτακὸς ἀδικηθεὶς ὑπὸ τινος καὶ ἔχων ἔξουσίαν
αὐτὸν κολάσαι, ὀφῆκεν, εἰπὼν, Συγγνάμη τιμωρίας ἀμελ-
ενων· τὸ μὲν γάρ ήμέρουν φύσεως ἐστὶ, τὸ δὲ θηριώδους.
— 51. Πρύλλος, ὁ Ξενοφῶντος γιὸς, ἐν τῇ μάχῃ περὶ
Μαρτίνειαν ἴσχυρῶς ἀγωνισάμενος ἐτελεύτησεν. Ἐν ταύτῃ
15 τῇ μάχῃ καὶ Ἐπομινόνδας ἐπεσε. Τηνικαῦτα δὴ καὶ τὸν
Ξενοφῶντα φασὶ θύειν ἐστεμένον· ἀπαγγελθέντος δὲ
αὐτῷ τοῦ θανάτου τοῦ παιδὸς, ἀποστεφανώσασθαι· ἐπειτα
μαθόντα ὅτι γενναῖως, πύλιν ἐπιθέσθαι τὸν στέφανον.
Ἐνιοι δὲ οὐδὲ δακρύσαι φασὶν αὐτὸν, ἀλλὰ γάρ, εἰπεῖν, ἥδειν
20 θυητὸν γεγενηκώς.

III. ANECDOTES OF POETS AND ORA-
TORS.

52. Ἀγακρέων δωρεὰν παρὰ Πολυκράτους λαβὼν πέντε
τάλαντα, ὃς ἐφρόντισεν ἐπ' αὐτοῖς δυοῖν γυναικῶν,
αὐτέλα, εἰπὼν· Μισῆ δωρεὰν ἡτις ἀναγκάζει ἀγρυπνεῖν.
— 53. Σιμωνίδης ἐλεγεν, ὅτι λαλήσας μὲν πολλάκις
25 μετενόησε, σιωπήσας δὲ οὐδέποτε. — 54. Λίσχύλος ὁ

τραγῳδὸς ἐκρίνετο ἀσεβείας ἐπὶ τινὶ δράματι. Ἐτοίμων
οὖν ὅντων Ἀθηναίων βάλλειν αὐτὸν λέθοις, Ἀμεινίας ὁ
τεώτερος ὀδελφός, διακαλυψάμενος τὸ ἱμάτιον, ἔδειξε τὸν
πῆχυν ἔφημον τῆς χειρός. Ἐτυχε δὲ ἀριστεύων ἐν Σαλα-
μῖνι ὁ Ἀμεινίας, ἀποβεβλήκως τὴν χεῖφα, καὶ πρότος 5
Ἀθηναίων τῶν ἀριστεῶν ἔτυχεν. Ἐπεὶ δὲ θῶν οἱ
δικασταὶ τοῦ ἀνδρὸς τὸ πάθος, ὑπεμνήσαντες τῶν
ἔφημον αὐτοῦ, καὶ ἀφῆκαν τὸν Αἰσχύλον. — 55. Φιλόξενος
παραδοθεὶς ὑπὸ Διονυσίου εἰς τὰς λατομίας, διὰ ὃ
φαυλίζειν τὰ ποιήματα αἴτου, καὶ ἀνακληθεὶς, ἐπειτα
πάλιν ἐπὶ τὴν ἀκρόασιν αὐτῶν ἐκλήθη. Μέχρι
τινος ὑπομείνας, ἀγέστη. Πυθομένου δὲ τοῦ Διονυσίου,
Ποῦ δὴ σύ; Εἰς τὰς λατομίας, εἶπεν. — 56. Σοφοκλῆς,
ὁ τραγῳδοποιὸς, ὑπὸ τοῦ Ἰσφῶντος τοῦ υἱοῦς ἐπὶ τείλει
τοῦ βίου παρανοίας κρινόμενος, ἀνέγνω τοῖς 15
Οἰδίποντος ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δρά-
ματος, ὅπως τὸν νοῦν ὑγιαίνειν· ὡς τοὺς δικαστὰς τὸν μὴν
ὑπερθαυμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ
μανίαν. — 57. Φιλήμων, ὁ κωμικὸς, ἐπτὰ πρὸς τοῖς δρ-
γενήκοντα ἔτη βιοὺς, κατέκειτο μὲν ἐπὶ κλίνης ἡρεμῶν· 20
Θεωσάμενος δὲ ὅντα τὰ παρεσκευασμένα αὐτῷ σῦκα κατε-
σθίοντα, ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην,
καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλωτι εἰπών, προσδοῦναι τῷ
ὄντῳ ἀκρίτου φόρεν, ἀποπνιγεῖς ὑπὸ τοῦ γέλωτος ἀπέθα-
νεν. — 58. Φιλητᾶν λέγουσι τὸν Κῷον λεπτότατον γε- 25
νεσθαι τὸ σώμα. Ἐπεὶ τοίνυν ἀνατραπῆγαι φάδιος ἦν ἐπ
πάσης προφάσεως, μολίβδου, φασὶ, πεποιημένα εἶχεν ἐν
τοῖς ὑποδήμαις πέλματα, ἵνα μὴ ἀνατρέπατο ὑπὸ τῶν
ἀνέμων, εἴ ποτε σκληροὶ κατέπνεον. — 59. Φιλιππίδης ὁ
κωμῳδοποιὸς, φιλοφρονούμενος τοῦ βισιλέως αὐτὸν Λυ- 30
σιμάχου, καὶ λέγοντος, Τίνος σοù μεταδῶ τῶν ἱμῶν; Οὐ
βούλει, φησὶν, ὡς βασιλεῦ, πλὴν τῶν ἀποφέρητων. — 60. Ἰσο-
κράτης, ὁ φήτωρ, νεαγίου τινὸς λάλου σχολάζειν αὐτῷ

βουλομένου, διπτούς ἡτησε μισθούς. Τοῦ δὲ τὴν αὐταν
πυθομένου, Ἐνα, ἔφη, μὲν, ἵνα λαλεῖν μάθης, τὸν δὲ ἔτερον,
ἵνα σιγάν. — 61. Λυσίας τινὶ δίκην ἔχοντι λόγον συγγρά-
ψας ἔδωκεν. ὃ δὲ πολλάκις ἀναγνούς, ἵκε πρὸς τὸν Λυσίαν
διαθυμῶν καὶ λέγων, τὸ μὲν πρῶτον αὐτῷ διεξόντι θαυμα-
στὸν φανῆναι τὸν λόγον, αὐθίς δὲ καὶ τρίτον ἀγαλαμβάνοντι
παντελῆς φαντασίαν καὶ ἀπορτον. ὃ δὲ Λυσίας γελάσας, Τί
οὖν, εἶπεν, οὐχ ἄπαξ μέλλεις λέγειν αὐτὸν ἐπὶ τῶν δι-
καιοστῶν;

IV. ANECDOTES OF PRINCES AND STATESMEN.

10 62. Ἐν φυγῇ τινι, τῆς ἀποσκευῆς Ἀρταξέρξου τοῦ
Μηγίμονος διαφραγμάτων, ἐηρὸς σῦκα καταφαγὸν καὶ κρι-
θίγον ἄρτον, Οἴας, εἶπεν, ἡδονῆς ἀπειφος ἡμην. — 63. Χα-
ριστντως ὁ βασιλεὺς Ἀρχέλαος, ἀδολέσκον κουρέως περιβα-
λόντος αὐτῷ τὸ ὀμόλιγον, καὶ πυθομένον, Πῶς σε κείω,
15 βασιλεῦ; Σιωπῶν, ἔφη. — 64. Ο γεώτερος Διορύσιος ἐλεγε
πολλοὺς τρέφειν σοφιστὰς, οὐ θαυμάζω ἐκείνους, ἀλλὰ δι'
ἐκείνων θαυμάζεσθαι βουλόμενος.

Philip, King of Macedonia.

65. Φίλιππος ἐλεγε, κρέπτον εἶναι στρατικεδον ἐλάφων,
μέοντος στρατηγοῦντος, ἡ λεόντων, ἐλάφου στρατηγοῦντος.
20 — 66. Φίλιππος, ὁ Ἀλεξανδρον πατήρ, Ἀθηναίον μακα-
ρίζειν ἐλεγεν, εὶς παθ' ἔκαστον ἔνιαυτὸν αἰρεῖσθαι δέκα
στρατηγοὺς εὐρίσκουσιν· αὐτὸς γὰρ ἐν πολλοῖς ἔτεσιν
ἔνα μόνον στρατηγὸν εὐθηκέναι, Παραμελῶνα. — 67. Φί-
λιππος ἐρωτώμενος, οὐςτινας μάλιστα φιλεῖ, καὶ οὐςτινας
25 μάλιστα μισεῖ, Τοὺς μέλλοντας, ἔφη, προδιδόντα μάλιστα

φιλῶ, τοὺς δ' ἡδη προδεδωκότας μάλιστα μισῶ. — 68. Νε-
οποτόλεμον, τὸν τῆς τραγῳδίας ὑποκριτὴν, ἡρετό τις, τὸ
Θαυμάζοι τῶν ὅπ' Ἀσκύλου λεχθέντων, ἡ Σοφοπλέονς,
ἡ Εὐφριπίδου; οὐδὲν μὲν τούτων, εἰπεν, δ' ὁ δ' αὐτὸς
θεάστοι ἐπὶ μεῖζον σκηνῆς, Φίλιππον ἐν τοῖς τῆς θυγα-
τρὸς Κλεοπάτρας γάμοις πομπεύσαντα, καὶ τρικαιδέκατον
Θεὸν ἐπικληθέντα, τῇ ἔξης ἐπισφαγέντα ἐν τῷ θεάτρῳ,
καὶ ἐφίμμενον. — 69. Τριῶν Φίλιππων προσαγγελθέντων
εὐτυχημάτων ὑφ' ἔνα καιρὸν, πρώτου μὲν, ὃι τεθρίππῳ
γενικήνεγκτον Ολύμπια· δευτέρου δὲ, ὃι Παρμενίων ὁ στρατη-
γὸς μάχῃ Δαρδανεῖς ἐνίκησε· τρίτου δ', ὃι ὄφεν αὐτῷ
παιδὸν ἀπεκύνησεν Ολύμπιας· ἀνατείνας ἐς οὐρανὸν τὰς
χεῖρας, Ὡδαῖμον, εἶπε, μέτριον τοιότις ἀντεῖθες ἐλάττω-
μα! εἰδὼς ὃι τοῖς μεγάλοις εὐτυχήμασι φθονεῖν πέφυκεν
ἡ Τύχη. — 70. Ἐν Χαιρωνείᾳ τοὺς Ἀθηναίους μεγάλῃ 15
νίκη ἐνίκησε Φίλιππος. Ἐπαρθεὶς δὲ τῇ εὐπραγίᾳ, ὡς το
δέν αὐτὸν ὑπομιμήσκεσθαι, ὃι ἀνθρωπός ἐστιν, καὶ
προσέταξε τινι παιδὶ τούτῳ ἔργον ἔχειν. Τρὶς δὲ
ἐκάστης ἡμέρας ὁ παῖς ἔλεγεν αὐτῷ· Φίλιππε, ἀγ-
θωπος εἰ.

20

Alexander.

71. Ὁ Ἀλέξανδρος λιογένει εἰς λόγους ἐλθὼν, οὐτω
κατεπλάγη τὸν βίον καὶ τὸ ἀξιωμα τοῦ ἀνδρὸς, ὃς τε
πολλάκις αὐτοῦ μνημονεύων λέγειν, Εἰ μὴ Ἀλέξανδρος
ἡμην, λιογένης ἀνὴμην. — 72. Ἀλέξανδρος μόνον ἐκέ-
λπεις Λάντιπον εἰκόνας αὐτοῦ δημιουργεῖν· μόνος γὰρ 25
οὗτος κατεμήνυε τῷ χαλκῷ τὸ ἥδος αὐτοῦ, καὶ συνεξέ-
φερε τῇ μορφῇ τὴν ἀρετήν· οἱ δὲ ὄλλοι τὴν ἀποστρο-
φὴν τοῦ τραχίλου, καὶ τῶν ὀμμάτων τὴν ὑγρότητα
μιμεῖσθαι θέλοντες, οὐ διεφύλασσον αὐτοῦ τὸ ἀφενωπόν
καὶ λεοντῶδες. — 73. Ἀλέξανδρος Ἀναξάρχου περὶ κόσμων 30

5*

54 *Anecdotes of Princes and Statesmen.*

ἀπειρίας ἀκούων ἐδάκρυς, καὶ τῶν φίλων ἐφωτησάντων
αὐτὸν, τι δακρύει, Οὐκ ἄξιον, ἔφη, δακρύειν, εἰ κόσμων
ῶντων ἀπειλων, οὐδὲ πολὺ φίλοι γεγόναμεν;

Successors of Alexander.

74. Πτολεμαῖον φασι τὸν Λάγον, καταπλουτίζοντα τοὺς
5 φίλους αὐτοῦ ὑπερχαίρειν. Ἐλεγε δὲ, ἄμεινον εἰναι πλου-
τίζειν ἢ πλουτεῖν. — 75. Ἀντίγονος πρός τινα μακαρί-
ζουσαν αὐτὸν γραῦν, Εἰ γέδεις, ἔφη, ὡς μῆτερ, οὗτον κακῶν
μεστόν ἐστι τουτὶ τὸ φάκος, δειξας τὸ διάδημα, οὐκ ἀν ἐπὶ¹
κοπρίας κείμενον αὐτὸν ἐβάστασα. — 76. Ἀντίγονος ὁ βα-
10 σιλεὺς, ἐφωτήσαντος αὐτὸν τοῦ νεοῦ, πηρίκα μέλλοντιν
ἀναζευγνύειν, Τι δέδοικας, εἶπε, μὴ μόνος οὐκ ἀκούσῃς τῆς
σάλπιγγος;

Alexander of Pheræ.

77. Ἀλέξανδρος, ὁ Φεραίων τύραννος, θεώμενος τραγῳ-
δὸν, ἐμπαθέστερον διετέθη πρὸς τὸν οἰκτον ἀναπηδήσας
15 οὐν ἐκ τοῦ θεάτρου ἀπιὼν φάγετο, δεινὸν εἶναι λέγων, εἰ
τοσούτους ἀποσφάξας πολίτας, ὀφθήσεται τοῖς Ἐκάβης καὶ
Πολυξένης πάθεσιν ἐπιδακρύων.

Cresus.

78. Ὁτε Κροῖσος ἤρχε Λυδῶν, τὸν ἀδελφὸν μεθ' αὐτοῦ
κατέστησεν ἀρχοντα. Προσελθὼν δὲ τις τῶν Λυδῶν, οὐ
20 βασιλεῦ, εἶπε, πάντων ἐπὶ γῆς καλῶν ὁ ἥλιος ἀνθρώποις
αἴτιός ἐστι, καὶ οὐδὲν ἄν εἶη τῶν ἐπὶ γῆς, μὴ τοῦ ἥλιου
ἐπιλάμποντος· ἀλλ' εἰ θέλουσαι δύο ἥλιοι γενέσθαι, κίνδυνος
πάντα συμφλεγθέντα διαφθαρῆναι. Οὗτος ἔνα μὲν βασιλέα
25 δέχονται Λυδοὶ, καὶ σωτῆρα πιστεύοντιν εἶναι, δύο δὲ ἄμα
οὐκ ἄν ἀνάσχοιντο.

Themistocles.

79. Θεμιστοκλῆς ἔτι μειράκιον ὡν ἐν πότοις ἐκυλιπ-
δεῖτο· ἐπεὶ δὲ Μιλτιάδης στρατηγῶν ἐνίκησεν ἐν Μαρα-
θῶν τοὺς βαρβάρους, οὐκ ἔτι ἦν ἐντυχεῖν ἀτακτοῦτη
Θεμιστοκλεῖ. Πρὸς δὲ τοὺς Θαυμάζοντας τὴν μεταβολὴν
ἔλεγεν, Οὐκ ἔᾳ με καθεύδειν, οὐδὲ φραθυμεῖν τὸ Μιλτιά- 5
δου τρόπαιον. — 80. Ἐρωτηθεὶς δὲ, πότερον Ἀχιλλεὺς
ἔβούλετ' ἄν εἶναι ἢ Ὀμηρος; Σὺν δὲ αὐτὸς, ἔφη, πότερον
ἡθελες ὁ γικῶν ἐν Ὁλυμπιάσιν ἢ ὁ κηρύσσων τοὺς
γικῶντας εἶναι; — 81. Θεμιστοκλῆς πρὸς τὸν Εὐφυδιαδην
τὴν Λακεδαιμονίου ἔλεγε τι ὑπεναντίον, καὶ ἀνέτεινεν αὐτῷ 10
τὴν βακτηρίαν ὁ Ἐνρυνθιάδης. Ὁ δὲ, Πάταξον μὲν, ἔφη,
ἄκουσον δέ. Ἡδει δὲ, ὅτι ἂ μέλλει λέγειν, τῷ κοινῷ λυ-
σιτελεῖ. — 82. Σεριφίου τινὸς πρὸς αὐτὸν εἰπόντος, ὡς
οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν ἐνδοξός ἐστιν, Ἀληθῆ
λέγεις, εἰπεν, ἀλλὰ οὐτ' ἄν ἔγω Σεριφίος ὡν ἐγενόμην 15
ἐνδοξός, οὗτε σὺ, Ἀθηναῖος. — 83. Πρὸς δὲ Σιμωνίδην
ἔξαιτούμενόν τινα κρίσιν οὐ δικαίαν, ἔφη, μήτ' ἄν
ἐκεῖνον γενέσθαι ποιητὴν ἀγαθὸν, ἄδοντα παρὰ μέλος,
μήτ' αὐτὸν ἀρχοντα χρηστὸν, δικάζοντα παρὰ τὸν νόμον.
— 84. Ἀτείκαζεν αὐτὸν ταῖς πλατανοῖς, αἰς ὑποτρέχουσι 20
χειμαζόμενοι, γενομένης δὲ εὐδίας τίλλουσιν οἱ παρερχόμενοι
καὶ κολούσσουσιν.

Eratosthenes.

85. Ἐπαμιγώνδας ἔνα εἶχε τελβῶνα· εἰ δὲ ποτε αὐτὸν
ἔδωκεν εἰς γναφεῖον, αὐτὸς ὑπέμενεν οἴκοι δι' ἀποθλαν-
τέρον. — 86. Ἐπαμιγώνδας, ὁ Θηβαῖος, ἵδων στρατόπε- 25
δον μέγα καὶ καλὸν, στρατηγὸν οὐκ ἔχον, Ἡλίκον, ἔφη,
Θηφον, καὶ κεφαλῆν οὐκ ἔχει. — 87. Ἐλεγε πρὸς Μελοπο-
δαν, μὴ πρότερον ἀπαλλάστεσθαι τῆς ἀγορᾶς ἡμέρᾳ,
πρὶν ἡ φύλον τοῖς ἀρχαίοις τινὰ προσπορίσαι γεώτερον.

— 88. Τὸν Ἐπαμινόνδαν ὁ Σπινθαρός ἐπαινῶν, ἔφη, μήτε πλεονα γιγνώσκοτι, μήτε ἐλάττονα φιλεγγομένῳ φρόδιοις ἔντυχεν ἐτέρῳ.

Pelopidas and other Commanders.

89. Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὃς βλασφημήσαντος αὐτὸν, Ἐγώ τὰ μὲν ἔργα, ἔφη, αὐτοῦ βλέπω, τῶν δὲ λόγων οὐκ ἡκουσα. — 90. Ἰφικράτης τὸ στράτευμα οὗτος ἔφασκε δεῖν συντετάχθαι, ὃς δὲ σῶμα· θώρακα μὲν ἔχον τὴν φάλαγγα, χεῖρας δὲ τοὺς ψιλοὺς, πόδας δὲ τοὺς ἵππεας, κεφαλὴν δὲ τὸν στρατογόνον. — 91. Ὁ Περικλῆς ἐν τῷ λοιμῷ τοὺς παιδας ἀποβαλλοὺς, ἀνδρείστατα τὸν θάνατον αὐτῶν ἡγεγκε, καὶ πάντας Ἀθηναίους ἔπεισ τοὺς τῶν φιλάττων θανάτους εὐθυμότερον φέρειν. — 92. Ὁ Οδυρομένων τῶν μετὰ Φωκίωνος μελλόντων ἀποθνήσκειν, εἶπεν ὁ Φωκίων, Είτα οὐκ ἀγαπᾶς, Θουδίππε, μετὰ Φωκίωνος ἀποθνήσκων.

V. ANECDOTES OF SPARTANS.

93. Ἀγις ὁ βασιλεὺς ἔφη, τοὺς Λακεδαιμονίους μὴ ἐφωτάν, δόποσοι εἰσὶν, ἀλλὰ ποῦ εἰσὶν οἱ πολέμιοι; καὶ ἐφωτῶντός τινος, πόσοι εἰσὶν Λακεδαιμόνιοι, Ὅσοι, ἔφη, ἵκανοὶ τοὺς κακοὺς ἀπεργύκειν. — 94. Αημάρατος, ἀνθρώποις τινὶς πονηροῦ κόπτοντος αὐτὸν ἀκαίροις ἐφωτήμασι, καὶ δὴ τοῦτο πολλάκις ἐφωτῶντος, τις ἄφιστος Σπαρτιατῶν, ἔφη, Ὁ σοὶ ἀνομοιότατος. — 95. Πλειστῶνας, ὁ Πανοστίλιον, ἀττικοῦ τινος φήτορος τοὺς Λακεδαιμονίους ἀμαθεῖς ἀποκαλοῦντος, Ὁρθῶς, ἔφη, λέγεις· μένοι γὰρ τῶν Ἑλλή-

νων ἡμεῖς οὐδὲν κακὸν μεμαθήκαμεν παρ' ὑμῶν. — 96. Ἀγηστόλιος, ὁ Κλεομβρότου, εἰπόντος τινὸς, ὅτι Φίλιππος ἐν ὅλῃσι ήμέραις "Ολυνθὸν κατέσκαιψε, Μὰ τοὺς Θεοὺς, εἰπεν, ἀλλην τουαίτην ἐν πολλαπλασίοι πρόνῳ οὐκ οἰκοδομήσει. — 97. Χαρίλαος ἐρωτηθεὶς, διὸ τι τοὺς νόμους δο Λικοῦργος οὗτοις ὅλῃσις ἔθηκεν, "Οτι, ἔφη, τοῖς ὅλῃσιν λέγοντιν ὅλῃσιν καὶ νόμων ἐστὶ χρεῖα.

98. Ἀθηναίον τινὸς πρὸς Ἀνταλκίδαν εἰπόντος, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, Ἡμεῖς δὲ οὐδέποτε, εἰπεν, ὑμᾶς ἀπὸ τοῦ Εὐροτα. — 99. Ο 10 αὐτὸς, σοφιστοῦ τινος μέλλοντος ἀναγιγγώσκειν ἑγκώμιον Ἡρακλέους, ἔφη, Τίς γὰρ αὐτὸν ψέγει; — 100. Ἀρχίδαμος πρὸς τὸν ἐπαινοῦντα κιθαρῳδὸν, καὶ θαυμάζοντα τὴν δύναμιν αὐτοῦ, Ω λῷστε, ἔφη, ποῖον γέρας παρὰ σοῦ τοῖς ἀγαθοῖς ἀρδόσιν ἔσται, ὅταν κιθαρῳδὸν οὕτως ἐπαινήσ. 15 — 101. Ταῖς θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελῆ Διονυσίου τοῦ τιγάνου Σικελίας πέμψατο, οὐκ ἐδέξατο, εἰπὼν, Φοβοῦμαι μὴ περιθέμεναι αἱ κόραι φανῶσι μοι αἰσχρα. — 102. Ἀρχίδαμος, ὁ Ἀγηστόλιον, καταπελτικὸν βέλος ἰδὼν, τότε πρώτως ἐκ Σικελίας κομισθὲν, ἡγεβόσεν, Ω 20 Ἡράκλεις, ἀπόλωλεν ἀνδρὸς ἀρετά.

103. Ἀγηστόλιος παρακαλούμενός ποτε ἀκοῦσαι τοῦ τὴν ἀηδόνα μιμουμένου, παρηγήσατο φήσας. Αὐτῆς ἀκήκοσ πολλάκις. — 104. Κατηγοροῦσιν οἱ Λακεδαιμόνιοι Ἀγηστόλιον τοῦ βασιλέως, ὃς ταῖς συνεχέσι καὶ πυκναῖς 25 εἰς τὴν Βοιωτίαν ἐμβολαῖς καὶ στρατείαις τοὺς Θηβαίους ἀντιπάλους τοῖς Λακεδαιμονίοις κατασκευάσσαντος. Διὸ καὶ τετρωμένον αὐτὸν ἰδὼν ὁ Ἀνταλκίδας, Καλὰ, ἔφη, τὰ διδασκάλια παρὰ Θηβαίων ἀπολαμβάνεις, μὴ βουλομένους αὐτοὺς, μήδ' εἰδότας μάχεσθαι διδάξας. — 105. 30 Ἀγῆρ εἰς Λακεδαιμονια ἀφίκετο Κεῖος, γέρων ἡδη ὡν, τὰ μὲν ἀλλα ἀλαζῶν, ἡδεῖτο δὲ ἐπὶ τῷ γῆρᾳ, καὶ διὰ ταῦτα τὴν τρίχα, ποιὰν οὖσαν, ἐπειρῆτο βαφῇ ἀφανίζειν· παρελθὼν οὖν εἰπεν ἐκεῖνα ὑπὲρ ὡν καὶ ἀφίκετο. Ἀναστάς

οὗν δ' Ἀρχίδαμος, δ' τῶν Λακεδαιμονίων βασιλεὺς, Τί δ' ἀν,
ἔφη, οὗτος ὑγίες εἶποι, δις οὐ μόνον ἐπὶ τῇ ψυχῇ τὸ ψεῦδος,
ἀλλὰ καὶ ἐπὶ τῇ κεφαλῇ περιφέρει;

106. Ἐλεγεν δὲ Κλεομένης, δ' τῶν Λακεδαιμονίων βα-
σιλεὺς, κατὰ τὸν ἐπιχώριον τρόπον, τὸν Ὀμηρον Λακε-
δαιμονίων εἶναι ποιητὴν, ὡς χρὴ πολεμεῖν λέγοντα, τὸν
δὲ Ἡσίοδον τῶν Εἴλωτων, λέγοντα, ὡς χρὴ γεωργεῖν. —

107. Λυκοῦργος, δὲ Λακεδαιμόνιος, πηρωθεὶς ὑπό τινος
τῶν πολιτῶν ὄφθαλμῶν τὸν ἔερον, καὶ παραλαβὼν τὸν
10 νεανίσκον παρὰ τοῦ δήμου, ἵνα τιμωρήσαιτο, ὅπως αὐτὸς
βούληται, τούτου μὲν ἀπέσχετο, παιδεύσας δὲ αὐτὸν,
καὶ ἀπόφηνας ἀνδρας ἀγαθὸν, παρήγαγεν εἰς τὸ Θεα-
τρον. Θαυμαζόντων δὲ τῶν Λακεδαιμονίων, Τοῦτον
μέντοι λαβὼν, ἔφη, παρὸν ὑμῶν ὑδριστὴν καὶ βίαιον, ἀπο-
15 δίδωμι ὑμῖν ἐπιεικῆ καὶ δημοτικόν. — 108. Περσῶν τὴν
Ἐλλάδα λεηλατούντων, Πανσανίας, δ' τῶν Λακεδαιμονίων
στρατηγὸς, ἀπὸ Σέρβου πεντακόσια τάλαντα χρυσίου
λαβὼν, ἐμελλε προδιδόναι τὰν Σπάρτην. Τῶν δὲ ἐπιστο-
λῶν μεσολαβηθεισῶν, Ἡγησίλαος, δὲ πατήρ τοῦ προειρημέ-
20 νου, περὶ τῶν συμβεβηκότων ἀκούσας, τὸν υἱὸν μέχρι
τοῦ ναοῦ τῆς χαλκιούχου συνεδίωξεν Ἀθηνᾶς, καὶ τὰς θύρας
τοῦ τεμένους πληνθοις ἐμφράξας, μετὰ τῆς γυναικὸς τὴν
εἶζοδον ἐφρούρησε, καὶ λιμῷ τὸν προδότην ἀγεῖλεν, διν ἡ
μήτηρ ἀείρασα ὑπὲρ τοὺς ὅφους ἔφδιψεν.

25 109. Οὐρασίδας μὲν τινα συλλαβῶν ἐν ἰσχάσι, καὶ
δηκθεὶς, ἀφῆκεν· εἶτα πρὸς ἑαυτὸν, Μὲν Ἡράκλεις, ἔφη, ὡς
οὐδὲν ἔστιν οὐτια μικρὸν, οὐδὲν ἀσθετεῖς, δὲ μὴ ζήσεται,
τολμῶν ἀμύνασθαι! — 110. Οὐρανίδας, δὲ Λακεδαιμόνιος,
καὶ οἱ σὺν αὐτῷ τριακόσιοι, τὸν μαντευόμενον αὐτοῖς
30 θάνατον εἴλογτο ἐν Πύλαις, καὶ ὑπὲρ τῆς Ἐλλάδος εὗ καὶ
καλῶς ἀγωνισάμενος τέλονς ἔτυχον εὐκλεοῦς, καὶ δόξαν
διαντοῖς ἀθάνατον ἀπέιλιπον, καὶ φήμην ἀγαθὴν δι'
αἰῶνος. — 111. Λέγοντός τινος, ἀπὸ τῶν διστευμάτων
τῶν βαρβάρων οὐδὲ τὸν ἥλιον ἰδεῖν ἔστιν, Οὐκοῦν, ἔφη,

χαρίεν, εἰ οὐδὲ σκιὰν αὐτοῖς μαχεσόμεθα. — 112. Βουλόμενος ηδη τοῖς πολεμοῖς ἐπιτίθεσθαι, τοῖς στρατιώταις παρήγγειλεν, ἀφιστοποιεῖσθαι, ὡς ἐν ἦδου διεπνοοιησομένους.

Spartan Women.

113. Άι Λακεδαιμονιών μητέρες, δσαι ἐπυνθάνοντο 5 τοὺς παῖδας αντῶν ἐν τῇ μάχῃ κεῖσθαι, αὐταὶ ἀφικόμεναι, τὰ τραύματα αινῶν ἐπεικόπουν, τά τε ἐμπροσθεν, καὶ τὰ ὅπισθεν. Καὶ, εἰ ἦν πλείω τὰ ἐγνατία, αἰδε γανθούμεναι τοὺς παῖδας εἰς τὰς πατρῶας ἔφερον ταφάς· εἰ δὲ ἐτέρως εἶχον τῶν τραυμάτων, ἐνταῦθα αἰδούμεναι καὶ θρηγοῦσαι, 10 καὶ, ὡς ἔνι μάλιστα, λαθεῖν σπειδούσαι απηλλάττοντο, καταλιπούσαι τοὺς νεκροὺς ἐν τῷ πολυναδρῷ θάφαι, η λάθρα εἰς τὰ οἰκεῖα ἥρλα ἐκόμιζον αὐτούς. — 114. Λάκαινα γυνὴ, τοῦ νιοῦ αὐτῆς ἐν παριτάξει χωλωθέντος καὶ δυσφοροῦντος ἐπὶ τούτῳ, Μή λυποῦ, τέκνον, εἰπε· καθ' 15 ἔκαστον γάρ βῆμα τῆς ἴδιας ἀρετῆς ὑπομηνηθήσῃ. — 115. Γοργὼ, ἡ Λακεδαιμονία, Λεωνίδου γυνὴ, τοῦ νιοῦ αὐτῆς ἐπὶ στρατείαν πορευομένου, τὴν ἀσπίδα ἐπιδιδοῦσσα, εἰπεν· Ἡ ταύτας ἡ ἐπὶ ταύτῃ. — 116. Εἰπούσης τινὸς, ὡς ἔστικε, δένης πρὸς Γοργὼ, τὴν Λεωνίδου γυναικα, ὡς 20 Μόναι τῶν ἀνδρῶν ἄρχετε ὑμεῖς αἱ Λάκαιναι, Μόναι γάρ, ἔφη, τίκτομεν ἄνδρας.

117. Ἡ Βρασίδου μήτηρ, Ἀργιλεωνίς, ὡς ἀφικόμενολ τινες εἰς Λακεδαιμονία τῶν ἐξ Ἀμφιπόλεως εἰς ἥλιθον πρὸς αὐτήν, ἡρώτησεν, εἰ καλός ὁ Βρασίδας ἀπέθανε, καὶ τῆς 25 Σπάρτης ὑξενός; Μεγαλυνόντων δὲ ἐκείνων τὸν ἄνδρα, καὶ λεγόντων, ὡς οὐκ ἔχει τοιοῦτον ἄλλον ἡ Σπάρτη, Μή λέγετε, εἰπεν, ὡς ἔστοι· καλός μὲν γάρ ην καὶ ἀγαθὸς ὁ Βρασίδας, πολλὸν δὲ ἄνδρας ἡ Λακεδαιμονία ἔχει κείνον πρείτονας. — 118. Λάκαινά τις ἐκπέμψασα τοὺς νιοὺς 30 αὐτῆς πέντε ὄντας ἐπὶ πόλεμον, ἐγ τοῖς προσαστείοις

εἰσιτήσει, καραδοκοῦσα, τι ἐκ τῆς μάχης ἀποθήσοιτο· ὃς δὲ παραγενόμενός τις πυθομένης ἀπήγγειλε, τοὺς παιδας ἀπαντας τετελευτήκειν, Ἀλλ' οὐ τοῦτο ἐκυθόμην, εἶπε, κακὸν ἀνδράποδον, ἀλλὰ τι πράσσει ἡ πατρὶς. Φῆσαντος δὲ, ὅτι γικᾶ, Ἀσμένη, τοίνυν, εἶπε, δέχομαι καὶ τὸν τῶν παιδῶν θάνατον.

119. Λακῶν τραχεῖς ἐν πολέμῳ, καὶ βαδίζειν οὐ δυνάμενος, τετραποδιστὶ ὠδενεγ· αἰσχυνομένῳ δ' αὐτῷ ἐπὶ τῷ γελοίῳ, ἡ μήτηρ. Καὶ πόσῳ βέλτιον, ὡς τέκνον, εἶπε, 10 μᾶλλον ἐπὶ τῇ ἀνδρείᾳ γεγηθέναι ἢ αἰσχύνεσθαι ἐπὶ γέλωτι ἀνοίτῳ! — 120. Σεμινυνομένης γυναικός τινος Ἰωνικῆς ἐπὶ τινὶ τῶν ἁντῆς ὑφασμάτων ὅντι πολυτελεῖ, Λάκαινα ἐπιδεξασα τοὺς τέσσαρας υἱοὺς ὅντας κοσμιωτάτους, τοιαῦτα ἔφη δεῖν εἶναι τὰ τῆς καλῆς καὶ ἀγαθῆς 15 γυναικὸς ἔργα, καὶ ἐπὶ τούτοις ἐπαίρεσθαι καὶ μεγαλαυχεῖν. — 121. Γοργὼ, ἡ βασιλέως Κλεομένους θυγάτηρ, Ἀρισταγόρου τοῦ Μιλησίου παρακαλοῦσσης αὐτὸν ἐπὶ τὸν πρὸς βασιλέα πόλεμον ὑπὲρ Ἰωνῶν, ὑπισχνομένου χρημάτων πλῆθος, καὶ ὅσφι ἀντέλεγε, πλείονα προστιθέντος, Καταφθερεῖ σε, ὡς πάτερ, ἔφη, τὸ ξενύλλιον, ἐὰν μὴ τόχιον αὐτὸν τῆς οἰκείας ἐκβάλῃς. — 122. Τὸν δὲ Ἀρισταγόραν ὑπό τινος τῶν οἰκετῶν ὑποδούμενον θεασαμένη, Πάτερ, 20 ἔφη, ὁ ξένος χεῖρας οὐκ ἔχει.

VI. MISCELLANEOUS ANECDOTES.

123. Ὁ Ζεῦξις, αἰτιωμένων αὐτὸν τινῶν, ὅτι ζωγρα-
25 φεῖ βραδέως, Ὁμοιογῶ, εἶπεν, ἐν πολλῷ χρόνῳ γράφειν, καὶ γάρ εἰς πολύν. — 124. Οἱ ἔφοροι Ναυκλείδην, τὸν Πολυνιάδον, ὑπερσαρκοῦντα τῷ σώματι, καὶ ὑπέρφπαχν

Θιά τρυφήν γενόμανον, εἰς τὴν ἐκκλησίαν κατήγαγον, καὶ ἡ πειλησαν αὐτῷ φυγῆς προστίμησιν, ἐὰν μὴ τὸν βίον, ὃν ἔδιον τότε, τοῦ λοιποῦ μεθαφύσσηται· φέρειν γάρ αὐτοῦ τὸ εἶδος καὶ τὴν τοῦ σώματος διάθεσιν αἰσχύνην, καὶ τῇ Λακεδαιμονίῳ, καὶ τοῖς νόμοις. — 125. Λημάδης, ὁ φήτωρ,⁵ ληφθεὶς αἰχμάλωτος ἐν τῇ κατὰ Χαιρώνειαν μάχῃ ὑπὸ Φιλίππου, καὶ συσταθεὶς αὐτῷ, ἔκειγον παρὰ πότον σεμανυμέρουν, ποῦ ἡ εὐγένεια καὶ ὑπεροχὴ τῆς Ἀθηναίων πόλεως, Ἐγνως ἀν., ἔφη, τὴν τῆς πόλεως δύναμιν, εἰς Ἀθηναίων μὲν Φιλίππος, Μακεδόνων δὲ Χάρης ἐστρα- 10 τήγει.

126. Σιμωνίδης ὁ τῶν μελῶν ποιητὴς, Παυσανίου τοῦ βασιλέως τῶν Λακεδαιμονίων μεγαλαυχουμένου συνεχῶς ἐπὶ ταῖς αὐτοῦ πράξεις, καὶ κελεύοντος ἐπαγγεῖλαι τι αὐτῷ σοφὸν μετὰ χλευασμοῦ, συνεὶς αὐτοῦ τὴν ὑπεροφα- 15 γίλαν, συνεδουύειν μεμνῆσθαι, ὅτι ἀνθρωπός ἐστιν. —

127. Θηραμέρης ὁ γενόμενος Ἀθήνησι τῶν τριάκοντα τυφάνων, συμπεσούσης τῆς οἰκίας ἐν ᾧ μετὰ πλειστῶν ἀθείπνει, μόνος σωθεὶς καὶ πρὸς πάντων εὐδαιμονεύομενος, ἀναφωνήσας μεγάλῃ τῇ φωνῇ, Ω τύχη, εἶπεν, εἰς τίγα με 20 καιρὸν ἄρα φυλάσσεις; μετ' οὐ πολὺν δὲ χρόνον καταστρεψθεὶς ὑπὸ τῶν συντυφάνων ἐτελεύτησεν.

128. Μεγεκάτους τοῦ ἴατροῦ, ἐπεὶ κατατυχὼν ἐν ταινίᾳ πεγγυωσμέναις θεραπείαις Ζεὺς ἐπεκλήθη, φορτικῶς ταῦτη χρωμένου τῇ προσωνυμίᾳ, καὶ δὴ πρὸς τὸν Ἀγησα- 25 λαον ἐπιστεῖλαι τολμήσαντος οὕτω, Μεγεκάτης Ζεὺς βασιλεῖς Ἀγησιλάῳ χαίρειν· οἰκὲ ἀναγνοῦς τὰ λοιπὰ ἀντέγραψε, Βασιλεὺς Ἀγησιλαος Μεγεκάτεις ὑγιαίνειν. —

129. Μεγεκάτης, ὁ ἴατρὸς, εἰς τοσοῦτον προῆλθε τύφον, ὃς τε δαυτὸν ὄνομάζειν *Δλα*. Είστια ποτὲ μεγαλοπρεπῶς 30 ὁ Φιλίππος, καὶ δὴ καὶ τοῦτον ἐπὶ θοινην ἐκάλεσε, καὶ ἤδη κλίνην αὐτῷ ἐκάλεινε παρεσκευάσθαι, καὶ κατακλιθέντι θυμιατήριον παρέθηκε, καὶ ἐθυμιάτο αὐτῷ· οἱ δὲ λοιποὶ εἰσιώπτοι, καὶ ἦν μεγαλοπρεπὲς τὸ δεῖπνον.

Ο τοινυν Μεγεκάτης τὰ μὲν πρῶτα ἐνεκαρτέρει, καὶ ἔχωρε τῇ τιμῇ ἐπεὶ δὲ κατὰ μικρὸν ὁ λιμὸς περιῆλθεν αὐτὸν, καὶ ἡλέγχετο, ὅτι ἦν ἄνθρωπος, καὶ ταῦτα εὐήθης, ἔξαντας ἀπιών ὥχετο, καὶ ἔλεγεν ὑδρίσθαι, ἐμμελῶς πάνυ 5 τοῦ Φιλίππου τὴν ἄνοιαν αὐτοῦ ἐκκαλύψαντος.

130. Θράσυνδος τις παραδόξον ἐόσθης μανταρ. Ἀπολιπόν τὸ γὰρ τὸ ἀστυ, καὶ κατελθὼν εἰς τὸν Πειραιᾶ, καὶ ἐνταῦθα οἰκῶν, τὰ πλοῖα τὰ καταίφοντα ἐν αὐτῷ πάντα διαντοῦ ἐνόμιζεν εἶναι, καὶ ἀπεγχάφετο αὐτὰ, καὶ αὖ 10 πάλιν ἔξεπεμπε, καὶ τοῖς περισωζομένοις καὶ εἰςιούσιν εἰς τὸν λιμένα ὑπερέχαιρε. Χρόνους δὲ διετέλεσε πολλοὺς συνοικῶν τῷ ἀρχαστήματι τούτῳ. Ἐκ Σικελίας δὲ ἀναχθεὶς ὁ ἀδελφὸς αὐτοῦ, παρέδωκεν αὐτὸν ἱατρῷ ιάσασθαι, καὶ ἐπαύσατο τῆς νόσου οὐτως. Ἐμέμνητο δὲ πολλάκις τῆς 15 μανίας διατριβῆς, καὶ ἔλεγε, μηδέποτε ἡσθῆναι τοσοῦτον, ὅσον τότε ὅδετο ἐπὶ ταῖς μηδὲν αὐτῷ προσηκούσαις γανσὸν ἀποσωζομένους. — 131. Τίμων, ὁ μισάνθρωπος, εὐημερήσαντα ἴδων τὸν Ἀλκιβιάδην, καὶ προπεμπόμενον ἀπὸ τῆς ἐκαλησίας ἐπιφανῶς, οὐ παρῆλθεν, οὐδὲ ἐξέκλινεν, ὡςπερ 20 εἰώθει τοὺς ἄλλους, ἀλλ᾽ ἀπαντήσας καὶ δεξιωσάμενος, Εὖ γ', ἔφη, ποιεῖς αὐξόμενος, ὡς παῖ· μέγα γὰρ αὐξῇ πακόν ἄπαισι τούτοις.

132. Σωτήρατος, ὁ αὐλητὴς, ὁνειδιζόμενος ὑπὸ τυνος ἐπὶ τῷ γονίων ἀσήμων εἶναι, εἶπε, Καὶ μὴν διὰ τοῦτο 25 ὄφειλον μᾶλλον θαυμάζεσθαι, ὅτι ἀπ' ἐμοῦ τὸ γένος ἀρχεται. — 133. Ψάλτης Ἀντιγόνῳ ἐπεδείκνυτο· τοῦ δὲ βασιλέως πολλάκις λέγοντος, Τὴν νήτην ἐπίσφιγξον, εἴτα πάλιν, Τὴν μέσην, ὅδε ἀγανακτήσας, ἔφη· Μή γένοιτο σοι οὗτα πακῶς, ὡς βασιλεῦ, ὡς ἐμοῦ ταῦτα ἀκριβοῦν 30 μᾶλλον.

134. Ἡ Φωκίωνος γυνὴ ἐρωτηθεῖσα, διὰ τί μόνη τῶν ἄλλων ἐν συνόδῳ οὐ φορεῖ χρυσοῦν κόσμον, ἔφη, Ὄτι αὐτούρκης κόσμος μοι ἐστὶν ἡ τοῦ ἀνδρὸς ἀρετή. — 135. Θεατῶν, ἡ Πνυθαγορικὴ φιλόσοφος, ἐρωτηθεῖσα, τί πρέπει

εῖη γυναικὶ, Τὸ τῷ ἴδιῳ, ἔφη, ἀρέσκειν ἀνδρὶ. — 136. Στρα-
τονίκη, ἡ Σελεύκου γυνὴ, φαλακρὰ οὖσα, τοῖς ποιηταῖς
ἀγῶνα προσύθηκε περὶ ταλάντου, ὅστις ἂν ὀμβευτον ἐπαινίσσω
αὐτῆς τὴν κόμην.

NATURAL HISTORY.

Syrian Sheep.

1. Ἐν τῇ Συρίᾳ τὰ πρόβατα τὰς οὐρὰς ἔχει τὸ πλάτος 5
πήχεως, τὰ δὲ ὡταὶ αἱ αἰγὲς σπιθαμῆς καὶ παλαιστῆς· καὶ
δύναι συμβάλλουσι τὰ ὡτα κάτω ἀλλήλοις.

The Elephant.

2. Ὁφέωδεῖ ὁ ἐλέφας κεφάστην κριὸν καὶ χολού βοήν.
Οὗτοι τοίνυν, φασὶ, καὶ Ῥωμαῖοι τοὺς σὺν Πύθέῳ τῷ
Ἀπειρώτῃ ἐτρέφαντο ἐλέφαντας, καὶ ἡ νίκη σὺν τοῖς Ῥω- 10
μαίοις λαμπρῶς ἔγένετο. — 3. Τῷ ἐλέφαντι ὁ μυκτήρ ἐστι
μακρὸς καὶ ἴσχυρός· καὶ χρῆται αὐτῷ ὥσπερ χειρὶ· λαμ-
βάνει γὰρ τούτῳ, καὶ εἰς τὸ στόμα προσφέρεται τὴν τροφὴν,
καὶ τὴν ὑγρὰν καὶ τὴν ἔηράν, μόνον τῶν ζώων. — 4. Οἱ
ἐλέφαντες μάχονται σφυδρῶς πρὸς ἀλλήλους, καὶ τύπτουσι 15
τοῖς ὄδοις σφᾶς αὐτούς· ὁ δὲ ἡττηθεὶς δουλοῦται, καὶ οὐχ
ὑπομένει τὴν τοῦ γιγάντας φωνήν. Διαφέρουσι δὲ καὶ
τῇ ἀνδρείᾳ οἱ ἐλέφαντες θαυμαστὸν ὅσον.

5. Οἱ ἐλέφαντες ζῶσιν ἐτη πλειστῶν διακοσίων. Τῶν
δὲ Λιβυκῶν οἱ Ἰδικοὶ μελέουσι τέ εἰσιν καὶ φωμαλεώτεροι. 20

Ταῦς γοῦν προβοσκίσιν ἐπάλξεις καθαιφοῦσι, καὶ δίνδρα
ἀνασπῶσι πφόρφιζα, διανιστάμενοι εἰς τοὺς ὀπισθίους
πόδας. Τοσοῦτον δέ εἰσιν εὐτιθάσσεντοι καὶ θυμόσοφοι,
ώςτε καὶ λιθάζειν ἐπὶ σκοπὸν μανθάνοντι, καὶ ὅπλοις
5 χρῆσθαι, καὶ τεῖν. — 6. Ἐν Ῥώμῃ ποτὲ πολλῶν ἐλεφάν-
των προδιδικομένων στάσεις τινὰς ἴστασθαι παραβόλους,
καὶ κινήσεις δυσελίκτους ἀγακυκλεῖν, εἰς δὲ δυναμαθέστατος
αὐτῶν, ἀκούνων κακῶς ἐκάστοτε, καὶ κολαζόμενος πολλάκις,
ῶφθη γυντός αὐτὸς ἀφ' ἑαυτοῦ πρὸς τὴν σελήνην τὰ
10 μαθήματα μελετῶν. — 7. Ἀλλος τις ὑπὸ τῶν παιδιών
προπηλακισθεὶς ἐν Ῥώμῃ, τοῖς γραφείοις τὴν προβοσκίδα
κεντούντων, ἐναὶ αὐτῶν συλλαβὼν καὶ μετέωρον ἔξαρας,
ἐπιδοξὸς ἦν ἀποτυμπανίσειν· κραυγῆς δὲ τῶν παρόντων
γενομένης, ἀτρέμα πρὸς τὴν γῆν πάλιν ἀπηρείσατο, καὶ
15 παρῆλθεν, ὀφροῦσαν ἡγούμενος δίκην τῷ τηλικούτῳ φρ-
ηθῆναι. — 8. Περὶ δὲ τῶν ἀγρίων καὶ αὐτονόμων ἐλε-
φάντων ἄλλα τε θαυμάσια καὶ τὰ περὶ τὰς διαβάσεις τῶν
ποταμῶν ἴστοροῦντι· προδιαβάνει γάρ ἐπιδοὺς ἑαυτὸν
δὲ ἐστάτες ἀποθεωροῦσιν,
20 ὡς, ἀν ἐκεῖνος ὑπεραιάρη τῷ μεγέθει τὸ φεῦμα, πολλὴν τοῖς
μεῖζοσσι πρὸς τὸ θαύφειν περιουσίαν τῆς ἀσφαλείας οὔσοντι.
9. Ἡ θήσα τῶν ἐλεφάντων τοιάδε ἐστίν. Ἀγαθάντες
ἐπὶ τινας τῶν τιθασσῶν καὶ ἀνδρείων διώκοντοι, καὶ ὅταν
καταλάβωσι, τύπτειν προστάτευσι τούτοις, ἔως ὅν ἐκλύ-
25 σωσι. Τότε δὲ ὁ ἐλεφαντιστὴς ἐπιτηδήσας κατευθύνει τῷ
δρεπάνῳ· ταχίως δὲ μετὰ τινῆται τιθασσεύεται καὶ πε-
θαφεῖ. Ἐπιθεβηκότος μὲν οὖν τοῦ ἐλεφαντιστοῦ ἀπαντες
προφεῖς εἰσιν· ὅταν δ' ἀποβῇ, οἱ μὲν, οἱ δ' οὐ· ἄλλα τῶν
ἔξαγριον μέγων τὰ πρόσθια σκέλη δεσμεύονται σειραῖς, ἵν
30 ἡσυχάζωσιν.

The Rhinoceros.

10. Ἐστι ζῶον, ὃ καλεῖται μὲν ἀπὸ τοῦ συμβιθηκότος
φινόκεφως, ἀλκῆ δὲ καὶ βίᾳ παραπλήσιον ἐλέφαντι, τῷ

δὲ ὑφει ταπεινότερον. Τὴν μὲν δοφὰν ἰσχυροτάτην ἔχει, τὴν δὲ χρόαν πυξειδῆ. Ἐπὶ δὲ ἄκρων τῶν μυκτήφων φέρει κέρας τῷ τύπῳ σιμὸν, τῇ δὲ στερεότητι σιδήρῳ παρεμφερές. Τοῦτο περὶ τῆς νομῆς ἀεὶ διαφερόμενον ἐλέφατι, τὸ μὲν κέρας πρός τινα τῶν μειζόνων πετρῶν 5 θήγει, συμπεὸν δὲ εἰς μόχην τῷ προερημένῳ θηρίῳ, καὶ ὑποδύνον ὑπὸ τὴν κοιλιὰν ἀναφέρητει τῷ κέρατι, καθάπερ ἔφει, τὴν σάρκα. Ὄταν δὲ ὁ ἐλέφας, φθάσας τὴν ὑπὸ τὴν κοιλιὰν ὑπόδυσιν, τῇ προσοσκίδι προκαταλάβηται τὸν ἔιγόκερων, περιγγίγνεται φαδίως, τύπτων τοὺς ὄδοις, 10 καὶ τῇ βίᾳ πλέον ἰσχύων.

The Hippopotamus.

11. Ο καλούμενος ὑππος τῷ μεγέθει μέν ἐστιν οὐκ ἐλάττων πηγῶν πάντες, τετράποντος δὲ ὡν καὶ διχηλος παραπλησίων τοῖς βουσὶ, τοὺς χαυλιόδοντας ἔχει μεῖζους τῶν ἀγφίων ὑπὸν, τρεῖς δὲ ἀμφοτέρων τῶν μερῶν· ὅτα δὲ καὶ 15 κέρκον καὶ φωνὴν ὑπποπ παρεμφερῆ, τὸ δὲ ὄλον κύντος τοῦ σώματος οὐκ ἀνόμοιον ἐλέφατι, καὶ δέρμα πάντων σχεδὸν τῶν θηρίων ἰσχυρότατον. Ποτάμιον ὑπάρχον καὶ χερσῶν, τὰς μὲν ἡμίφρας ἐν τοῖς ὕδασι διατρίβει, τὰς δὲ νύκτας ἐπὶ κώδας κατανήμεται τόν τε σῖτον καὶ τὸν χόρτον· 20 ὥστε εἰ πολύτεκνον ἦν τοῦτο τὸ ζῶον, καὶ κατ’ ἐνιαυτὸν ἔτικτεν, ἐλυμαίνετο ἀν δόλοσχερῶς τὰς γεωργίας τὰς κατ’ ἀλγυπτον.

The Camel.

12. Άι κάμηλοι ἴδιοι ἔχουσι παρὰ τὰ ἄλλα τετράποδα τὸν καλούμενον ὕβριν ἐπὶ τῷ γόνῳ· διαφέρουσι δὲ αἱ 25 Βάκτραι τῶν Ἀραβίων· αἱ μὲν γάρ δύο ἔχουσιν ὕβριν, αἱ δὲ ἔνα μόνον. Ἡ κάμηλος κύνει μὲν δέκα μῆνας, τίκτει δὲ αἰεὶ ἐν μόνον. Ζῆ δὲ χρόνον πολὺ πλειω ἢ πεντήκοντα ἔτη.

The Ape with a Dog's Head.

13. Οι ὄνομαζόμενοι κυνοκέφαλοι τοῖς μὲν σώμασιν ἀνθρώπους δυσειδέσι παρεμφερεῖς εἰσὶ, ταῖς δὲ φωναῖς μηγμοὺς ἀνθρωπίνους προσένται. Ἀγριώτατα δὲ ταῦτα τὰ ζῶα καὶ παντελῆς ἀπιθάσσεντά εἰσιν.

The Crocotta.

5 14. Ὁ λεγόμενος παρὰ Λίθιοψι κροκόττας μεμιγμένην ἔχει φύσιν κυνὸς καὶ λύκου, τὴν δὲ ἀγριότητα φοβερώτεραν ἀμφοτέρων· τοῖς δὲ ὀδοῖσι πάντων ὑπεράγει. Πᾶν γὰρ δυτῶν μέγεθος συντριβεται φύδιως, καὶ τὸ καταποθέτη διὰ τῆς κοιλίας πέττει παραδόξως.

The Fox.

10 15. Οι Θρῆκες ὅταν παγέντα ποταμὸν διαβαλνειν ἐπιχειρῶσιν, ἀλώπεκα ποιοῦνται γνάμορα τῆς τοῦ πάγου στεφφότητος. Ἡσυχῇ γαρ ὑπάγουσα παραβάλλει τὰ οὖς· καὶ μὲν αἰσθηται ψόφῳ τοῦ φεύματος ἐγγὺς ὑποφερομένου, τεκμαίρομένη μὴ γεγονέναι διὰ βάθους τὴν πῆξιν, ἀλλὰ 15 λεπτὴν καὶ ἀδεβαίον, ἔσταται, καὶ ἐξ τοις ἐπανέρχεται· τῷ δὲ μὴ ψοφεῖν θαρροῦσα, διηῆθεν.

The Deer.

16. Τῶν ἔλαφων αἱ θήλειαι μάλιστα τίκτουσι παρὰ τὴν ὁδὸν, ὅπου τὰ σαρκοβόρα θηρία μὴ πρόσεισιν· οἱ δὲ ἄρρενες, ὅταν αἰσθωται βαρεῖς ὑπὸ πιμελῆς καὶ πο- 20 λυσαρκίας ὅντες, ἐκτοπίζουσι, σώζοντες αἵτοντας τῷ λαυθάνειν, ὅτε τῷ φεύγειν οὐ πεποιθασιν.

The Hedgehog.

17. Ἡ τῶν χερσαίων ἐχίνων περὶ τῶν σκυμαίων πρό-
νοια πάνυ γλαφυρά ἐστι. Μετοπώρου γὰρ ὑπὸ τές
ἀμπέλους ὑποδυόμενος, καὶ τοῖς ποσὶ τὰς φᾶγας ἀπο-

σιλασς τοῦ βότρυος χαμᾶζε, καὶ περικυλισθὺς, ἀναλαμ-
βάνει ταῖς ἀκάνθαις· εἶτα καταδὺς εἰς τὸν φωλεὸν, τοῖς
σκύμνοις χρῆσθαι, καὶ λαμβάνειν ἀπ' αὐτοῦ ταμενο-
μένοις παραδίδωσι. Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει
δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορέαν βλέπουσαν· ⁵
ὅταν δὲ προσασθῶνται τὴν διαφορὰν τοῦ ἀέρος, ἐμφάσσονται
τὴν κατ' ἄνιμον, τὴν δὲ ἀτέφαν ἀνοιγουσιν.

The Dog.

18. Πύρφος, ὁ βασιλεὺς, ὁδεύων ἐνέτυχε κυνὸν φρου-
ροῦντι σῶμα πεφονευμένου, καὶ πυθόμενος τρίτην ἡμέ-
ραν ἔκεινην ἀστον παψαμένειν καὶ μὴ ἀπολιπεῖν, τὸν μὲν ¹⁰
νεκρὸν ἐκέλευσε θάψαι, τὸν δὲ κύνα μεθ' ἑαυτοῦ κομίζειν.
Οὐλγαῖς δὲ ὑστερον ἡμέραις ἔξεπισις ἦν τῶν στρατιωτῶν,
καὶ πάροδος καθημένου τοῦ βασιλέως, καὶ παρῆν ὁ κύων
ἡσυχίαν ἔχων· ἐπεὶ δὲ τοὺς φονέας τοῦ δεσπότου παρι-
όντας εἶδεν, ἐξέδραμε μετὰ φινῆς καὶ θυμοῦ ἐπ' αὐτοὺς, ¹⁵
καὶ καθυλάκτει πολλάκις μεταστρεφόμενος εἰς τὸν Πύρφον·
ῶςτε μὴ μόνον ἔκεινον δι' ὑποψίας, ἀλλὰ καὶ πᾶσι τοῖς
παραῦσι τοὺς ἀνθρώπους γενέσθαι· διὸ συλληφθέντες
εὐθὺς καὶ ἀνακρινόμενοι, μικρῶν τινων τεκμηρεῖων ἔξωθεν
προσγενομένων, ὁμολογήσαντες τὸν φόνον, ἐκολάσθησαν. ²⁰

19. Λυσίμαχος κύνα εἶχεν Τρκανόν. Οὗτος νεκρῷ τε
μόνος παρέμεινεν ἀντῆ, καὶ καιομένου τοῦ σώματος ἐνδο-
μῶν αὐτὸς ἑαυτὸν ἐπέφιψε. Τὰ δ' αὐτὰ καὶ τὸν Ἀστὸν
δρᾶσσαι λέγουσιν, ὃν Πύρφος, οὐχ ὁ βασιλεὺς, ἀλλ' ἐτεφός
τις ἴδιωτης, ἔθρεψεν· ἀποθανόντος γάρ αὐτοῦ περὶ τὸ ²⁵
σῶμα διατρίβων, καὶ περὶ τὸ κλινήδιον αἰωρούμενος ἐκφε-
ρομένου, τέλος εἰς τὴν πυρὶ ἀφῆκεν ἑαυτὸν καὶ συγκατέ-
κανεισε. — Φασὶ τὸν πρωτεύοντα κύνα τῶν Ἰνδικῶν εἰςαχθέν-
τα πρὸς Ἀλέξανδρον, ἔλαφον ἀφιεμένου καὶ κάπτον καὶ
ἀρκτον, ἡσυχίαν ἔχοντα κεῖσθαι, καὶ περιορχεῖν· ὀφθέντος δὲ ³⁰
λίστος εὐθὺς ἐξαναστῆναι καὶ διακονεσθαι, καὶ φανερὸν

εἶναι αυτοῦ ποιούμενον ἀνταγωνιστὴν, τῶν δὲ ἄλλων ὑπερφρο-
νοῦντα πάντων.

The Raven.

20. Ὁ κόραξ ὁ ἥδη γέρων, ὅταν μὴ δύνηται τρέφειν
τοὺς γεοττοὺς, ἐαυτὸν αὐτοῖς προτείνει τροφήν· οἱ δὲ
δισθίουσι τὸν πατέρα. Καὶ τὴν παροιμίαν ἐπεῦθέν
φασι τὴν γένεσιν λαβεῖν, τὴν λέγουσαν· Κακοῦ κόρακος
κακὸν ὁδόν.

The Pelican.

21. Φασὶ τοὺς πελεκᾶντας τὰς ἐν τοῖς ποταμοῖς γενομενας
κόγχας ὁρύττοντας κατεσθίειν· ἔπειτα δταν πλῆθος εἰςφο-
10 ρήσωσιν αὐτῶν, ἐξεμεῖν, εἰδ̄ οὐτως τὰ μὲν κρέα ἐσθίειν τῶν
κογχῶν, τῶν δὲ ὀστράκων μὴ ἀπεσθάναι.

The Ostrich.

22. Οἱ στρουθοκάμπηλοι μέγεθος ἔχονται γεογενεῖ καμῆλοι
παραπλήσιον· τάς δὲ κεφαλὰς πεφρικυλας θριξὶ λεπταῖς,
τοὺς δὲ ὀφθαλμοὺς μεγάλους, καὶ κατὰ τὴν χρόαν μελανας.
15 Μαιροτρόχηλον δὲ ὑπάρχον, φύγχος ἔχει βραχὺ πατελᾶς,
καὶ εἰς ὅξην συνηγμένον. Ἐπτέρωται δὲ ταρσοῖς μαλακοῖς
καὶ τετριχωμένοις, καὶ δυοὶ σκέλεσι στηριζόμενον, καὶ
ποσὶ διχήλοις, χεφαῖσιν ἀμα φαίνεται καὶ πτηνόν. Διὰ δὲ
τὸ βάρος οὐ δυνάμενον ἔξαιραι καὶ πέτεσθαι, κατὰ τῆς γῆς
20 ὀκέανος ἀκροβοτεῖ, καὶ διωκόμενον ὑπὸ τῶν ἵππεών τοῖς ποσὶ²
τοὺς ὑποπλιπτοντας λέθονται οὐτως εὐτόνως ἀποσφεδονῆ-
πρὸς τοὺς διώκοντας, ὃςτε πολλάκις καρτερᾶς πληγαῖς
αὐτοὺς περιπλετεῖν.

The Magpie.

23. Κουρεύς τις ἐργαστήριον ἔχων ἐν Ῥώμῃ πρὸ τοῦ
25 τεμένους, ὃ καλοῦσιν Ἑλλήνων ἀγορὰν, Θαυμαστόν τι

χρῆμα πολυτρόνου κίττης ἔτρεφεν, ἡ ἀνθρώπου φήμαστα καὶ θηρείους φθόγγους ἀνταπεδίδου, καὶ ψόφους ὄργά-
των, μηδενὸς ἀναγκαῖοντος, ἀλλ' αὐτὴν ἐθίζουσα, φιλοτι-
μουμένη μηδὲν ἄρρητον ἀπολιπεῖν, μηδὲ ἀμίμητον. Ἐτυχε
δέ τις ἔκει τῶν πλουσίων ἐκκομιζόμενος ὑπὸ σάλπιγξ 5
πολλαῖς, καὶ γενομένης, ὥσπερ εἰώθε, κατὰ τὸν τόπον
ἐπιστάσεως, εὐδοκιμοῦντες οἱ σαλπιγκταὶ καὶ κελευσμένοι,
πολὺν χρόνον ἐνδιέτριψαν. Ἡ δὲ κίττα μετὰ τὴν ἡμέραν
ἔκεινην ἄφθονος ἦν καὶ ἀναυδος. Τοῖς οὖν πρότερον
αὐτῆς θαυμάζουσι τὴν φωνὴν τότε θαῦμα μεῖζον ἡ σιωπὴ 10
παρεῖχεν· ἵποψιαν δὲ φαρμάκων ἐπὶ τοὺς ὁμοτέχους
ῆσαν· οἱ δὲ πλεῖστοι τὰς σάλπιγγας εἴκαζον ἐκπλῆξαι τὴν
άκοην, τῇ δ' ἀκοῇ συγκατεσθέσθαι τὴν φωνήν. Ἡν δὲ
οὐδέτερα τούτων, ἀλλ' ἀσκησις, ὡς ἔοικεν· ἄφω γὰρ
αὐθῆις ἀφῆκεν, οὐδὲν τῶν συνήθων καὶ παλαιῶν μιμημάτων 15
ἔκειναν, ἀλλὰ τὰ μέλλη τῶν σαλπιγγῶν, αὐταῖς περιόδοις
φθεγγομένη, καὶ μεταβολὰς πάσας διεξιοῦσα.

The Crocodile.

24. Ὁ κροκόδειλος ἐξ ἑλαχίστου γίνεται μέγιστος, ὡς
ἄν ὡὰ μὲν τοῦ ζώου τεκτοντος τοῖς χηρείοις παραπλήσια,
τοῦ δὲ γεννηθέντος αὐξομένου μέχρι πηχῶν ἐκκαίδεκα. 20
Τὸ δὲ σῶμα θαυμαστῶς ὑπὸ τῆς φύσεως ὀχύφωται. Τὸ
μὲν γὰρ δέρμα αὐτοῦ πᾶν φοιλωτόν ἔστι καὶ τῇ σκληρό-
τητι διαφέρον, ὀδόντες δὲ ἐξ ἀμφοτέρων τῶν μερῶν ὑπάρχου-
σι πολλοί, δύο δὲ οἱ χαυλιόδοντες, πολὺ τῷ μεγέθει τῶν
ἄλλων διαλλάττοντες. Σαρκοφαγεῖ δὲ οὐ μόνον ἀνθρώπους, 25
ἀλλὰ καὶ τῶν ἐπὶ τῆς γῆς ζώων τὰ προζπελάζοντα τῷ πο-
ταμῷ. Πλῆθος δ' αὐτῶν ἀμύθητον ἔστι κατὰ τὸν Νεῖλον
καὶ τὰς παρακειμένας λίμνας, ὡς ὁν πολυγόνων τε ὄντων
καὶ σπαγγίων ὑπὸ τῶν ἀνθρώπων ἀναιρουμένων. Τοῖς μὲν
γὰρ ἐγχωρίων τοῖς πλείστοις νόμιμόν ἔστιν ὡς θέον σέ- 30
βεσθαι τὸν κροκόδειλον· τοῖς δὲ ἀλλοφύλοις ἀλυσιτελής
ἔστιν ἡ θήρα παντελῶς, οὐκ οὐσης ἐδωδίμου τῆς σαρκός.

Ἄλλος τοῦ πλήθους τούτου φυομένου κατὰ τῶν ἀνθρα-
πων, ἡ φύσις κατεσκεύασε μέγα βοήθημα. Ὁ γὰρ κα-
λούμενος ἔχνευμαν παραπλήσιος ὡν μικρῷ κυνὶ, περιέρχε-
ται τὰ τῶν κροκοδελῶν ὡὰ συντρίβων, τίκτοντος τοῦ
ζῶντος παρὰ τὸν ποταμὸν. — 25. Ὁ κροκόδελος ἔχει
ἀφθαλμοὺς μὲν ὑὸς, ὁδόντας δὲ μεγάλους καὶ χαντιλιόδον-
τας κατὰ λόγον τοῦ σώματος· γλώσσαν δὲ μόνον θηρίων
οὐκ ἔφυσε· οὐδὲ τὴν κάτω κινῆ γνάθον, ἀλλὰ τὴν ἄνω
γνάθον προςάγει τῇ κάτω· ἔχει δὲ ὄνυχας καρτεροὺς, καὶ
10 δέρμα λεπιδωτὸν ἀρρένητον ἐπὶ τοῦ γάτου· τυφλὸν δὲ ἐ^τ
ῦδατι, ἐν δὲ τῇ αὐθρίᾳ ὁξυδερκέστατον.

The Ephemeron.

26. Περὶ τὸν Ἄπαντιν ποταμὸν τὸν περὶ Βόξπορον
τὸν Κιμμέριον, γίγνεται ζῶν πτερωτὸν, τετράπουν. Ζῆ
δὲ τούτο καὶ πέτεται ἐξ ἑωθινοῦ μέχρι δεῖλης· καταφε-
15 ρομένον δὲ τοῦ ἥλιου, ἀπομαραίνεται, καὶ ἄμα δυομένῳ
ἀποθνήσκει, βιοῦν ἡμέραν μίαν· διὸ καὶ καλεῖται Ἐφή-
μερον.

Bees. Geese.

27. Θαύματος ἄξια τὰ τῶν Κρητικῶν μελισσῶν, καὶ τὰ
τῶν ἐν Κιλικίᾳ χηνῶν. Ἐκεῖγι μὲν γὰρ ἀνεμῶδές τι μέλλ-
20 λεῖνσαι κάμπτειν ἀκρωτήριον, ἐφαίζουσαν ἑαυτάς, ὑπὲρ τοῦ
μή παραφίεσθαι, μικροῖς λιθιδίοις. Οἱ δὲ χῆνες τοὺς
ἀστούς δεδοικότες, διατὰ ὑπερβάλλωσι τὸν Ταῦρον, εἰς τὸ
στόμα λιθοῦ εὐμεγέθη λαμβάνουσιν, οἷον ἐπιστομίζοντες
25 αὐτῶν καὶ χαλινοῦντες τὸ φιλόφωνον καὶ λάλον, ὥπως λάθω-
σι σιωπῆ παρελθόντες.

Of some Marine Animals.

28. Τῆς νάρκης ἡ δύναμις οἱ μόνον τοὺς θιγόντας
εὐτῆς ἐκπήγγυσι, ἀλλὰ καὶ διὰ τῆς σαγήνης βαρίτητα

ναρκαίδη ταῖς χερσὶ τῶν ἀντιλαμβανομένων ἐμποιεῖ.
Ἐγιοι δὲ ἴστοροῦσι, πεῖραν αὐτῆς ἐπιπλέον λαμβανόντες,
ἄν ἐκπέσῃ ζῶσα, κατασκευαννύντες ὑδωρ ἀνωθεν, αἰσθά-
νεσθαι τοῦ πάθους ἀνατρέχοντος ἐπὶ τὴν χεῖρα, καὶ τὴν
ἀφῆν ἀμβλύνοντος, ὃς ἔσκε, διὰ τοῦ ὕδατος τρεπομένου
καὶ προπεπονθότος. — 29. Ο πινοτήρας ζῶν ἐστι καρκι-
νῶδες, καὶ τῇ πληγῇ σύνεστι, καὶ πυλωρεῖ τὴν κόγχην
προκαθήμενος, ἐών ἀνεγμένην καὶ διακεχηρυῖαν, ἀχρι
προσπέσῃ τι τῶν ἀλωσίμων αὐτοῖς ἐχθυδίων· τότε δὲ τὴν
σάρκα τῆς πληγῆς διακὼν παρεισῆλθεν· ἡ δὲ συνέκλεισε τὴν
κόγχην, καὶ κοινῶς τὴν ἄγραν ἐντὸς ἔρκους γενομένην κα-
τεσθίουνται.

The Pilot-fish and the Whale.

30. Ο καλούμενος ἡγεμών ἀεὶ σύνεστιν ἐν τῶν μεγά-
λων κητῶν, καὶ προσήχεται, τὸν δρόμον ἐπευθύνων, ὅπως
οὐκ ἐνσχεθήσεται βράχεσιν, οὐδὲ εἰς τέναγος ἡ τινα 15
πορφθμὸν ἐμπεσεῖται δυσέξοδον. Ἐπεται γάρ αὐτῷ τὸ
κῆτος, ὡςπερ οἴκαι γαῖς, παραγόμενον εὐπειθῶς· καὶ τῶν
μὲν ἀλλων ὅ, τι ὁν παραλάβῃ τῷ χάσματι ζῶν ἡ σκάφος
ἡ Μθον, εὐθὺς διέφθαρται καὶ ἀπόλωλε, πᾶν ἐμβεβυθι-
σμένον· ἐκεῖνο δὲ γιγνώσκον, ἀναλαμβάνει τῷ στόματι 20
καθάπερ ἄγκυραν ἐντός. Ἐγκαθεύδει γάρ αὐτῷ, καὶ τὸ
κῆτος ἐστηκεν ἀναπαυομένου καὶ ὁρμεῖ· προελθόντος δὲ
αὐτῆς ἐπακολουθεῖ, μήτε ἡμέρας, μήτε νυκτὸς ἀπολειπόμε-
νον, ἡ φέμεται καὶ πλανᾶται· καὶ πολλὰ διεφθάρη, καθάπερ
ἀκυβέρνητα πρός γῆν ἐξεκθέντα. 25

The Tortoise.

31. Θαυμαστὴ ἡ τῆς χελώνης περὶ τὴν γένεσιν καὶ
σωτηρίαν τῶν γεννωμένων ἐπιμέλεια. Τίκτει μὲν γάρ
ἐκβαίνουσα τῆς Θαλάττης πλησίον· ἐπωάζειν δὲ μὴ
δυναμένη, μηδὲ χεφσεύειν πολὺν χρόνον, ἐντείθησι τῇ

ψόμμῳ τὰ ὡὰ, καὶ τὸ λειότατον ἐπαμάται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον. ὅταν δὲ καταχώσῃ καὶ ἀποκρύψῃ βιβαλός, οἱ μὲν λέγουσι τοῖς ποσὶν ἀμύττειν καὶ καταστῆσαι τὸν τόπον, εὐσημορ διατῆς ποιοῦσσαν, οἱ δὲ, τὴν 5 θήλειαν ὑπὸ τοῦ ἄφενος τρεπομένην, τύπους ἴδιους καὶ σφραγίδας ἐναπολείπειν. Ὁ δὲ τούτου θαυμασιώτερόν ἐστιν, ἡμέραν ἐκφυλάξασα τεσσαρακοστήν (ἐν τοσαύταις γάρ ἐκπέπτεται καὶ περιόρθηγνυται τὰ ὡὰ) πρόσεισι, καὶ γνωρίσασα τὸν ἐκτῆς ἐκάστη θησαυρὸν, ὃς οὐδεὶς χρυσὸν 10 θήτην ἄνθρωπος, ἀσμένιος ἀνοίγει καὶ προσθύμως.

The Magnet. — Nitre.

32. Ἡ Ήθος, ἣν Εὐριπίδης μὲν μαγγῆτιν ὠνόμασεν, οἱ δὲ πολλοὶ ἡρακλεῖαν, οὐ μόνον αὐτοὺς τοὺς δακτυλίους ἔγει τοὺς σιδηροῦς, ἀλλὰ καὶ δύναμιν ἐντίθησι τοῖς δακτυλοῖς, ὡς τε δύνασθαι ταῦτα τοῦτο ποιεῖν, ὅπερ ἡ Λέθος, 15 ἄλλους ἔγειν δακτυλίους· ἦσι ἐνίστις ὄφμαθὸς μακρὸς πάνυ σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἥρτηται, πᾶσι δὲ τούτοις ἐξεινῆς τῆς Λέθου η δύναμις ἀνήρτηται. — 33. Ἐγ τῇ Ἀσκανίῳ λίμνῃ οὕτω νιτρώδες ἐστι τὸ ὑδωρ, ὡς τε τὰ ἴματια οὐδεγός ἐτέρους ϕύματος προσδεῖσθαι· καν πλειστοῖς 20 χρόνον ἐν τῷ ὑδατι ἐάσῃ τις, διαπίπτει.

MYTHOLOGY.

Mythological Notices.

1. Ὁ οὐρανὸς χαλκοῦς ἐστι τὰ ἔξω. Ἄπερβάντι δὲ καὶ ἐπὶ τοῦ γνώτου γενομένῳ φῶς τε λαμπρότερον φαίνεται,

καὶ ἡμίος καθαρώτερος, καὶ ἄστρα διανυόστερα, καὶ χρυσοῦν τὸ δάπεδον. Εἰξιότι δὲ, πρῶτον μὲν οἰκοῦσιν αἱ Μέραι· πυλωροῦσι γάρ· ἔπειτα δὲ, ἡ Ἰφις, καὶ ὁ Ἐρμῆς, δύντες ὑπηρέτας καὶ ἀγγελιαφόροι τοῦ Διός. Ἐξές δὲ τοῦ Ἡφαίστου τὸ χαλκεῖον, ἀνάμεστον ἀπάσης τέχνης· μετὰ δὲ, 5 αἱ τῶν θεῶν οἰκίαι, καὶ τοῦ Διός τὰ βιστίαι, ταῦτα πάντως περικαλλῆ τοῦ Ἡφαίστου κατασκευάσαντος. Οἱ δὲ θεοὶ παρὰ Ζηνὶ καθήμενοι εὐωχοῦνται, γέκταιρ πίνοντες καὶ ἀμβροσίαν ἐσθίοντες. Πάλαι μὲν οὐν καὶ ἀνθρώποι συνειστιῶτο, καὶ συνέπινον φύτοῖς, ὁ Ἰδίων καὶ ὁ Τάνταλος· 10 ἐπει δὲ ἡσαν ὑδρισταὶ καὶ λάλοι, ἐκεῖνοι μὲν ἔη καὶ νῦν κολάζονται, ἀστατος δὲ τῷ θυητῶν γένει καὶ ἀπόρρητος ὁ οὐρανός.

2. Οἱ θεοὶ οὔτε σῖτον ἔδυσιν, οὔτε πίνουσιν οἶνον, ἀλλὰ τὴν ἀμβροσίαν παρατίθενται, καὶ τοῦ γέκταιρος με- 15 θύσικονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν θυσιῶν καπτὸν αὐτῇ κνίσηῃ ἀνηγμένον, καὶ τὸ αἷμα τῶν θεφειών, ὁ τοῖς βωμοῖς οἱ θύοντες πεφιχίουσι. — 3. Θυσίας ἀλλοις ἀλλας τοῖς θεοῖς προσάγουσι· βυῦν μὲν ὁ γεινογός, ἄρνα δὲ ὁ ποιμὴν, καὶ αἴγα ὁ αἰπόλοις· ὁ δέ τις λιβυνῶ- 20 τὸν ἡ πόπιαν· ὁ δὲ πέντης οὐδέποτε τὸν θεὸν φιλήσας μόνον τὴν αὐτὸν δεξιάν.

4. Οἱ πλάσται τὸν μὲν Διὰ ἀντιπλάττουσι γενειήτην καὶ σκῆπτρον ἔχοντα, Ποσειδῶνα κυανοχαίτην, τὴν Ἀθηνᾶν παρθένον καλὴν, γλαυκῶπιν, αἰγίδα ἀνεψωσμένην, κόρυν 25 φέρονταν, δόρον ἔχουσαν, τὴν Ἡραν λευκούλενον, εὐῶπιν, ιὐνείμονα, βισιλικὴν, ὑδρυμένην ἐπὶ χρυσοῦ θρόνου, Ἀπόλλω- τα μειράκιον γυμνὸν ἐν χλαμυδίῳ, τοξότην, διαβεβηκότα τοῖς ποσὶν ὥσπερ θεοντα. — Ἐκαστος τῶν θεῶν τέχνην τινὰ ἔχει ἡ θεοῖς ἡ ἀνθρώποις χρησίμην. Ὁ Ἀπόλλων μιντεύεται· 30 ὁ Ἀσκληπιὸς ἴαται· ὁ Ἐρμῆς παλαιεῖται διδάσκει· ἡ Ἀρτέμις μιανεύεται· οἱ Διόσκουροι τοὺς ἐν θαλάσσῃ χειμαζο- μένους γαύτας σώζουσιν, ἄλλοι δὲ ἄλλα τοιωταὶ ἐπιτη- δεύονται.

5. Τοὺς Διὸς ἐκγόρους φασὶ γενέσθαι, θεὰς μὲν, Ἀφροδίτην καὶ Χάριτας, πρὸς δὲ ταύταις Εἰλείθυιαν, καὶ τὴν ταύτης υπνεργὸν Ἀρτεμίν, καὶ τὰς προσαγορευομένας Ἡρας, Εὐνομίαν τε καὶ Δίκην, ἔτι δὲ Εἰρήνην· θεοὺς δὲ, Ἡραις-
5 στοι καὶ Ἀρεα καὶ Ἀπόλλωνα, πρὸς δὲ τούτοις Ἐρμῆν. —
Τούτων δὲ ἐκάστῳ μυθολογοῦσι τὸν Δια τῶν εὐρεθέντων
ὑπὲ αὐτοῦ καὶ συντελουμένων ἔργων τὰς ἐπιστήμας καὶ
τὰς τιμὰς τῆς εὐρέσεως ἀπονεῖμαι, βουλόμενον αἰσθόντος
αὐτοῖς περιποίησαι μνήμην παρὰ πᾶσιν ἀνθρώποις. Πα-
10 ραδοθῆναι δὲ τῇ μὲν Ἀφροδίτῃ τὴν τε τῶν παρθένων ἡλι-
κίστα, ἐν οἷς χρόνοις δεῖ γαμεῖν αὐτὰς, καὶ τὴν ἄλλην ἐπιμέ-
λεισαν, τὴν ἔτι καὶ νῦν ἐν τοῖς γάμοις γινομένην μετὰ θυσιῶν
καὶ σπονδῶν, ἃς ποιοῦσιν ἀνθρώποι τῇ θεῷ ταύτη. Ταῦτα
15 δὲ Χάρισι δοθῆναι τὴν τῆς ὅψεως κόσμησιν, καὶ τὸ κατάρχειν
τοὺς εὐεργεσίας, καὶ πάλιν ἀμειβεσθαι τὰς προσηκούσας χάρισι
τοὺς εὐποίησαντας.

6. Εἰλείθυιαν δὲ λαβεῖν τὴν περὶ τὰς τικτούσας ἐπιμέ-
λεισαν, καὶ θεραπείαν τῶν ἐν τῷ τίκτειν πακοπαθουσῶν·
διὸ καὶ τὰς ἐν τοῖς τοιούτοις κινδυνευούσας γυναῖκας
20 ἐπικαλεῖσθαι μάλιστα τὴν θεὸν ταύτην. Ἀρτεμίν δὲ
φασιν εὐρεῖν τὴν τῶν νηπίων παιδίων θεραπείαν, καὶ τρο-
φάς τινας ἀρμοδίουσας τῇ φύσει τῶν βρεφῶν· ἀφ' ἣς
αἰτίας καὶ Κονφοτρόφον. αὐτὴν ὀνομάζεσθαι. Τῶν δὲ
δημοτῶν ἀρμόδιων Ἡρῶν ἐκάστη δοθῆναι τὴν ἐπώρυμον
25 τάξιν τε καὶ τοῦ βίου διακόσμησιν, ἐπὶ τῇ μεγιστῇ τῶν
ἀνθρώπων ὁφελεῖξ· μηδὲν γάρ εἶναι μᾶλλον δυνάμενον
ευδαιμονα βίον παρασκευάσαι τῆς Εὐνομίας, καὶ Δίκης, καὶ
Εἰρήνης.

7. Ἀθηνᾶ δὲ προσάπτουσι τὴν τε τῶν ἔλαιων ἡμέρωσιν
30 καὶ φυτείαν παραδοῦναι τοῖς ἀνθρώποις, καὶ τὴν τοῦ
καρποῦ τούτον κατεργασίαν· πρὸς δὲ τούτοις τὴν τῆς
ἰεθῆτος κατασκευὴν, καὶ τὴν τεκτονικὴν τέχνην, ἔτι δὲ
πολλὰ τῶν ἐν ταῖς ἄλλαις ἐπιστήμαις εἰςηγήσασθαι τοῖς
ἀνθρώποις· εὐρεῖν δὲ καὶ τὴν τῶν αὐλῶν κατασκευὴν, καὶ

τίνει διὰ τούτων συντελουμένην μουσικὴν, καὶ τὸ σύνολον πολλὰ τῶν φιλοτέχνων ἔργων, ἀρ' ὡν Ἡρογάρην αὐτὴν προσ-
αγορεύεσθαι.

8. Ταῖς δὲ Μούσαις δοθῆναι παρὰ τοῦ πατρὸς τὴν τῶν γραμμάτων εὑρεσιν, καὶ τὴν τῶν ἐπῶν σύνθεσιν, τὴν προσ- 5 αγροφευομένην ποιητικήν. Ἡφαιστον δὲ λέγουσιν εὑρετὴν γενέσθαι τῆς περὶ τὸν οἰδηφὸν ἐργασίας ἀπάσης, καὶ τῆς περὶ τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον, καὶ τῶν ἄλλων ὅσα τὴν ἐκ τοῦ πυρὸς ἐργασίαν ἐπιδέχεται. Τὸν Ἀρην δὲ μυθολογοῦσι πρῶτον κατασκευάσαι πανοπλίαν, καὶ 10 στρατιώτας καθόπλισαι, καὶ τὴν ἐν ταῖς μάχαις ἐναγώνιοιν ἐνέργειαν εἰςηγήσασθαι, φονεύοντα τοὺς ἀπειθοῦντας τοῖς θεοῖς.

9. Ἀπόλλωνα δὲ τῆς κιθάρας εὑρετὴν ἀναγορεύοντας, καὶ τῆς κατ' αὐτὴν μουσικῆς. ἔτι δὲ τὴν ἰατρικὴν ἐπι- 15 στήμην ἐξενεγκεῖν, διὰ τῆς μαντικῆς τέχνης γινομένην, διὸ ἡς τὸ παλαιὸν συνέβαινε θεραπείας τυγχάνειν τοὺς ἀρρενοποτούντας. εὑρετὴν δὲ καὶ τοῦ τόξου γενόμενον, διδάξαι τοὺς ἐγχωρίους τὰ περὶ τὴν τοξείαν. Ἀπόλλωνος δὲ καὶ Κορωνίδος ἀσκληπιὸν γεννηθέντα, καὶ πολλὰ 20 παρὰ τοῦ πατρὸς τῶν εἰς ἰατρικὴν μαθόντα, προσεξενεργεῖν τὴν τε χειρουργίαν καὶ τὰς τῶν φαρμάκων σκευασίας, καὶ φίζων δυνάμεις, καὶ καθόλου προσβάσαι τὴν τέχνην ἐπὶ τοσοῦτον, ὅπει ὡς ἀρρενοποτούντας καὶ κιτστην τιμῶσθαι.

10. Τῷ δὲ Ἐρμῇ προσάπτουσι τὰς ἐν τοῖς πολέμοις 25 γινομένας ἐπικηρυκείας καὶ διαλλαγῆς καὶ σπονδάς. Φασὶ δὸν αὐτὸν καὶ μέτρα καὶ σταθμὰ, καὶ τὰ ἐκ τῆς ἐμπορίας κέρδη πρῶτον ἐπινοῆσαι, καὶ τὸ λάθρα τὰ τῶν ἄλλων σφετεροῦσθαι. Εἰςηγητὴν δὸν αὐτὸν καὶ παλαστρας γενέσθαι, καὶ τὴν ἀπὸ τῆς χειλώρης λύγαν ἐπινοῆσαι. Διό- 30 νυσσον δὲ μυθολογοῦσιν εὑρετὴν γενέσθαι τῆς ἀμπελού, καὶ τῆς περὶ ταύτην ἐργασίας, ἔτι δὸν οἰνοποιίας, καὶ τοῦ πολλοὺς τῶν ἐκ τῆς ὀπώρας καρπῶν ἀποθησανθέειν.

11. Άλις Μούσαι Διὸς καὶ Μηνημοσύνης θυγατέρες εἶναι

λέγονται. 'Παλοδος τὰ ὄνόματα αὐτῶν ἀποφαινεταισι οὕτως'.

Κλειώ τ', Εὐτέφη τε, Θάλειαί τε, Μελπομένη τε,
Τερψιχόρη τ', Ἐρατώ τε, Πολύμνιαί τ', Οὐρανίη τε,
Καλλιόπη δ', ἡ σφεων προφερεστάτη ἐστὶν ἀπασέων.

* * *

5 12. 'Ο πολὺς ὅμιλος, οὓς ἴδιωτας οἱ σοφοὶ καλοῦσιν,
Ομήρῳ τε καὶ Ηπιόδῳ πειθόμενοι, τόπον τινὰ ὑπὸ τῇ
γῇ πάνυ βιαθύν "Ἄδην ὑπειλήφασι, μέγαν τε καὶ πολύ-
χωρὸν τοῦτον εἰναι, καὶ ζοφερὸν καὶ ἀνήλιον. Βασιλεύει
δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διός, Πλούτωνα κεκλημένον.

10 13. Περιφένισθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε
καὶ φοβεροῖς, καὶ ἐκ μόρων τῶν ὄνομάτων. Κωκυτοὶ γὰρ,
καὶ Πιναφιλέθοντες, καὶ τὰ τοιαῦτα κέκληνται. Τὸ δὲ
μέγιστον, ἡ Ἀχεφονοία λιμνη πρόσκειται, πρώτη δεχομένη
τοὺς ἀπαντάντας, ἣν οὐκ ἔνι διαπλεῦναι, ἡ παρελθεῖν, ἀνευ
15 τοῦ πορθμέως. Πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ, οὐσῃ
ἀδαματίνῃ, ἀδελφιδοῦς τοῦ βασιλέως Διακός ἐστι, τὴν
φρουρὴν ἐπιτερπαμμένος, καὶ παρ' αὐτῷ κύνων τρικέφαλος.
Περιπιασθέντας δὲ τὴν λιμνην λειμῶν ὑποδέχεται μέγας,
καὶ ποτὸν, μνήμης πολέμιον. Λήθης γοῦν διὰ τοῦτο
20 ὠνόμισται. 'Ο μὲν οὖν Πλούτων καὶ ἡ Περισεφόνη δυ-
ναστεύουσιν, ὑπηρετοῦσι δ' αὐτοῖς Ἐρινύες, καὶ Φόβοι,
ικαὶ Ἐρημῆς. Δικασταὶ δὲ κάθηνται δύο, Μίνως τε καὶ
Ραδάμανθυς, Κρητες δύτες, καὶ νιοὶ τοῦ Διός. Οὗτοι δὲ
τοὺς μὲν ὄγαθοὺς τῶν ἀδρῶν καὶ δικαιίους πέμπουσιν ἐς
25 τὸ Ιλύσιον πεδίον, τῷ ἀφίστω βίῳ συνεσομένους· τοὺς δὲ
πονηροὺς ταῖς Ἐρινύσι παραδόντες, ἐς τὸν τῆς κολάσεως
χῶρον ἐκπέμπουσιν.

13. Ο Κέρθεος, ὁ τοῦ ἄδου φρουρὸς, εἶχε τρεῖς μὲν
κυνῶν κεφαλάς, τὴν δὲ οὐρᾶν δράκοντος, κατὰ δὲ τοῦ
30 νότου παντοίων ὄφεων κεφαλάς. — 14. Ο Τάφταρος τόπος
ἐστὶν ἐρεβύδης ἐν ἄδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα,
δσσον ἐπ' οὐρανοῦ γῆ.

MYTHOLOGICAL NARRATIONS.**I. APOLLO AND DIANA.**

1. *Ἀητὼ, ἡ τοῦ Κοίου θυγάτηρ, κατὰ τὴν γῆν ἄπασσαν* ὥφ' Ἡρας ἡλαύνετο, μέχρις εἰς Λῆλον ἀλθοῦσα, γεννᾷ προύτην Ἀφτεμιν· ὥφ' ἡς μαιωθέεσσα, ὑστερον Ἀπόλλωνα ἐγέννησεν.—*Ἀφτεμις* μὲν οὖν, τὰ περὶ θήφαν ἀσκήσασα, παρθένος ἔμενεν. Ἀπόλλων δὲ, τὴν μακτικὴν μαθῶν 5 παρὰ τοῦ Πανὸς, ἦκεν εἰς Δελφοὺς, χρησμοφούσης τότε Θέμιδος. Ως δὲ ὁ φρουρῶν τὸ μαντεῖον Πύθων ὄφις ἐκάλυψεν αὐτὸν παρελθεῖν ἐπὶ τὸ χάσμα, τοῦτον ἀνελών τὸ μαντεῖον παραλαμβάνει.

2. *Ἀπόλλων* Ἀδμήτη, τῷ βασιλεῖ τῶν Φερῶν ἐν Θεσσαλίᾳ, ἐθήτευσε, καὶ ἡγήσαστο παρὰ Μοιρῶν, ἵνα, ὅταν Ἀδμητος μέλλῃ τελευτὴν, ἀπολυθῇ τοῦ θανάτου, ἀν̄ ἐκουσίως τις ὑπὲρ αὐτοῦ θνήσκειν ἐληται. Ως δὲ ἡλθεν ἡ τοῦ θνήσκειν ἡμέρα, μήτε τοῦ πατρὸς, μήτε τῆς μητρὸς ὑπὲρ αὐτοῦ θνήσκειν θελόντων, ἀλκηστις, ἡ αὐτοῦ ἄλοχος, ὑπερφαπίθατη. Καὶ αὐτὴν πάλιν ἀνέπεμψεν ἡ Κόρη· ὡς δὲ ἔνιοι λέγουσιν, Ἡρακλῆς μαχεσάμενος τῷ θανάτῳ.

3. *Ἀπόλλων* καὶ *Ποσειδῶν*, τὴν *Λαομίδοντος* ὑδρίων πειράσσας θάλοντες, εἰκασθέντες ἀνθρώποις, ὑπέσχοντο ἐπὶ μισθῷ τειχεῖν τὸ Πέργαμον· τοῖς δὲ τειχίσασι τὸν μισθὸν 20 οὐκ ἀπεδίδουν. Διὰ τοῦτο Ἀπόλλων μὲν λοιμὸν ἔπεμψε. Ποσειδῶν δὲ κῆτος, ὃ τοὺς ἐν τῷ πεδίῳ συνήρπαζεν ἀνθρώπους. Χρησμῶν δὲ λεγόντων, ἀπαλλαγὴν ἔσεσθαι τῶν στρυφοφῶν, δὲν προθῆ *Λαομέδων* Ποσίονην, τὴν θυγατέρα

αὐτοῦ, βοφάν τῷ αῆται, οὗτος προῦθης, ταῖς πλησίον τῆς Θαλάσσης πέτραις προσαρτήσας αὐτήν. Ταύτην ἴδων ἐκκειμένην Ἡρακλῆς, ὑπέσχετο σώσειν αὐτήν, εἰ τὰς ἵππους παρὰ Λαομέδοντος λήφεται, ἃς ὁ Ζεὺς ποιηὴν τῆς Γανυμήδους ἀφπαγῆς ἔθωκεν αὐτῷ· δώσειν δὲ Λαομέδοντος εἰπόντος, κτείνας τὸ κῆτος Ἡσιόντην ἔσωσε. Μή βουλομένου δὲ τὸν μισθὸν ἀποδοῦναι, Ἡρακλῆς αὐτὸν ἀπέκτεινε, καὶ τὴν πόλιν είλεν.

4. Τάνταλος μὲν Διὸς ἦν παῖς, πλούτῳ δὲ καὶ δόξῃ 10 διαφέρον, κατάκει τῆς Ἀσίας περὶ τὴν γῆν ὄνομαζομένην Παφλαγονίαν. Διὰ δὲ τὴν εὐγένειαν, ὡς φασι, φίλος ἐγένετο τῶν Θεῶν ἐπὶ πλείον. Τυτερον δὲ τὴν εὐτυχίαν οὐ φέρων, καὶ μετασχὼν κοινῆς τραπέζης καὶ πάσης παρέησίας, ἀπίγγειλε τοῖς ἀνθρώποις τὰ παρὰ τοῖς ἀθανάτοις ἀπόφθητα. Λι’ ἦν αἰτίαν καὶ ζῶν ἐκολάσθη, καὶ τελευτήσας αἰωνίου τιμωρίας ἡξάθη, καταχθεῖς εἰς τοὺς ἀσεβεῖς. — Τούτου δ’ ἐγένετο Πίλοψ υἱὸς καὶ Νιόβη Θυγάτηρ. Αὐτῇ δ’ ἐγένηται σύνοντος ἐπταῖ, καὶ θυγατέρας τὰς Ἰνας, εὐπρεπείᾳ διαφερούσας. Ἐπὶ δὲ τῷ πλήθει 20 τῶν τέκνων μέγα φρυναττομένη, πλεονάκις ἐκαυχᾶτο, καὶ τῆς Λητοῦς ἑαυτὴν εὔτεκνοτέραν ἀπεφαίνετο. Λιθὸς δὲ μὲν Λητῷ χιλωσαμένη, προσέτεις τῷ μὲν Ἀπόλλωνι, κατατοξεύσας τοὺς υἱοὺς τῆς Νιόβης, τῇ δὲ Ἀρτεμίδι, τὰς θυγατέρας. Τούτων δ’ ὑπακούσαντον τῇ μητρὶ, καὶ κατὰ τὸν 25 αὐτὸν καιρὸν κατατοξευσάντων τὰ τέκνα τῆς Νιόβης, συνέβη αὐτὴν ὑφ’ ἔνα καιρὸν δέξεις ἄμα εὔτεκνον καὶ ἀτεκνον γενέσθαι. — 5. Νιόβη δὲ Θήβας ἀπολιπούσα, πρὸς τὸν πατέρα Τάνταλον ἤκει εἰς Σίπυλον τῆς Ἀσίας· κάκει Διὸς εὐξαμένη, τὴν μορφὴν εἰς Μέθον μετέβαλε, καὶ χεῖται δάκρυα 30 γύντωρ καὶ μεθ’ ἡμέραν.

6. Ἀκταιῶν, Αὐτονόης καὶ Ἀρισταιού παῖς, τραφεῖς παρὰ Χειλονι, κυνηγὸς ἐδιδάχθη, καὶ ὑστιρον κατεβρώθη ἐν τῷ Κιθαιρῶνι ὑπὸ τῶν ἴδων κυνῶν. Καὶ τούτον ἐτελεύτησε τὸν τρόπον, ὅτι τὴν Ἀρτεμιν λουομένην είδε. Καὶ φασὶ, τὴν

Θεὸν πυραχρῆμα αὐτοῦ τὴν μορφὴν εἰς ἔλαιφον ἀλλάξαι, καὶ τοῖς ἐπομένοις αὐτῷ πεντήκοντα κυνὶν ἐμβαλεῖν λύσσαν, ὃν ὁν κατὰ ἄγνοιαν ἴθυσθη ἀπολομένου δὲ Ἀκταιώνος, οἱ κύνες ἐπιζητοῦντες τὸν δευτέρην, καταφύντο, καὶ ζήτησιν ποιούμενοι, παρεγένοτο ἐπὶ τὸ τοῦ Χείφωνος ἄντρον, ὃς 5 ἕδωλον κατευκεύασεν Ἀκταιώνος, ὃ καὶ τὴν λύπην αὐτῶν ἔπαυσεν.

7. Ἀσκληπίος Ἀπόλλωνος παῖς ἦν καὶ Κορωνίδος. Τοῦτον, τῆς αὐτοῦ μητέφοις ἀποθανούσης, ἐπι βρέφος ὅντα, πρὸς Χείφωνα τὸν Κένταυρον ἤνεγκεν Ἀπόλλων, παρ’ ὃ 10 καὶ τὴν ἰατρικὴν καὶ τὴν κυνηγετικὴν τρεφόμενος ἐδιδάχθη. Καὶ γενόμενος χειρουργικός, καὶ τὴν τέχνην ἀσκήσας ἐπὶ πολὺ, οὐ μόνον ἐκάλυψε τινας ἀποθνήσκειν, ἀλλ’ ἀνίγειρε καὶ τοὺς ἀτομάνοτας. Ζεὺς δὲ φοβηθεὶς, μὴ λαβόντες οἱ ἀνθρώποι θεραπείαν παρ’ αὐτοῦ, βοηθῶσιν 15 ἀλλήλους, ἐκεραύνωσεν αὐτὸν· καὶ διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας, τοὺς τὸν κεραυνὸν Διὸν κατασκευάσαντας. Ζεὺς δὲ ἐμέλλησε φίλττειν αὐτὸν εἰς Τύφταφον· δεηθεῖσης δὲ Αητοῦς, ἐκέλευσεν αὐτὸν ἐνιαυτὸν ἀνδρὶ Θητεῦσι. Οἱ δὲ παραγενόμενος εἰς Φεράς πρὸς Ἀδμητον, 20 οἱ τὸν Φέρητος, τούτῳ λατρεύων ἐποίμαινε, καὶ τὰς θηλεῖας βόας πάσας διδυματόκους ἐποίησεν.

II. BACCHUS.

1. Λυκούργος, παῖς Δρύαντος, Ἰδωνῶν βασιλεύων, οἱ Σιρυμόναι ποταμὸν παροικοῦσιν, ἐξίβαλε Διόνυσον σὺν ταῖς Βάκχαις εἰς Θράκην ἀθόντα. Καὶ Διόνυσος μὴν 25 εἰς θάλασσαν πρὸς Θέτιν, τὴν Νηρέως, κατέφυγε, Βάκχαι δὲ ἐγένοντο αἰχμάλωτοι, καὶ τὸ αὐτῷ συνεπόμενον Σατύρων πλῆθος. Άι δε Βάκχαι ἐλύθησαν ἐξαλφηγης, Λυκούργῳ δὲ μαρίαν ἐνεποίησε Διόνυσος. Οἱ δὲ μεμηρώς Δρύαντα

τὸν παῖδα, ἀμπέλου νομίζων κλῆμα κόπτειν, πελάκει πλήξας ἀπέκτεινε, καὶ ἀκρωτηριάσας ἐντὸν ἐσωφρόνησε. Τῆς δὲ γῆς ἀκάρπου μενούσης, ἔχοησεν ὁ Θεος, καρποφορήσειν εὐτὴν, ἀν θανατωθῆ Λυκούργος. Ἰδωνοὶ δὲ ἀκούσαντες, διεὶς τὸ Παγγαῖον αὐτὸν ἀπαγαγόντες ὄφος, ἔδησαν· κακεῖ κατὰ Διονύσου βούλησιν ὑφ' ἵππων διαφθαρεὶς ἀπέθανεν.

2. Διελθὼν δὲ Θράκην, καὶ τὴν Ἰνδικὴν ἄπασαν, στήλας ἐκεῖ στήσας, ἤκει εἰς Θήβας, καὶ τὰς γυναικας ἡνάγκασες καταλιπούσας τὰς οἰκίας βασχεύειν ἐν τῷ Κιθαιρῶνι.

10 Πενθεὺς δὲ, Ἐχελονος υἱὸς, παρὰ Κάδμου εἰληφὼς τὴν βασιλείαν, διεκώλυς ταῦτα γίγνεσθαι, καὶ παραγενόμενος εἰς Κιθαιρῶνα, τῶν Βακχῶν κατάσκοπος, ὑπὸ τῆς μητρὸς Ἀγανύης κατὰ μαντλαν ἐμελέεσθη. Ἐνόμισε γὰρ αὐτὸν θηρεῖον εἶναι.

15 3. Βουλόμενος δὲ ἀπὸ τῆς Ἰκαρίας εἰς Νάξον διακομισθῆναι, Τυφῆνῶν ληστρικὴν ἐμισθώσατο τριήρη· οἱ δὲ αὐτὸν ἐνθέμενοι, Νάξον μὲν παρεπλεον, ἡπείγοντο δὲ εἰς τὴν Ἀσίαν ἀπεμπωλήσαντες. Οἱ δὲ τὸν μὲν ἵστον καὶ τὰς κώπας ἐποίησεν ὁ φειδῶν τὸ δὲ σκάφος ἐπλησσεις κισσοῦ καὶ 20 βοῆς αὐλῶν· οἱ δὲ ἐμμανεῖς γενόμενοι, κατὰ τῆς Θαλάσσης ἐφυγον, καὶ ἐγένοντο δελφῖνες.

4. Ἰκάριος τὸν Διόνυσον, εἰς τὴν Ἀττικὴν ἐλθόντα, ὑπεδέξατο, καὶ λαμβάνει παρ' αὐτοῦ κλῆμα ἀμπέλου. Καὶ τὰ περὶ τὴν οἰνοποίην μανθάνων, καὶ τὰς τοῦ Θεοῦ 25 διωρήσασθαι θέλων χάριτας ἀνθρώποις, ἀφικνεῖται πρός τινας ποιμένας, οἱ γευσάμενοι τοῦ ποτοῦ, καὶ χωρὶς ὑδατος δι' ἡδονὴν ἀφειδῶς ἐλκύσαντες, πεφαρμάχθαι γομίζοντες, ἀπέκτειναν αὐτὸν. Μεθ' ἡμέραν δὲ νοήσαντες, ἐθαψαν αὐτόν. Ἡριγόνη δὲ τῇ θυγατρὶ, τὸν πατέρα 30 μαστεύουσῃ, κύνων συνήθης, ὄνομα Μαιρα, ἡ τῷ Ἰκαρίῳ συνείπετο, τὸν τεκρον ἐμήνυσε· κακεῖη ὁδυφορμητὴ τὸν πατέρα, δευτὴν ἀνήψησεν.

III. MERCURY.

Ἐφμῆς, Μαῖας καὶ Διὸς νῖός, ἔτι ἐν σπαργάνοις ὥν, ἐκδὺς, εἰς Πιερίαν παραγίγνεται, καὶ κλέπτει βύσας, ἣς ἔνεμεν Ἀπόλλων. Ἰνα δὲ μὴ φοραθείη ὑπὸ τῶν ἰχρῶν, ὑποδήματα τοῖς ποσὶ περιεθῆκε, καὶ κομίσας εἰς Πύλον, εἰς σπῆλαιον ἀπέκρυψε. Καὶ ταχέως εἰς Κυλλήνην ὤχετο, ⁵ καὶ εὑρίσκει πρὸ τοῦ ἄντρου νεμομένην χειλώνην. Ταύτην ἐκκαθάρισε, εἰς τὸ κύτος χορδάς ἐντείνας, λύραν εὗρε καὶ πλήκτρον. — Ἀπόλλων δὲ τὰς βόσας ζητῶν, εἰς Πύλον ἀφικνεῖται, καὶ τοὺς κατοικοῦντας ἀγέκρινεν. Οἱ δὲ ἴδειν μὲν πάιδα ἐλαύνοντα ἔφασκον, οὐκ ἔχειν δὲ εἰπεῖν, ποῖ ¹⁰ ποτε ἡλάθησαν, διὰ τὸ μὴ εὔρειν ἵχνος δύνασθαι. Μαθὼν δὲ ἐκ τῆς μαστικῆς τὸν κεκλοφότο, πρὸς Μαῖαν εἰς Κυλλήνην παραγίγνεται, καὶ τὸν Ἐφμῆν ἡτιάτο· ἡ δὲ ἀπέδειξεν αὐτὸν ἐν τοῖς σπαργάνοις. Ἀπόλλων δὲ αὐτὸν τὸν πάιδα πρὸς Άλα κομίσας, τὰς βόσας ἀπήγει. Διὸς δὲ κελεύοντος ἀποδοῦναι, ¹⁵ ἡγρεῖτο. Μή πειθων δὲ, ἄγει τὸν Ἀπόλλωνα εἰς Πύλον, καὶ τὰς βόσας ἀποδίδωσιν. — Ἀκούσας δὲ τῆς λύρας ὁ Ἀπόλλων, ἀντιδίδωσι τὰς βόσας. Ἐφμῆς δὲ ταύτας τέμαν, σύριγγα πηξάμενος ἐσύριζεν. Ἀπόλλων δὲ καὶ ταύτην βουλόμενος λαβεῖν, τὴν χρυσῆν φάδον ἐδίδου αὐτῷ, ἦν ²⁰ ἐκέπητο βουκολῶν, καὶ τὴν μαστικὴν ἐδιδάζατο αὐτόν. Ζεὺς δὲ αὐτὸν κήρυκα ἑαυτοῦ καὶ θεῶν ὑποχθονίων τεθῆσιν.

IV. MINERVA.

1. Κέκρωψ αὐτοχθὼν, συμφυές ἔχων σῶμα ἀνδρός καὶ δράκοντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος, καὶ τὴν γῆν ²⁵ πφότεφον λεγομένην Ἀκτην, ἀφ' ἑαυτοῦ Κεκροπίαν ὠνόμασσεν. Ἐπὶ τούτου, φασὶν, ἔδοξε τοῖς θεοῖς πόλεις καταλα-

βέσθαι, ἐν αἷς ἔμελλον ἔχειν τιμάς ἴδιας ἔκαστος. Ἡκεγ
οῦν πρῶτος Ποσειδῶν ἐπὶ τὴν Ἀττικὴν, καὶ πλήξας τῇ
τριαίνῃ, κατὰ μέσην τὴν ἀκρόπολιν ἀνέφηνε θάλασσαν,
ἥν νῦν Ἐρεχθίδα καλοῦσι. Μετὰ δὲ τοῦτον ἤκει Ἀθηνᾶ
5 καὶ ἐφύτευσεν ἐλαῖαν, ἡ νῦν ἐν τῷ Πανδροσίῳ δείκνυται.
Γενομένης δὲ ἔφιδος ἀμφοῖν περὶ τῆς χώρας, Ἀθηνᾶν καὶ
Ποσειδῶνα διαλύσας Ζεὺς, κριτὰς ἔδωκε θεοὺς τοὺς δώδε-
κα. Καὶ τούτων δικαζόντων, ἡ χώρα τῆς Ἀθηνᾶς ἐκρίθη,
Κέκροπος μαρτυρήσαντος, ὅτι πρῶτον τὴν ἐλαῖαν ἐφύτευσεν.
10 Ἀθηνᾶ μὲν οὖν ἀφ' οἰντῆς τὴν πόλιν ἐκάλεσεν Ἀθήνας.
Ποσειδῶν δὲ, θυμῷ ὀργισθείς, τὸ Θριάσιον πεδίον ἐπί-
κλυσε καὶ τὴν Ἀττικὴν ὑφαλον ἐποίησεν.

2. Ἡ παρὰ Θηβαίοις μάντις Τειρεσίας, Εὐνήρους καὶ
Χαρικλοῦς νύμφης, γενόμενος τυφλὸς τοὺς ὄφθαλμούς.
15 Οὐ περὶ τῆς πηγώσεως καὶ μαντικῆς, λόγοι λίγονται διά-
φοροι. Ἄλλοι μὲν γάρ αὐτὸν ὑπὸ τῶν θεῶν φασὶ τυ-
φλωθῆναι, ὅτι τοῖς ἀνθρώποις, ἂν κρύπτειν ἥθελον,
ἐμήνυεν· ἄλλοι δὲ, ὑπὸ Ἀθηνᾶς αὐτὸν τυφλωθῆναι, ὅτι
αὐτὴν γυμνήν ἐν λουτρῷ εἶδε. Χαρικλοῦς δὲ δεομένης τὴν
20 θεὸν (ἥν δὲ προσφιλῆς τῇ Ἀθηνᾶς ἡ Χαρικλώ) ἀποκαταστῆ-
σαι πάλιν τοὺς ὄφθαλμούς, μὴ δυναμένη τοῦτο ποιῆσαι,
τὰς ἀκοὰς διακαθάρσασα, πᾶσαν ὄφρίθων φωνὴν ἐποίησε
συνιέναι, καὶ σκῆπτρον αὐτῷ ἐδωρήσατο, δ φέρων ὅμοιώς
τοῖς βλέπουσιν ἔβαδιζεν.

V. HERCULES.

25 1. Πρῶτα μὲν ἐν Νεμέᾳ βριαρὸν κατέπειφνε λέοντα.
Δεύτερον, ἐν Λίσσῃ πολυαύχενον ἔκτανεν ὕδραν.
Τὸ τρίτον αὐτὸν ἐπὶ τοῖς Ἐρυμάνθιον ἔκτανε κάπρον.
Χρυσόκερων ἔλαφον μετὰ ταῦτ' ἤγρευσε τέταρτον.
Πέμπτον, δ' ὄφνιθας Στυμφαλίδας ἔξεδλωξεν.

Ἐκτον, Ἀμαζονίδος κόμισε ζωστῆρα φασινόν.
 Ἐβδομον, Αὐγέσιον πολλὴν κόπρον ἔξεκάθηρεν.
 Ὁγδοον, ἐκ Κρητηθει πυρίπνοον ἥλασε ταύφον.
 Εἶνατον, ἐκ Θρήνης Διομήδεος ἥγαγεν ἵππους.
 Γηρυόνου, δέκατον, βόας ἥλασεν ἐξ Ἐρυθείης.
 Ἐνδέκατον, κύνα Κέρθεφον ἥγαγεν ἐξ Ἀίδαο.
 Δωδέκατον δ', ἥγεγκεν ἐξ Ἐλλάδα χρύσεα μῆλα.

6

2. Ἡρακλέα μυθολογοῦσιν ἐκ Διὸς γενέσθαι. Οὗτος, φάμη σώματος πολὺ τῶν ἀπάρτων διενέγκας, ἐπῆλθε τὴν οἰκουμένην, κολάζων μὲν τοὺς ἀδίκους, ἀναιρών δὲ τὰ 10 τὴν κώρσαν ἀοικητον ποιοῦντα θηρία· πάσι δ' ἀνθρώποις τὴν ἐλευθερίαν περιποιήσας, ἀγίτητος μὲν ἐγένετο καὶ ἀτρωτος, διὰ δὲ τὰς εὐεργεσίας ἀδανατον τιμῆς ἔτυχε παρ' ἀνθρώποις.

3. Ἡρακλίσος παιδὸς ὄντος δικταμηγιαίου, δύο δράκοντας 15 ὑπερομεγέθεις Ἡρα ἐπὶ τὴν αὐτοῦ εὐνὴν ἔπεμψε, διαφθαρῆναι τὸ βρίφος θέλουσα. Ἐπιβοωμένης δὲ Ἀλκμήνης Ἀμφιτρύωνα, Ἡρακλῆς διαναστὰς ὅγχον ἐκατέφεις ταῖς χερσὶν αὐτοὺς διέφθειρεν. — 4. Εὐφυσθεὶς ἐπέταξε τῷ Ἡρακλεῖ τοῦ Νεμέου λέοντος τὴν δορὰν κομίζειν. Τοῦτο δὲ ζῶν 20 ἦν ἄτρωτον, ἐκ Τυφώος γεγεννημένον. Πορευούμενος οὖν ἐπὶ τὸν λέοντα, καὶ εἰς τὴν Νεμέαν ἀφικόμενος, τὸν λέοντα ἐτέξευσε πρῶτον. Ως δὲ ἔμαθεν ἄτρωτον ὄντα, τῷ φοπάλῳ ἐδίωκε. Φυγόντος δὲ τοῦ λέοντος εἰς ἀμφίστομον σπῆλαιον αὐτοῦ, Ἡρακλῆς τὴν ἐτέραν ἀπωκοδόμησεν εἰζοδον, διὰ δὲ 25 τῆς δέρφας ἐπειζῆλθε τῷ θηρίῳ, καὶ περιθεὶς τὴν χεῖφα τῷ τραχῆι, κατέσχεν ὅγχον, ἔως ἐπνίξε, καὶ θέμενος ἐπὶ τῶν ὄμων, ἐκόμιζεν εἰς Μυκήνας. — 5. Ἐκτον ἐπέταξεν ἀθλον αὐτῷ τὰς Στυμφαλίδας ὅρνιθας ἐκδιώξαι. Πην δὲ ἐν Στυμφάλῳ, πόλει τῆς Ἀρκαδίας, Στυμφαλὶς λεγομένη λίμνη, 30 πολλὴ συνηρεφής ὅλη. Εἰς ταύτην ὅρνεις συνέφυγον ἄπλετοι. Ἀμηχανοῦντος οὖν Ἡρακλέος, πώς ἐκ τῆς ὅλης τὰς ὅρνιθας ἐκβάλῃ, χάλκεα κρόταλα δίδωσιν αὐτῷ Ἀθηνᾶ,

παρ' Ἡφαίστου λαβούσα. Ταῦτα χρούων ἐπὶ τινος ὅρους τῇ λίμνῃ παρακειμένου, τὰς ὅρνιθας ἐφόβει. Λί δὲ τὸν δοῦπον οὐχ ἴπομένοντας, μετὰ δέους ἀνίπταντο, καὶ τοῦτο τὸν τρόπον Ἡφακλῆς ἐτόξευσεν αὐτάς.

5 6. Λιβύης ἐβασίλευε πᾶς Ποσειδῶνος, Ἀνταῖος, ὃς τοὺς ξένους ἀνηγκάζων παλαίειν ἀγήρει. Τούτῳ δὲ παλαίειν ἀναγκαζόμενος Ἡφακλῆς, ἀράμενος ἄμμασις μετέωρον ἀπέκτεινε· φαύοντα γὰρ γῆς ἴσχυφύτατον συνέβη γίγνεσθαι. Άιδο καὶ Ἰηγ τινες ἔφασαν τοῦτον εἶναι παιδα. — 7. Μετὰ

10 Λιβύην Ἡφακλῆς Αἴγυπτον διεξήγει. Ταύτης ἐβασίλευε Βούσιφις, Ποσειδῶνος παῖς. Οὗτος τοὺς ξένους ἔθνειν ἐπὶ βιωμῷ Λιὸς, κατά τι λόγιον. Ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε. Θράσιος δὲ ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη, τὴν ἀφορίαν παύσεοθαι, ἐὰν 15 ξένον ἄνδρα τῷ Διῷ σφάξωσι κατ' ἔτος. Βούσιφις δὲ ἐκεῖνον πρῶτον σφάξις τὸν μάντιν, πάντας τοὺς κατιόντας ξένους ἐσφάγε. Συλληφθεὶς οὖν καὶ Ἡφακλῆς τοῖς βιωμοῖς προεφέρετο· τὰ δὲ διεσμὰ διαφέγγας, τὸν τε Βούσιφιν καὶ τὸν ἐκείνουν παιδα Ἀμφιδάμαντα ἀπέκτεινεν.

20 8. Μεταπιάντος δὲ Ἡφακλέους εἰς θεοὺς, οἱ παιδες αὐτοῦ, φυγόντες Εὐνυσθέα, ἥλθον εἰς Ἀθήνας, καὶ καθεσθέντες ἐπὶ τὸν Ἐλίου βιωμὸν, ἥξιονν βοηθεῖσθαι. Εὐρυνθέως δὲ ἐκείνους ἐκδιδόναι λέγοντος, καὶ πόλεμον ἀπειλοῦντος, οἱ Ἀθηναῖοι οὐκ ἐκδιδόντες αὐτοὺς πόλεμον 25 πρὸς αὐτὸν ὑπέστησαν. Καὶ τοὺς μὲν παιδας αὐτοῦ ἀπέκτειναν· αὐτὸν δὲ Εὐρυνθέα φεύγοντα ἐφ' ἄρματος κτείνει διώξας Τίλλος, καὶ τὴν μὲν κεφαλὴν ἀποτεμὼν, Ἀλκμήνῃ δίδωσιν· ἡ δὲ κερκίσι τοὺς ὀφθαλμοὺς ἐξάργυρεν αὐτοῦ.

VI. EXPEDITION OF THE ARGONAUTS.

1. Φρέξον, τὸν Ἀθάμαντος, μυθολογοῦσι, διὰ τὰς ἀπὸ τῆς μητρικῆς ἐπιβουλὰς ἀναλαβόντα τὴν ἀδελφὴν Ἑλλην, φυγεῖν ἐκ τῆς Ἑλλάδος. Περαιουμένων δὲ αὐτῶν κατά τινας θεῶν πρόνοιαν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν ἐπὶ κριοῦ χρυσομάλλου, τὸν μὲν παρθένον ἀποτεσεῖν εἰς τὴν δ 5 Θάλαισσαν, ἦν ἀπ' ἔκεινης Ἑλλήσποντον ὄνομασθῆναι· τὸν δὲ Φρέξον εἰς τὸν Πόντον πορευθέντα κατενεχθῆναι μὲν πρὸς τὴν Κολχίδα, κατά τί τι λόγιον θύσαντα τὸν κριόν, ἀπειθεῖναι τὸ δέρας εἰς τὸ τοῦ Ἀρεος ἱερόν. Μετὰ δὲ ταῦτα βασιλεύοντι τῆς Κολχίδος Λίητη χρησμὸν ἔκπεσεῖν, ὃι 10 τότε καταστρέψει τὸν βίον, ὅταν ξένοι καταπλεύσαντες τὸ χρυσόμαλλον δέρας ἀπενέγκουσι. Λια δὴ ταῦτα τὰς αἰτίας, καὶ διὰ τὴν ἡδίαν ὡμότητα καταδεῖξαι θύειν τοὺς ξένους, ίνα διαδοθεῖσης τῆς φήμης εἰς ἀπαντα τόπον περὶ τῆς Κόλχων ἀγριότητος, μηδεὶς τῶν ξένων ἐπιβῆναι τοκμήσαι 15 τῆς χώρας.

2. Τῷ Πελλᾳ, τῆς Ἰώλκου ἐν Θεσσαλίᾳ βασιλεῖ, ἐθέσπι- σεν δὲ θεὸς, τὸν μονοσάνδαλον φυλάξαυθαι. Τὸ μὲν οὖν πρῶτον ἡγούει τὸν χρησμὸν ὑστερον δὲ αὐτὸν ἔγνω. Τελῶν γὰρ ἐπὶ τῇ Θαλάσσῃ Ποσειδῶνι θυσίαν, ἄλλους τε 20 πολλοὺς ἐπὶ ταύτῃ, καὶ τὸν Ἰάσονα μετεπέμψατο. 'Ο δὲ πόθῳ γεωργίας ἐν τοῖς χωρίοις διατελάν, ἵσπεινσεν ἐπὶ τὴν θυσίαν. Λιαναίων δὲ ποταμὸν Ἀναυρόν, ἐξηλθεις μονο- σάνδαλος, τὸ ἔτερον ἀπολέσας ἐν τῷ φειθρῷ πέδιλον. Θεασάμενος δὲ Πελλαῖς αὐτὸν, καὶ τὸν χρησμὸν συμβαλὼν, 25 ἡράτα προσελθὼν, τι ἀν ἐποίησεν, ξουσίαν ἔχων, εἰ λόγιον ἦν αὐτῷ πρὸς τυνος φονευθῆσεθαι τῶν πολιτῶν; 'Ο δὲ ἔφη, Τὸ χρυσόμαλλον δέρας προστίπτοιν ἄν φέρειν αὐτῷ. Τοῦτο Πελλαῖς ἀκούσας, εὐθὺς ἐπὶ τὸ δέρας ἐλθεῖν ἐκέλευ-

σεν αὐτόν. Τοῦτο δὲ ἐν Κόλχοις ἦν, ἐν Ἀρεοῖς ἀλλεις πρεμάμενον ἐν δρυὸς, ἐφρονφεῖτο δὲ ὑπὸ δράκοντος ἀπὸν. — Ἐπὶ τοῦτο πεμπόμενος Ἰάσων, Ἀργον παρεκάλεσε τὸν Φρέσου· κάκεῖνος, Ἀθηνᾶς ὑποθεμέτης, πεντηκόντορον ναῦν 5 πατεσκεύασε, τὴν προσαγορευθεῖσαν ἀπὸ τοῦ πατασκευάσαντος Ἀργού· κατὰ δὲ τὴν πρώταν ἀπόδημοσεν Ἀθηνᾶ φωτῆγεν φηγού τῆς Αιδωνίδος ἐύλον· ὡς δὲ ἡ γαῖας κατεσκευάθη, χρωμένη ὁ Θεός πλεῖν ἐπέτρεψε, συναθροίσαντει τοὺς ἀρίστους τῆς Ἑλλάδος.

10 3. Οὗτοι ναυαρχοῦντος Ἰάσονος ἀναχθέντες παταντῶσιν εἰς τὴν τῆς Θράκης Σαλμοδησὸν, ἐνθα δῆκει Φινεὺς μάντις, τὰς ὄψεις πεπηρωμένος. Τοῦτον οἱ μὲν Ἀγήνωρος εἶναι λέγουσιν, οἱ δὲ Ποσειδῶνος υἱόν. καὶ πηρωθῆναι φασὶν αὐτὸν, οἱ μὲν ὑπὸ Θεῶν, ὅτι προύλεγε 15 τοῖς ἀνθρώποις τὰ μέλλοντα, οἱ δὲ, ὑπὸ Βορέον καὶ τῶν Ἀργοναυτῶν, ὅτι, πεισθεὶς μητρικῇ, τοὺς ἰδίους ἐτύφλωσε παῖδας. Ἐπεμψαν δὲ αὐτῷ καὶ τὰς Ἀρπυίας οἱ Θεοί. Πτερωταῖς δὲ ἥσαν αὐταῖς, καὶ ἐπειδὴ τῷ Φινεῖ παρετίθετο τράπεζα, ἐξ οὐρανοῦ καθιπτάμεναι, τὰ μὲν πλείονα ἀνήρ- 20 παῖς, ὅλγα δὲ ὄσα δομῆς ἀνάπλεα κατέλειπον, ὥστε μὴ δύνασθαι προσενέγκασθαι. Βουλομένοις δὲ τοῖς Ἀργοναύταις τὰ περὶ τοῦ πλοῦ μαθεῖν, ὑποθήσεσθαι τὸν πλοῦν ἔφη, τῶν Ἀρπυίων αὐτὸν ἐὰν ἀπαλλάξωσιν. Οἱ δὲ παρέθεσαν αὐτῷ τράπεζαν ἐδεσμάτων. Ἀρπυίαι δὲ ἐξαίφνης 25 σὺν βοῇ καταπτάσαι τὴν τροφήν ἥρπαζον. Θεασάμενοι δὲ οἱ Βορέον παῖδες, Ζήτης καὶ Κάλαϊς, ὅντες πτηρωτοὶ, σπασάμενοι τὰ ἔφη, δι’ ἀέρος ἐδιωκον. Ἡν δὲ τοῖς Ἀρπυίαις χρεὸν τεθνάναι ὑπὸ τῶν Βορέον παιῶν· τοῖς δὲ Βορέον παισὶ, τότε τελευτήσειν, ὅτε ἄν διώκοντες μὴ 30 καταλάθωσι. Διωκομένων δὲ τῶν Ἀρπυίων, ἡ μὲν εἰς ποταμὸν τιμὰ διπλίπτει, ἡ δὲ ἀπέρα μέχρις Ἐχινάδων ἥλθε τῆσσαν, αἱ τοῦ ἀπὸ ἐκείνης Στροφάδες καλοῦνται· ἐστράφη γάρ, ὡς ἥλθεν ἐπὶ ταύτας, καὶ γενομένη κατὰ τὴν ἡδόνα ὑπὸ καμάτου πέπτει σὺν τῷ διώκοντι. Ἀπολλαώνιος δὲ ἐνεὶς

Στροφάδων τήσων φησὶν αὐτὰς διωχθῆναι, καὶ μηδὲν πα-
θεῖν, δούσας ὄφον, τὸν Φινέα μηκέτι ἀδικήσειν.

4. Ἀπαλλαγεὶς δὲ τὸν Ἀρπυιῶν Φινέας, ἐμήνυσε τὸν
πλοῦν τοῖς Ἀργοναύταις, καὶ περὶ τῶν Συμπληγάδων ὑπ-
θετο πετρῶν τῶν κατὰ τὴν τοῦ Πόντου εἰσόδον. Ἡσαν δὲ 5
ὑπερμεγέθεις αὗται, συγκρυπτόμεναι δὲ ἀλλήλαις, ὑπὸ τῆς
τῶν πνευμάτων βίας, τὸν διὰ θαλάσσης πόρον ἀπέκλειον.
Ἐκφέρετο δὲ πολλὴ μὲν ἀπ' αὐτῶν ὅμικλή, πολὺς δὲ πάτα-
γος· ἦν δὲ ἀδύνατον καὶ τοῖς πετεινοῖς δι' αὐτῶν ἐλθεῖν.
Εἶπεν οὖν αὐτοῖς ἀφέναι πελειάδα διὰ τῶν πετρῶν, καὶ 10
ταύτην ἐὰν μὲν ἔδωσι σωθεῖσαν, διαπλεῖν καταφρο-
νοῦντας· ἐὰν δὲ ἀπολομένην, μὴ πλεῖν βιάζεσθαι. Ταῦτα
ἀγήγοντα ἀκούσαντες, καὶ, ὡς πλησίον ἦσαν τῶν πετρῶν,
ἀφιᾶσιν ἐκ τῆς πρῷσας πελειάδα· τῆς δὲ ἵπταμένης, τὰ
ἄκρα τῆς οὐρᾶς ἡ σύμπτωσις τῶν πετρῶν ἀπεθέψισεν. 15
Ἀναχωρούσας οὖν ἐπιτηρήσαντες τὰς πέτρας, μετ' εἰρεσίας
ἐπτόνου, συλλαβομένης Ἡρας, διῆλθον, τὰ ἄκρα τῶν ἀφλά-
στων τῆς γηὸς περικοπείσης. Άλι μὲν οὖν Συμπληγάδες
ἔκτοτε ἔστησαν· χρεὼν γὰρ ἦν αὐταῖς, γηὸς περαιωθείσῃς,
στήγαι παντελῶς. 20

5. Οἱ δὲ Ἀργοναύται παραπλεύσαντες Θερμώδοντα καὶ
Καικασον, ἐπὶ Φῦσιν ποταμὸν ἤλθον. Οὗτος τῆς Κολ-
ζικῆς ἐστι γῆς. Καθορμισθείσης δὲ τῆς γηὸς, ἦκε πρὸς
Αἴγατην Ἰάσον, καὶ τὰ ἐπιταγέντα ὑπὸ Πιλλού λέγων, πα-
ρεκάλει δοῦναι τὸ δέρας αὐτῷ· ὃ δὲ δώσειν ὑπέσχετο, ἐὰν 25
τοὺς χαλκόποδας ταύρους μόνος καταζεύξῃ· ἦσαν δὲ ἄγριοι
παρ' αὐτῷ οὗτοι ταύροι δύο, μεγέθει διαφέροντες, δῶρον
Ἔφαίστου, οἱ χαλκοῦς μὲν εἶχον πόδας, πῦρ δὲ ἐκ στομά-
των ἐφύσων. Τούτους αὐτῷ ζεύξαντι ἐπετάσσετο σπείρειν
δράκοντος ὄδόντας· εἶχε γάρ λαβὼν παρ' Ἀθηνᾶς τοὺς 30
ἡμίσεις ὥν Κάδμος ἔσπειρεν ἐν Θήβαις.

6. Ἀπορούντος δὲ τοῦ Ἰάσονος, πῶς ἀν δύναιτο τοὺς
ταύρους καταζεῦξαι, Μήδεια αὐτοῦ ἔρωτα ἴσχει· ἦν δὲ
αὐτῇ θυγάτηρ Αἴγατην καὶ Ἰδύλιας τῆς Ὄλκειαγού, φαρ-

μακις. Λεδοικνία δὲ, μὴ πρὸς τῶν ταύφων διαφθαρῆ, κρύψα τοῦ πατρὸς συνεργῆσειν αὐτῷ πρὸς τὴν κατά-ζευξιν τῶν ταύφων ἐπιγγείλατο, καὶ τὸ δέρας ἐγχειρίειν, ἐὰν ὁμόση ἀντὴν ἔσειν γυναῖκα, καὶ εἰς Ἑλλάδα σύμπλονυ 5 ἀγύγηται. Ὄμόσαντος δὲ Ἰάσονος, φάρμακον δίδωσιν, φ καταζευγνύναι μέλλοντα τὸν ταύφων ἐκέλευσε χρῖσαι τὴν τε ἀσπίδα, καὶ τὸ δόρυ, καὶ τὸ σῶμα· τούτῳ γὰρ κρι-σθέντα, ἔφη, πρὸς μίαν ἡμέραν μῆτρας ὑπὸ πυρὸς ἀδικη-θῆσεσθαι, μῆτρας ὑπὸ σιδῆρον. Ἐδήλωσε δὲ αὐτῷ, σπειρο-10 μένων τῶν ὄδόντων, ἐκ γῆς ἄνδρας μέλλειν ἀναδύσεσθαι ἐπ' αὐτὸν καθωπλισμένους, οὓς ἐπειδάν ἀθρόους θεάσηται, ἐκέλευσε βάλλειν εἰς μέσον Λιθους ἀποθετεῖν· ὅταν δὲ ὑπὲρ τούτου μάχωνται πρὸς ἀλλήλους, τότε κτείνειν αὐτούς.

7. Ιάσων δὲ τούτο ἀκούσας, καὶ χριστάμενος τῷ φαρ-15 μάκῳ, παραγενόμενος εἰς τὸ τοῦ νεώ ἄλυσος, ἐμάστευσε τὸν ταύφων, καὶ σὺν πολλῷ πυρὶ ὁρμήσαντας αὐτοὺς κατέζευξε. Σπείροντος δὲ αὐτοῦ τὸν ὄδόντας, ἀντετέλλον ἐκ τῆς γῆς ἄνθρες ἔνοπλοι· ὁ δὲ, ὃ που πλείονας ἐώφα, βάλλων ἔξ ἀφανοῦς λίθους πρὸς αὐτοὺς, μαχομένους πρὸς ἀλλήλους 20 προσιών, ἀνήρει. Κατεζευγμένων δὲ τῶν ταύφων, οὐκ ἔδίδου τὸ δέρας Αἴγητης· ἐβούλετο δὲ τὴν τε Ἀργώ κατα-φλέξαι, καὶ κτεῖναι τὸν ἐμπλέοντας. Φθάσασα δὲ Μήδεια, τὸν Ἰάσονα νυκτὸς ἐπὶ τὸ δέρας ἤγαγε, καὶ τὸν φυλάσσοντα 25 δράκοντα κατακοιμίσασα τοῖς φαρμάκοις, μετὰ Ἰάσονος ἔχουσα τὸ δέρας ἐπὶ τὴν Ἀργώ παρεγένετο. Συνείπετο δὲ αὐτῇ καὶ ὁ ἀδελφός Ἀψυρτος. Οἱ δὲ νυκτὸς μετὰ τούτων ἀνήγθησαν.

8. Πελλας δὲ, ἀπογονὸς τὴν ὑποστροφὴν τῶν Ἀργο-ναυτῶν, Αἴσονα, τὸν Ἰάσονος πατέρα, κτεῖναι ἤθελεν· 30 ὁ δὲ, αἰτησάμενος ἑαυτὸν ἀνελεῖν, θυσίαν ἐπιτελῶν, ἀνεῶς ταύφου αἷμα σπασάμενος ἀπέέθανεν. Ἡ δὲ Ἰάσονος μίτηρ ἐπαρασταμένη Πελλα, νήπιον ἀπολιπούσα παῖδιν Πρόσμαχον, 35 ἑαυτὴν ἀκήρτησε· Πελλας δὲ καὶ τὸν καταλειφθέντα παῖδα ἀπέκτεινεν αὐτῆς. Οἱ δὲ Ἰάσων κατελυθών, τὸ μὲν

δίφας ἔδωκε· περὶ ὧν δὲ ἡδικήθη μετελθεῖν ἔθέλων, καὶ-
ρὸν ἐξεδέχετο. Καὶ τότε μὲν ἐς Ἰσθμὸν μετὰ τῶν ἀριστέων
πλεύσας, ἀνέθηκε τὴν ταῦν Ποσειδῶνι· αὐθὶς δὲ Μήδεια
παρακαλεῖ ζητεῖν, ὅπως Πελλαῖς αὐτῷ θίκας ὑποσχῆ. Ἡ δὲ
εἰς τὰ βασίλεια τοῦ Πελλοῦ παρελθοῦσα πειθεῖ τὰς θυ- 5
γατέρας αὐτοῦ, τὸν πατέρα κρεούργησαι καὶ καθεψῆσαι,
διὰ φαρμάκων αὐτὸν ἐπαγγελλομένη ποιήσειν νέσον· καὶ τοῦ
πιστεύσαι τούτον, κριὸν μείλισσασα καὶ καθεψήσασα, ἐποιησεν
ἄργα. Λί δὲ πιστεύσασαι, τὸν πατέρα κρεούργοντι καὶ
καθεψοῦσιν. Ἀκαστος δὲ μετὰ τῶν τὴν Ἰωλκὸν οἰκούντων 10
τὸν πατέρα θάπτει, τὸν δὲ Ἰάσονα μετὰ τῆς Μηδείας τῆς
Ἰωλκοῦ ἐκβάλλει.

VII. MISCELLANEOUS FABLES.

1. Ὁρφεὺς, Καλλιόπης Μούσης καὶ Οἰώγρους νιός, ἥδων
ἔκλει μέθους τε καὶ δένδρα. Ἀποθανούσης δὲ Εὐρυδίκης,
τῆς γυναικὸς αὐτοῦ, δηχθείσης ὑπὸ ὄφεως, κατῆλθεν εἰς 15
ἄρδου, καὶ Πλούτωνα ἐπεισεν ἀναπέμψαι αὐτήν. Ὁ δὲ
ὑπέσχετο τοῦτο ποιήσειν, ἀν μὴ πορευόμενος Ὁρφεὺς
ἐπιστραφῆ, πρὶν εἰς τὴν οἰκίαν αὐτοῦ παραγενέσθαι. Ὁ
δὲ ἀπιστῶν ἐπιστραφεὶς ἐθεάσατο τὴν γυναικα· ή δὲ πάλιν
ὑπέστρεψεν. 20

2. Πολλὸν τῶν ποιητῶν φασὶ, Φαέθοντα τὸν Ἰλίου μὲν
νῖον, παῖδα δὲ τὴν ἡλικιαν ὄντα, πεῖσαι τὸν πατέρα, μίαν
ἡμέραν παραχωρῆσαι τοῦ τεθρίππου. Συγχωρθέντος δὲ
αὐτῷ τούτου, τὸν μὲν Φαέθοντα ἐλαύνοντα τὸ τέθριππον,
μὴ δύνασθαι κρατεῖν τῶν ἡνιῶν, τοὺς δὲ ἵππους κατα- 25
φρονήσαντας τοῦ παιδὸς, ἐξενεχθῆναι τοῦ συνήθους
δρόμου· καὶ τὸ μὲν πρῶτον κατὰ τὸν οὐρανὸν πλανωμέ-
νους ἐκπυρώσαι τούτον, καὶ ποιῆσαι τὸν τοῦ γαλαξίαν
παλούμενον κύκλον· μετὰ δὲ ταῦτα, πολλὴν τῆς οἰκου-

μένης κατακαίεν χώραν. Λιὸν καὶ τὸν Λλα ἀγανακτήσαντα
ἐπὶ τοῖς γεγενημένοις, κεφανγώσαι μὲν τὸν Φαέθοντα,
ἀποκαταστῆσαι δὲ τὸν Ἡλιον ἐπὶ τὴν συνήθη πορείαν.
Τοῦ δὲ Φαέθοντος πεσόντος πρὸς τὰς ἐκβολὰς τοῦ νῦν
5 Πάδουν καλούμενου ποταμοῦ, τὸ δὲ παλαιὸν Ἡρόδοτον
προσαγοφενομένου, θρησκῆσαι μὲν τὰς ἀδελφὰς αὐτοῦ τὴν
τελευτὴν, διὰ δὲ τὴν ἐπερβολὴν τῆς λύτης μετασχημα-
τισθῆναι τὴν φύσιν, γενομένας αἰγείφους. Ταύτας δὲ
καὶ τὸν οὐρανὸν κατὰ τὴν αὐτὴν ὥφαν δάκρυον ἀνέναι, καὶ
10 τοῦτο πηγάδιον ἀποτελεῖν τὸ καλούμενον ἡλεκτρὸν.

3. Προμηθεὺς, Ἰαπετοῦ καὶ Αυίας υἱὸς, ἐξ ὕδατος καὶ
γῆς ἀνθρώπους πλάσας, ἔδωκεν αὐτοῖς καὶ πῦρ, λάθρα
Δίος, ἐν νάρθηκι κρύψας. Ήτος δὲ γῆσθετο Ζεὺς, ἐπέταξεν
Ηφαίστῳ τῷ Καυκάσῳ ὅφει τὸ σῶμα αὐτοῦ προσηλῶσαι.
15 Τοῦτο δὲ Σκυθικὸν ὅρος ἐντίνει. Ἐν δὲ τούτῳ προστιλωθεὶς
Προμηθεὺς πολλῶν ἐτῶν ἀριθμὸν διετέλεσε. Καθ'
ἐκάστην δὲ ἡμέραν ἀετὸς ἐφιπτάμενος, τὸ ἡπαρ αὐτοῦ
ἐνέμετο, αὐξανόμενον διὰ γυντός. Καὶ Προμηθεὺς μὲν
πυρὸς καταπέντος δίκην ἔπινε ταύτην, μέχρις Ἡφαλῆς αὐτὸν
20 ἔλυσεν.

4. Προμηθέως δὲ παῖς Δευκαλίων ἐγένετο. Οὗτος βα-
σιλεύειν τῶν περὶ τὴν Φθίαν τόπων, γαμεῖ Πύθον, τὴν
Ἐπιμηθέως καὶ Πανδώρας, ἣν ἐπλασαν οἱ θεοὶ πρώτην
γυναικαν. Ἐπεὶ δὲ ἀφανίσατο Ζεὺς τὸ χαλκοῦν γένος ἡθέλη-
25 σεν, ὑποθεμένον Προμηθέως, Δευκαλίων τεκτηγάμενος
λάρνακαν, καὶ τὰ ἐπιτήδεια ἐνθέμενος, εἰς ταύτην μετὰ
Πύθον. εἰσέβη. Ζεὺς δὲ πολύν ὑετὸν ἀπ' οὐρανοῦ χέας,
τὰ πλεῖστα μέρη τῆς Ἑλλάδος κατέκλυσεν. ὥστε διαφθαρῆ-
ναι πάντας ἀνθρώπους, ὀλίγων χωρὶς, οὐδὲ συνέφυγον εἰς τὰ
30 πλησίον ὑψηλὰ ὅρη. Δευκαλίων δὲ ἐν τῇ λάρνακι διὰ τῆς
Θαλάσσης φερόμενος ἐφ' ἡμέρας ἐνέέα καὶ νύκτας ἵσας, τῷ
Παρασσῷ προσίσχει, κατέκει τῶν ὅμβων παῦλαν λαβόντων,
ἐκβάς ἔθυσε Διὸν Φυξίω. Ζεὺς δὲ πέμψας Ἐρεμῆν πρὸς
αἰτὸν, ἐπέτρεψεν αἰτεῖσθαι ὃ τι βούλεται· ὃ δὲ αἰρεῖται

ἀνθρώπους αὐτῷ γενέσθαι. Καὶ, Λιὸς εἰπόντος, ὑπὲρ κεφαλῆς αἰρων ἔβαλε Λιθους, καὶ οὓς μὲν ἔβαλε Δευκαλίων, ἀνδρες ἐγένοντο· οὓς δὲ Πύρφα, γυναικες. Ὅθεν καὶ λαοὶ μεταφορικῶς ἀνομάσθησαν ἀπὸ τοῦ λαοῦ, ὁ λιθος.

5

5. Σαλμωνεὺς διὰ τὴν ἀσέβειαν ἐκολάσθη. Ἐλεγε γὰρ ἐντὸν εἶναι Λια, καὶ τὰς ἐκείνου ἀφελόμενος θυσίας, ἐντῷ προσέτασσε θύειν· καὶ βύρσας μὲν ἐξηραμμένας ἐξ ἀρμάτος μειὰ λεβήτων χαλκῶν σύρων, ἐλεγε βροτῷ· βάλλων δὲ εἰς οὐρανὸν αἰθομένας λαμπάδας, ἐλεγεν ἀστράπτειν. Ζεὺς 10 δὲ αὐτὸν κεφανγώσας, τὴν κτισθεῖσαν ὑπ' αὐτοῦ πόλιν καὶ τοὺς οἰκήτοφας ἡφάνισε πάντας.

6. Βῆλος ὁ Αἰγύπτιον βασιλεὺς, παῖδας εἶχε διδύμους, Αἰγύπτιον καὶ Δαναόν. Αἰγύπτῳ μὲν ἐγένοντο παῖδες πεντήκοντα, θυγατέρες δὲ Δαναῷ πεντήκοντα. Σια- 15 οιασάρτων δὲ αὐτῶν πρὸς ἄλλήλους περὶ τῆς ἀρχῆς ὑστερον, Δαναὸς τοὺς Αἰγύπτου παῖδας δεδοικώς, ὑποθεμένης Ἀθηνᾶς αὐτῷ, ναῦν κατεσκεύασσε πεντηκόντοφον, καὶ τὰς θυγατέρας ἐνθέμενος, ἔφυγεν εἰς Ἀργος. Οἱ δὲ Αἰγύπτιον παῖδες καὶ αὐτοὶ· εἰς Ἀργος ἐλθόντες, παρε- 20 κάλουν τὸν Δαναὸν, τῆς τε ἔχθρας παύσασθαι, καὶ τὰς θυγατέρας αὐτοῦ γαμεῖν ἡξειν. Δαναὸς δὲ, ἀμα μὲν ἀπιστῶν αὐτῶν τοῖς ἐπαγγέλμασιν, ἀμα δὲ καὶ μηδαικά- κῶν περὶ τῆς φυγῆς, ὠμολόγει τοὺς γάμους, καὶ διεκλήρουν τὰς κόρας. Νές δὲ ἐκληρώσαντο τοὺς γάμους, ἐστιάσας 25 ἔγχειριδια δίδωσι ταῖς θυγατέρασιν· αἱ δὲ κοιμωμένους τοὺς νυμφίους ἀπέκτειναν πλὴν Ἄπερμηστρας. Αὕτη δὲ Λυγκέα διέσωσε· διὸ καθειρξας αὐτὴν Δαναὸς ἐφρούφει. Άλι δὲ ἄλλαι τῶν Δαναοῦ θυγατέρων τὰς μὲν κεφαλὰς τῶν νυμφῶν ἐν τῇ Λέφνῃ κατώρυξαν, τὰ δὲ σώματα πρὸ τῆς 30 πόλεως ἐκήδευσαν. Καὶ αὐτάς ἐκάθηραν Ἀθηνᾶ τε καὶ Ἐφηνῆς, Λιὸς κελεύσαντος. Δαναὸς δὲ ὑστερον Ἄπερμη- στραν Λυγκεῖ συνώκισε· τὰς δὲ λοιπὰς θυγατέρας εἰς γυ- μνικὸν ἀγῶνα τοῖς τικῶσιν ἔδωκεν.

7. Μίνως Θαλασσοκρατῶν ἐπολέμησε στόλῳ τὰς Ἀθήνας, καὶ Μέγαρα εἴλε, Νίσον βασιλεύοντος, τοῦ Πανδίονος. Ἀπέθαυε δὲ ὁ Νίσος διὰ θυγατρὸς προδοσίαν. Ἐχογτεί γὰρ αὐτῷ πορφυρέαν ἐν μέσῃ τῇ κεφαλῇ τρίχα (ἥς ἀφαιρεσθεῖσας αὐτὸν μοιρᾶ ἦν τελευτὴν), ἡ θυγάτης αὐτοῦ Σκύλλα, ἔφασθείσα Μίνωος, ἐξεῆλε τὴν τρίχα κοιμωμένῳ. Μίνως δὲ, Μεγάρων κρατήσας, ἀπέπλευσε, καὶ τὴν Σκύλλαν, τῆς πρύμνης τῶν ποδῶν ἐκδήσας, ὑποβρύχιον ἐποίησεν.

8. Σφίγγα μυθολογοῦσι, θηρίον δίμορφον, παραγενο-
10 μένην εἰς τὰς Θῆβας, αἰνιγμα προτιθέναι τῷ δυναμένῳ λύ-
σαι, καὶ πολλοὺς ὃντες δι' ἀποφύλαν ἀναιρεῖσθαι. Ήν
δὲ τὸ προτετέθεν ὑπὸ τῆς Σφιγγός. Τί ἔστι τὸ αὐτὸν δίπον,
τρίπον, καὶ τετράπον;

ἀλλ' ὅπόταν βαίνῃ πλείστοισι πόδεσσι,

15 9. Σφίγγα μάνος γυναικίσιν ἀφανότατον πέλει αὐτοῦ.

Ἀποφυμένων δὲ τῶν ἄλλων, ὁ Οἰδίπονς ἀπεφήνατο, ἄνθρω-
πον εἴναι τὸ προβλῆθεν· οἵτινον μὲν γὰρ αὐτὸν ὑπάρχοντα,
τετράπον τίναι· αὐξήσαντα δὲ, δίπον· γηράσαντα δὲ,
τρίπον, βακτηρίῃ χρώμενον διὰ τὴν ἀσθέτειαν. Ἐγταῦθα
20 τὴν μὲν Σφίγγα ἐαντὴν κατακρημνίσαι, τὸν δὲ Οἰδίπον
γῆμαι τὴν ἀγγοσυμένην ὑφ' ἐαντοῦ μητέρα, τῷ λύσαντι
ἔπαθλον προτιθεμένην.

9. Ἐλένη, Λήδας καὶ Τυρδάρεω θυγάτηρ, ὡς δὲ ἄλλοι λέγουσι, Δίος, κάλλει ἦν διαπρεπής. Παρεγένοτο δὲ εἰς
25 Σπάρτην ἐπὶ τὸν αὐτῆς γάμον πολλοὶ τῶν βασιλεύοντων Ἑλλάδος. Τούτων ὁδὸν τὸ πλῆθος Τυρδάρεως, ἀδειδοκεῖ μὴ, κριθέντος ἐνὸς, στασιάσωσιν οἱ λοιποὶ, ἐξορκίζει τοὺς μηνοτῆφας βοηθήσειν, ἐάν ὁ προκριθεὶς νυμφίος ὑπὸ ἄλλον τινὸς ἀδικῆται πεφὰ τὸν γάμον, καὶ αἰρεῖται τὸν Μενέλαον
30 νυμφίον, καὶ τὴν βασιλείαν τῆς Σπάρτης αὐτῷ παραδί-
δωσιν.

10. Ἡ Θέτις ἐκ Πηλέως βρέφος ἐγέννησε, τὸν Ἀχιλλέα.
Ἀθάνατον δὲ θέλουσα ποιῆσαι τούτο, κρύψα Πηλέως εἰς
τὸ πῦρ ἐγκρυπτοῦσα τῆς νυκτὸς, ἐφθειρεν ὃ ἦν αὐτῷ θυητὸν

πατρόφον· μεθ' ἡμέραν δὲ ἔχριεν ἀμβροσίᾳ. Πηλεὺς δὲ ἐπιτηρήσας, καὶ ἀσπαίροντα τὸν παῖδα ἴδων ἐπὶ τοῦ πυρὸς, ἔβόησε· καὶ Θέτις, καλυθεῖσα τὴν προσαίρεσιν τελειῶσαι, γῆπιον τὸν παῖδα ἀπολιποῦσα, πρὸς Νηρείδας ὥχετο. Κομῆει δὲ τὸν παῖδα πρὸς Χείρωνα Πηλεύς. Ὡ δὲ λαβὼν 5 αὐτὸν ἔτρεψε σπλάγχνοις λεόντων καὶ συνῶν ἀγρίων καὶ ἄρκτων μυελοῖς.

11. Λίακὸς, ὁ Λιὸς ἔγυγος, τοσοῦτον διήνεγκεν, ὡς τε γενομένων αὐχμῶν ἐν τοῖς Ἑλλησι, καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέ- 10· βαλεν, ἥλθον οἱ προευτῷες τῶν πόλεων ἵκετεύοντες αὐτὸν, νομίζοντες, διὰ τῆς εὐγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου, τάχιστ' ἄν εὑρίσθαι παρὰ τῶν θεῶν τῶν παρόντων κα- κῶν ἀπαλλαγήν. Σωθέντες δὲ καὶ τυχόντες ἀπάντων ὡν ἐδεήθησαν, ιερὸν ἐν Λιγύλῃ κατεστήσαντο κοινὸν τῶν 15 Ἑλλήνων, οὐπερ ἐκεῖνος ἐποίησατο τὴν εὐχήν. Καὶ κατ' ἐκείνον μὲν τὸν χρόνον ἔως ἥν μετ' ἀνθρώποιν, μετὸν καλλι- στῆς δόξης ὡν διετέλεσεν· ἐπειδὴ δὲ μετήλλαξε τὸν βίον, λέγεται παρὰ Πλούτωνι καὶ Κόρῃ τιμᾶς μεγίστας ἔχων παρεδρεύειν ἐκείνοις. — Τούτου δὲ παῖδες ἦσαν Τελαμῶν 20 καὶ Πηλεύς. Ἡν δὲ μὲν ἔτερος μεθ' Ἡφακλέοντος ἐπὶ Λαο- μέδοντα στρατευσύμενος, τῶν ὀφιστείων ἔτυχε· Πηλεὺς δὲ ἐν τῇ μάχῃ τῇ πρὸς Κενταύρους ἀφιστεύσας, καὶ κατὰ πολλοὺς ἄλλους κινδύνους εὐδοκιμήσας, Θέτιδι, τῇ Νη- ρέως, θυητὸς ὡν ἀθανάτῳ, συνώκησε· καὶ μόνον τούτου 25 φασὶ τὸν προγεγενημένων ὑπὸ θεῶν ἐν τοῖς γάμοις ὑμέ- ταιον ἀσθῆται. Τούτουν δ' ἐκατέροις, Τελαμῶνος μὲν Λίας καὶ Τεῦκρος ἔγεννήθτη, Πηλέως δ' Ἀχιλλεύς. Οἱ μέγιστοι καὶ σαφέστατον ἔλεγχον ἔδοσαν τῆς αὐτῶν ἀρετῆς. Οὐ γάρ ἐν ταῖς αὐτιῶν πόλεσιν ἐπρώτευσαν μόνον, οὐδὲ 30 ἐν τοῖς τόποις, ἐν οἷς κατώκουν· ἀλλὰ στρατείας τοῖς Ἑλλησιν ἐπὶ τοὺς Βιρβάδους γιγνομένης, καὶ πολλῶν μὲν ἐκατέρωθεν ἀθροισθέντων, οὐδενὸς δὲ τῶν ὄνομαστῶν ἀπολειφθέντος, ἐν τούτοις τοῖς κινδύνοις Ἀχιλλεύς μὲν

ἀπάντων διήγευκεν, Άλας δὲ μετ' ἐκεῖνον ἡρίστευσε. Τεῦκρος δὲ τῷς τούτων συγγενεῖς ἄξιος, καὶ τῶν ἄλλων οὐδενὸς χειρῶν γενόμενος, ἐπειδὴ Τροίαν συνεζῆλεγ, ἀφικόμενος εἰς Κύπρον Σαλαμῖνα κατέκινεν.

δ 12. Θησεὺς, ὁ Αἰγέως, Λαπίθας σύμμαχος γενόμενος καὶ στρατευσάμενος ἐπὶ Κενταύρους τοὺς διφυεῖς, οὗ καὶ τάχει καὶ φάμη καὶ τόλμη διέφερον, τούτους μάχη νικήσας, εὐθὺς μὲν τὴν ὕδριν αὐτῶν ἐπαυσάν, οὐ πολλῷ δὲ ὑστερον τὸ γένος ἐξ ἀνθρώπων ἡφάνισεν. — Κατὰ δὲ 10 τοὺς αὐτοὺς χρόνους οἱ Ἀθηναῖοι τῷ Μινωταύρῳ, τῷ ἐν Κρήτῃ τραφέντι, δασμὸν ἀπέστειλαν δις ἐπτὰ παιδας, οὓς Ἰδὼν ἀγομένους, οὕτως ἡγανάκτησεν, ὡςθ' ἡγήσατο κρείττον εἰναι τεθνάναι, ἡ ζῆν αἰσχρῶς, ἀφων τῆς πόλεως τῆς οὕτως οἰκτρὸν τοῖς ἔχθροῖς φόρον ὑποτελεῖν ἡμαγκασμένης. 15 Σύμπλους δὲ γενόμενος, καὶ κρατήσας τῆς φύσεως ἐξ ἀνδρὸς καὶ ταύρου μεμιγμένης, τοὺς μὲν παιδας τοῖς γονεῦσιν ἀπέδωκε, τὴν δὲ πατρίδα οὕτως δεινοῦ προστάγματος ἡλευθέρωσεν.

MYTHOLOGICAL DIALOGUES.

I. JUPITER AND MERCURY.

Zεύς. Τὴν τοῦ Ἰνάχου παῖδα οἰσθα, τὴν καλὴν, ὡς 20 Ἐρμῆ;

Ἐρμῆς. Εἰ μή τοι. Ναὶ, τὴν Ἰώ λέγεις.

Z. Οὐκέτι πᾶς ἐκείνη ἐστὶν, ἀλλὰ δάμαλις.

Ἐρμῆς. Τεράστιον τούτο· τῷ τρόπῳ δὲ ἐνηλάγη;

Z. Ζηλοτυπήσασα ἡ Ἡρα μετέβαλεν αὐτήν· ἀλλὰ καὶ

ἄλλο τι δεινὸν ἐπιμεμηκάρηται τῇ κακοδαιμονί· βουνό-
λον τινὰ πολυόμματον Ἀργον τοῦνομα ἐπέστησεν, ὃς τέμενος
τὴν δάμαλιν, ἄνηπνος ὁ.

Ἑ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζ. Καταπτάμενος ἐς τὴν Νεμέαν (ἐκεῖ δέ που ὁ Ἀργος
βουνολοῦ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰώ διὰ τοῦ
πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἰανι ποιησον.
Καὶ τολοπὸν ἔστω θεός τοῖς ἑκεῖ· καὶ τὸν Νεῖλον ἀνα-
γέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέ-
οντας.

10

II. VULCAN AND JUPITER.

Ἡφ. Τί με, ὁ Ζεῦ, δεῖ ποιεῖν; ἦκω γὰρ, ὃς ἐκέλευσας,
ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λιθους δέοι μικρὸν πληγῆ
διατεμεῖν.

Ζ. Εὐγε, ὁ Ἡφαιστε. Ἄλλὰ διελέ μου τὴν κεφαλὴν ἐς
δύο κατενεγκόν.

Ἡφ. Πειρᾶ μου, εἰ μέμηνα; Πρόσταττε δ' οὖν τὰληθὲς,
ὅπερ θέλεις σοι γενέσθαι.

Ζ. Διαιρεθῆται μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ
νῦν πρῶτον ὀργιζομένου πειράσῃ μον· ἄλλὰ χρὴ καθικνεῖ-
σθαι πατὴν τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν
ώδινων, εἴ μοι τὸν ἔγκεφαλον ἀναστρέφουσιν.

Ἡφ. Ὁρα, ὁ Ζεῦ, μὴ κακόν τι ποιήσωμεν· ὀξὺς γὰρ ὁ
πέλεκύς ἔστι, καὶ οὐν ἀναιμωτὶ, οὔτε κατὰ τὴν Εἰλείθυιαν
μαιῶσεται σε.

Ζ. Κατένευκε μόγον, ὁ Ἡφαιστε, θαφέων· οἶδα γὰρ ὁ
δγῶ τὸ συμφέρον.

Ἡφ. Ἄκων μὲν, κατοισω δέ· τι γὰρ χρὴ ποιεῖν,
οὐν κελεύοντος; (Ἡφαιστος διατίμω τὸν Διὸν πρεσβύτερον.)
Τί τούτο; κόρη ἔνοπλος; — μέγα, ὁ Ζεῦ, κακὸν είχεις ἐν

τῇ κεφαλῇ· εἰκότως γοῦν ὁ εὔθυμος ἥσθια, τηλικαύτην ὑπὸ τῇ μῆνιγγι παρθένον ζωογοῶν, καὶ ταῦτα ἔνοπλον· ἡ πον στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρφίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ διάλλει, καὶ ἐνθουσιά· καὶ τὸ μέγιστον, καλὴ πάντα καὶ ἀκμαῖα γεγένηται ἥδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς.

III. JUPITER, ESCULAPIUS, HERCULES.

Z. Παύσασθε, ὁ Ἀσκληπιὸς καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὡςπερ ἀνθρώποι. Ἀπρεπῆ γάρ ταῦτα, καὶ ἀλλο λότραια τοῦ συμποσίου τῶν θεῶν.

Hq. Ἀλλὰ έθέλεις, ὁ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεθα μου;

A σ. κ. Νὴ Δία, καὶ ἀμείνων γάρ εἰμι.

Hq. Κατὰ τι, ὁ ἐμδρόντητε; ἡ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ὅτι μή θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθίς αὐθανασίας μετείληφας;

A σ. κ. Ἐπιλέησαι γάρ καὶ σὺ, ὁ Ἡρακλεῖς, ἐν τῇ Οἰτῇ καταφλεγεῖς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

Hq. Οὐκον ἵσα καὶ δομοια βεβίωται ἡμῖν· ὃς Διὸς μὲν νίός είμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηκεια καταγωνίζομενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. Σὺ δὲ διζοτόμος εἶ, καὶ ἀγύρτης, γοσοῦσι μὲν ἵσως ἀνθρώπους χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνθρῶπες δὲ σύνδεν ἐπιδειγμένος.

25 **A σ. κ.** Εν λέγεις, ὅτι σου τὰ ἐγκαύματα ἵσσαμην, ὅτι πρώην ἀνηλθες ἡμιφλεκτος, ὑπὸ ἀμφοῖν διεφθαρμένος τὸ σῶμα, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ, εἰ καὶ μηδέν ἄλλο, οὔτε ἐδούλευσα ὡςπερ σὺ, οὔτε ἔξαιρον

ἔφατα ἐν Λαδίᾳ, πορροφυρίδα ἐνδεδυκώς, παὶ παιόμενος ὑπὸ τῆς Ὄμφαλης χρυσῷ σταυρῷ λω, ἀλλ’ οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναικα.

Ἡρ. Εἰ μὴ παύσῃ λοιδοφύμενός μοι, αἰτία μάλα εἰσηγή, ὃς οὐ πολύ σε ὄντης ή ἀθανασία, ἐπεὶ ἀράμενός σε, ο φύγω ἐπὶ μεφαλήν ἐκ τοῦ οὐρανοῦ, ὃς τε μηδὲ τον Παιάνοντα ιάσασθαι σε, τὸ κρανίον συντριβέντα.

Ζ. Πανύσσασθε, φημὶ, καὶ μὴ ἐπιταράττετε ήμιν τὴν συνουσίαν, η ἀμφοτέρους ἀποκέμψομαι ὑμᾶς τοῦ συμποσίου. Καίτοι εὐγνωμον, ὡς Ἡρακλεῖς, προκατακλίνεσθαι τον τὸν Ἀσκληπιὸν, ἄτε καὶ πρότερον ἀποθανόντα.

IV. JUNO AND LATONA.

Ἡρ. Καλὰ μὲν γάρ, ὡς Λητοῖ, καὶ τὰ τέκνα ἔτενες τῷ Διῖ.

Λητ. Οὐ πᾶσαι, ὡς Ἡρα, τοιούτους τίκτειν δυνάμεθα, οἵος ὁ Ἡφαιστός ἐστιν.

Ἡρ. Ἀλλ’ οὗτος μὲν ὁ χωλός, ὅμως χρήσιμός γε ἐστὶ, τεχνίτης ὁν ἄριστος, καὶ κατακεκόσμηκεν ήμιν τὸν οὐρανόν· οἱ δὲ σοὶ παῖδες, η μὲν αὐτῶν ἀρέφενικὴ πέρα τοῦ μέτρου, καὶ δρειος, καὶ τὸ τελευταῖον, ἐς τὴν Σκυθίαν ἀπελθοῦσα, πάντες ἵσσασιν οἵα ἐσθίει, ξενοκτονοῦσσα, καὶ μιμουμένη 20 τοὺς Σκύθας αὐτὸν, ἀνθρωποφάγους ὄντας. ‘Ο δ’ Ἀπόλλων προερποιεῖται μὲν πάντα εἰδέναι, καὶ τοξεύειν, καὶ κιθαρίζειν, καὶ ἵατρός εἶναι, καὶ μαντεύεσθαι, καὶ καταστησάμενος ἐργαστήρα τῆς μαντικῆς, τὸ μὲν ἐν Δελφοῖς, τὸ δ’ ἐν Κλάρῃ, καὶ ἐν Διδύμοις, ἔξαπατῷ τοὺς χρωμένους 25 αὐτῷ, λοξὰ ἀποκρινόμενος, ὃς ἀκίνδυνον εἶναι τὸ σφάλμα. Καὶ πλούτει μὲν ἀπὸ τοιούτου· πολλοὶ γάρ οἱ ὄντοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται

γε ὑπὸ τῶν συνετερέφων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγνόει, ὅτι φογεύσει μὲν τὸν ἑρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ, ὡς φεύξεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὐτως καλὸν καὶ κομήτην ὄγτα. *Ἄλετα* δούχῳ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

Αητ. Ταῦτα μάντοι τὰ τέκνα, ἡ ξενοκτόνος, καὶ ὁ ψευδόμαντις, οἴδα, ὅπως λυπεῖ σε, δρόμενα ἐν τοῖς θεοῖς, καὶ μάλιστα, ὅταν ἡ μὲν ἐπαινήται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζῃ ἐν τῷ συμποσίῳ θαυμαῖόμενος ἴφ' ἀπάντων.

10 *Ἡρ.* Ἐγέλεσα, ὡς *Λητοῖς* ἐκεῖνος θαυμαστὸς, ὃν δὲ *Μαρσύας*, εἰ τὰ δίκαια αἱ *Μοῦσαι* δικάσαι ἡθελον, ἀπέδειρεν ἄν, αὐτὸς ορατήσας τῇ μουσικῇ; νῦν δὲ κατασφρισθεὶς ἀθλίος ἀπόλωλεν, ἀδίκως ἀλούς· ἡ δὲ καλή σου παρθένος οὐτως καλή ἐστιν, ὅτει ἐπεὶ ἔμαθεν ὑφθεῖσα ὑπὸ 15 τοῦ Ἀκταλιονος, φοβηθεῖσα μὴ ὁ γεανίσκος ἔξαγορεύσῃ τὸ αίσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας.

10 *Αητ.* Μίγα, ὡς *Ἡρα*, φρονεῖς, ὅτι ξύνει τῷ *Δίῳ*, καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ὁδεῶς· πλὴν ἀλλ' ὅφομα σε μετ' ὀλίγον αὐθίς μικρύουσαν, ὅπόταν σὲ 20 καταλιπὼν ἐς τὴν γῆν κατίη, ταῦρος ἡ κύκνος γενόμενος.

V. JUNO AND JUPITER.

Ἡρ. Ἐγὼ μὲν ἡσχυνόμην ἄν, ὡς *Ζεῦ*, εἴ μοι τοιοῦτος ἦν νίδος, θῆλυς οὐτως καὶ διεφθαρμένος ὑπὸ τῆς μέθης· μέτρος μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις γυναιξὶ συνών, ἀδρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ 25 αὐλοῖς καὶ κυμβάλοις χορεύων· καὶ ὅλως παντὶ μᾶλλον δοικώς, ἡ σοι τῷ πατέρῳ.

Ζ. Καὶ μήτη οὗτός γε ὁ θηλυμίτρης, ὁ ἀδρότερος τῶν γυναικῶν, οὐ μένον, ὡς *Ἡρα*, τὴν *Αυδίτην* ἔχει φάσατο, καὶ

τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε, καὶ τοὺς Θράκας ἀπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσσας τῷ γυναικελῷ τούτῳ σφρατιωτικῷ, τοὺς τε ἐλέφαντας εἶλε, καὶ τῆς χώρας ἐκράτησε, καὶ τὸν βασιλέα πρὸς ὅλγον ἀγτιστῆναι τολμήσαντα, αἰχμάλωτον ἀπήγαγε· καὶ ταῦτα ἀπανταὶ ἐπράξεν, 5 δροχούμενος ἄμα, καὶ χρεεύων, Θύρσοις χρώμενος κιττίνοις, μεθύνων, ὡς φῆς, καὶ ἐνθεάζων. Εἰ δὲ τις ἐπεχειρησεις λοιδορήσασθαι αὐτῷ, ὑβρίσους ἐς τὴν τελετὴν, καὶ τούτον ἐτιμωρήσατο, ἢ καταδήσας τοῖς κλήμασιν, ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ἀπτεροῦ νεβρῶν. Ὁρᾶς ὡς ἀνδρεῖα 10 ταῦτα, καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ πτιδιὰ καὶ τρυφὴ πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος· καὶ μάλιστα εἰ λογίσαστο τις, οἵος ἂν νήφων οὗτος ἦν, ὅπου ταῦτα μεθύνων ποιεῖ.

VI. MERCURY AND MAIA.

Ἐρμ. Ἐστι γάρ τις, ὃ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος 15 φος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὃ Ἐρμῆ, τοιοῦτον μηδέν.

Ἐρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάρμνοιν, καὶ πρὸς τοσαῦτας ὑπηρεσίας διασπώμενος; ἔνθεν μὲν γὰρ ἔσαναστάντα σαιφειν τὸ συμπόσιον δεῖ 20 καὶ διαστρώσαντα τὴν κλισίαν, εἴτε εὐθετήσαστα ἔκαστα, παρεστάντα τῷ Διὶ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παραποτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ ἐπανελθόντα ἔτι κεκονιμένοι παρατιθέναι τὴν ἀμβροσίαν. Πρὸν δὲ τὸν γεώνητον τοῦτον οἰνοχόον ἥκειν, καὶ τὸ γέκταφ ἐγώ 25 ἔνέχειν. Τὸ δὲ πάντων δεινότατον, ὃι μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ πλούτων ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρ-

εστάναι τῷ δικαιοστηρίῳ. Οὐ γὰρ ἵκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιότεραις εἶναι, νὰν τοῖς ἐκκλησίαις κηρύγγειν, καὶ φῆτορας ἐκδιδάσκειν, ἀλλ' ἔτι γενερικὰ συδιαπράττειν μεμεφυσμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἥκατερος ἐν οὐρανῷ ἡ ἐν ἀνθρώποις εἰσίν· ἐμοὶ δὲ καθ' ἕκαστην ἡμέραν καὶ ταῦτα κάκινα ποιεῖ ἀναγκαῖον. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαλις τῆς Ἀιλαγτίδος, διακονοῦμαι· αὐτοῖς. Καὶ νῦν ἄρτι ἡχοντά με ἀπὸ

10 Σεδῶνος παρὰ τῆς Ἀγήνορος θυγατρός, ἐφ' ἣν πέπομφε με ὄψόμενον ὃ τι πράττει ἡ παῖς, μηδὲ ἀναπτυγένεσαντα, πέπομφεν αὐθίς ἐς τὸ Ἀργος ἐπισκεψόμενον τὴν Δανάην· εἰτ' ἐκεῖθεν ἐς Βοιωτίαν, φησίν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἴδε. Καὶ ὅλως ἀπήγορευκα ἥδη. Εἴ γονυ μοι

15 δυνατὸν ἡν, ἡδεώς ἀν ἡξιωσα πεπρᾶσθαι, ὥςπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἐα ταῦτα, ὡς τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα· καὶ νῦν, ὥςπερ ἐπέμφθης, σόδει ἐς Ἀργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βρα-

20 δύνων λάβῃς.

VII. ZEPHYR AND NOTUS.

Ζέφ. Οὐ πώποτε πομπὴν ἔγω μεγαλοπρεπεστέραν εἰδον ἐν τῇ Θαλάσσῃ, ἀφ' οὐ γε εἰμὶ, καὶ πνέω. Σὺ δὲ οὐκ εἰδεις, ὡς Νότε;

Νότ. Τίνα ταύτην λέγεις, ὡς Ζέφυρος, εἶην πομπὴν; η

25 τίνες οὐ πέμποντες ἡσαν;

Ζέφ. Ἡδίστον θέάματος ἀπελείφθης, οἷον οὐκ ἀν

ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμην.

επέκενευσα δέ τι καὶ μέρος τῆς Ἰγδικῆς, δσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα ὥν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνοφα οἶδας;

Νότ. Να! τὸν τῆς Εὐρώπης πατέρα· τι μήν;

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαι σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστής ἐπολλοῦ τῆς παιδός, τοῦτο γάρ καὶ πάλαι ἡπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔφωτα οἰσθα· τὰ μετὰ ταῦτα δὲ ἡδη ἄκουοντον. Η μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ηὗόντα παῖδουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς 10 δὲ, ταύρῳ εἰκάσας ἐπιτὸν, συνέπαιξεν αὐταῖς, κάλλιστος φαννόμενος· λευκός τε γάρ ἦν ἀκριβῶς, καὶ τὰ κέφατα εὐκαμπήτης, καὶ τὸ βλέμμα ἡμερος. Ἐυχλέτα οὖν καὶ αὐτὸς ἐπὶ τῆς ηὗόντος, καὶ ἐμυκάτιο ἥδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Μες δὲ τοῦτ' ἐγένετο, δρο- 15 μαῖος μὲν ὁ Ζεὺς ἡρμηνεύει ἐπὶ τὴν θάλασσαν φέρων αὐτὴν, καὶ ἐνήκετο ἐμπεισών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέφατος, ὡς μὴ ἀπολισθάνοι· τῇ ἐτέφρῃ δὲ ἡνεμωμένον τὸ πέπλον συνεῖχεν.

Νότ. Ἡδὺ τοῦτο θέαμα, ὡς Ζέφιφε, εἰδεις.

20

Ζέφ. Καὶ μήν τὰ μετὰ ταῦτα ἡδῶ παραπολὺ, ὡς Νότες· ἡ γὰρ θάλασσα εὐθὺς ἀκύμαντις ἐγένετο, ἡμεῖς δὲ πάντες ἡσυχίαν ἔγοντες παρηκολούθουμεν. Ἐφωτες δὲ παραπετώμενοι μικρὸν ὑπέρ τὴν θάλασσαν, ὡς ἐνίστε ἄκροις τοῖς ποσὶ ἐπιψαίνειν τοῦ ὑδατος, ἡμμένας τὰς 25 δάδας φέροντες, ἥδον ἄμα τὸν ὑμέναιον. Άι Νηρηΐδες δὲ ἀναδῦσαι παρίππενον ἐπὶ τῶν δειφίνων, ἐπικροτοῦσαι, ἡμέρυμνοι αἱ πολλαὶ· τό τε τῶν Τριτούνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἴδειν τῶν θαλασσῶν, ἀπατα τε περιεχό- 30 φενε τὴν παιδα· ὁ μὲν γάρ Ποσειδῶν ἐπιθεθηκὼς ἄφματος, παροχούμεντην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προσῆγε γεγη- θώς, προσδοουπορῶν τηχομένων τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης κατακει- μένην, ἀνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐπ

9*

Φαινήτης ἄχρι τῆς Κεφήτης ἔγινετο. Ἐπεὶ δὲ ἐπέβη τῇ
τήσιφ, διὰ μὲν ταῦρος οὐκέτι ἐφάνετο ἡμεῖς δὲ ἐμπεισόντες,
ἄλλος ἀλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότι. Ω μακάριε Ζέφυρε τῆς θέας! Έγώ δὲ γρύπας,
οὐκέτι ἐλέφαντας, καὶ μέλανας ἀνθρώπους ἐάρων.

VIII. THE CYCLOPS POLYPHEMUS AND NEPTUNE.

Κυν. Ω πάτερ, οἴα πέπονθα ὑπὸ τοῦ καταράτου
ξένου, διὰ μεθύσας ἐξετύφλωσις με, κοιμομένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὁ Πολύφημες;

Κυν. Τὸ μὲν πρῶτον Οὔτιν ἐαυτὸν ἀπεκάλει· ἐπεὶ
10 δὲ διέφυγε, καὶ ἔξω ἦν βίλους, Ὁδυσσεὺς ὀνομάζεσθαι
ἔφη.

Ποσ. Οἶδα δν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου
δὲ ἀνέπλει. Ἄλλα πῶς ταῦτ' ἐπραξεν, οὐδὲ πάνυ εὐθαρ-
σῆς ἦν;

15 Κυν. Κατέλαβον ἐν τῷ ἀντρῷ, ἀπὸ τῆς νομῆς ἀνα-
στρέψας, πολλούς τινας, ἐπιβουλεύοντας δηλορότι τοῖς
ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύφῃ τὸ πῶμα (πέτρα
δὲ ἔστι μοι παμεγέθης) καὶ τὸ πῦρ ἀνέκαυσσα, ἐνσυσά-
μενος δὲ ἐφερον δένδρον ἀπὸ τοὺς ὅρους, ἐφάγησαν ἀπο-
20 κρήνητειν αὐτοὺς πειρώμενοι· ἔγώ δὲ συλλαβὼν αὐτῶν
τινας, ὕπερ εἰκὸς ἦν, κατέφαγον, λιστὰς ὅντας. Ἐνταῦθα
δὲ πανουργύστατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὁδυσσεὺς ἦν,
διδωσὶ μοι πιεῖν φάρμακόν τι ἐγχέας, ἦδη μὲν καὶ εὔοσμον,
ἐπιβούλοτατον δὲ, καὶ ταραχωδῆστατον· ἀπαντα γὰρ εὐθὺς
25 διδόκει μοι περιφέρεσθαι πιόντει, καὶ τὸ σπῆλαιον αὐτὸν ἀνε-
στρέψετο, καὶ οὐκέτι ὅλως ἐν ἐμαυτῷ ἡμην· τέλος δὲ ἐξ ὑπνου
κατεσπάσθη. Ο δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας

για προσέτι, ἐπέφλωσε με πεθεύδοντα· καὶ ἀπ' διείνου τη-
φλός εἰμι σοι, ἡ Μόσειδον.

Π ο σ. Ἄτσι βαθὺν ἐκοιμήθης, ὃ τέκνον, ὃς οὐκ ἔξεθοφες
μεταξὺ τυφλούμενος. 'Ο δ' οὐν Ὁδυσσεὺς πῶς διέφυγεν,
οὐ γάρ ἄν, εὐ οἰδ' ὅτι, ἐδυνήθη ἀποκινησει τὴν πέτραν ἀπὸ τῆς
τῆς θύρας.

Κ ν κ. Ἀλλ' ἔγώ ἀφείλον, ὃς μᾶλλον αὐτὸν λάβοιμι
ξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθύρων τὰς
χεῖρας ἐκπετάσας, μόνος παρεὶς τὰ πρόβατα ἐς τὴν νομὴν,
ἀπειλάμενος τῷ κριῷ, ὅπούσα ἔχοντι πράττειν αὐτὸν ὑπὲρ 10
ἔμου.

Π ο σ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἐλαθεν ὑπεξεί-
θῶν σε. Ἀλλὰ τοὺς ἄλλους γε Κύκλωπάς σ' ἔδει ἐπιβοή-
σασθαι ἐπ' αὐτούν.

Κ ν κ. Συνεκάλεσα, ὃ πάτερ, καὶ ἥκον· ἐπεὶ δὲ ἥφοντο 15
τοῦ ἐπιβούλευσαντος τοῦνομα, καύω ἔφην, ὅτι Οὔτις ἐστὶ,
μελαγχολὴν οἰηθέντες με, ὥχοντι ἀπιόντες. Οὔτω κατεσο-
φίσαστο με ὁ κατύρατος τῷ ὄνόματι· Καὶ ὃ μάλιστα ἡνίασε
με, ὅτι καὶ ὀνειδίζων ἔμοι τὴν συμφορὰν, Οὐδὲν ὁ πατήρ,
φησίν, ὃ Ποσειδῶν ἵάσεται σε. 20

Π ο σ. Θάρσει, ὃ τέκνον, ἀμνοῦμαι γάρ αὐτὸν, ὃς
μάθη, ὅτι, εἰ καὶ πήρωσιν μοι ὁφθαλμῶν ἵασθαι
ἀδύνατον, τὰ γοῦν τῶν πλεόντων ἐπ' ἔμοι ἐστε· πλεῖ
δὲ ἔτι.

IX. PANOPÉ AND GALENE.

Π α ν. Εἶδες, ὃ Γαλήνη, χθὲς, οἴα ἐποίησεν ἡ Ἔρις πα- 20
ρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ
συμπόσιον;

Τ α λ. Οὐ συνειστιώμην ὑμῖν ἔγωγε· ὁ γάρ Ποσειδῶν

ἴκελενσέ με, ὡς Πανόπη, ἀκύμαντον ἐν τοσούτῳ φυλάττειν τὸ πέλαγος. Τί δ' οὖν ἐποίησεν ἡ Ἐφις μὴ παροῦσα;

Παγ. Ἡ Θείς μὲν ἡδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν. Ἡ δ' Ἐφις ἐν τοσούτῳ λαθοῦσα πάντας, ἐδυνήθη δὲ φρενὸς διως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων, ἡ τῷ Ἀπόλλωνι κιθαρίζοντι, ἡ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν, ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὅλον, ὡς Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ καὶ λὴ λαβέτω. Κυλινδούμενον δὲ τούτο, ὥσπερ ἐξεπίηθες, ἤκεν 10 ἔνθα Ἡρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηνᾶ κατεκλίνοντο. Κάπειδὴ δὲ Ἐφις ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηΐδες ἡμεῖς ἀπεσιωπήσαμεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίουν. Καὶ εἰ μή γε ὁ Ζεὺς διέστησεν 15 αὐτές, καὶ ὅχρι χειρῶν ἄν προύχωρησε τὸ πρᾶγμα. Ἄλλος ἐκεῖνος, Αὐτὸς μὲν οὐν κρινῶ, φησί, περὶ τούτου (κατει ἐκείναι αὐτὸν δικάσαις ἡξίουν), ἄπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν Πριάμον παιδα· ὅς οἰδέ τε διαγνῶναι τὸ καλλον, φιλόκαλος ὁν, καὶ οὐκ ἀν ἐκείνοις δικάσειε κακῶς.

20 Γαλ. Τί οὖν αἱ θεαὶ, ὡς Πανόπη;

Παγ. Τήμερον, οἶμαι, ἀπίστως πρὸς τὴν Ἰδην, καὶ τις ἡξει μετὰ μικρὸν ἀπαγγελῶν ἡμῖν τὴν κρατοῦσαν.

Παν. Ἡδη σοι φημὶ, οὐκ ἄλλη κρατήσει, τῆς Ἀφροδίτης ἀγωνιζομένης, ἦν μή τι πάνυ ὁ διαιτητὴς ἀμβλυώτερ.

X. XANTHUS AND THE SEA.

Ξάν. Δέξαι με, ω Θάλαττα, δειγμὰ πεπονθότα, καὶ κατάσθευσὸν μον τὰ τραύματα.

Θάλ. Τί τοιτο, ω Ξάνθε; τις σε κατέκαυσεν;

Ξάν. "Ηφαιστος" ἀλλ' ἀπηρθράκωμαὶ ὅλως ὁ κακοδαιμων, καὶ ζέω.

5

Θάλ. Διὰ τί δέ σοι καὶ ἐνέβαλε τὸ πῦρ;

Ξάν. Διὰ τὸν ταύτης νῦν τῆς Θέτιδος· ἐπεὶ γάρ φονεύοντα τοὺς Φρύγας ἱκέτευσα, ὁ δ' οὐκ ἐπαύσατο τῆς δραγῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττε μοι τὸν φοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαν θέλων, ὡς φοβηθεὶς 10 ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα δὲ "Ηφαιστος", ἔτυχε γάρ πλησίον που ὥν, πάν, οἰμαι, ὅσον ἐν τῇ Λίμνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἴποθι ὅλοθι, φέρων ἐπῆλθε μοι καὶ κατέκαυσε μὲν τὰς πτελέας καὶ μωβίκας· ὥλιτησος δὲ καὶ τοὺς κακοδαιμονας ἰχθύες, καὶ τὰς ἐγκέλεις· αὐτὸν δὲ 15 ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασταί. Ὁρῆς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. Θολερὸς, ω Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ 20 πυρός. Καὶ εἰκότως, ω Ξάνθε, δις ἐπὶ τὸν ἐμὸν νίωνὸν ἀρμησας, οὐκ αἰδεσθεὶς ὅτι Νηρῆδος υἱὸς ἦν.

Ξάν. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν "Ηφαιστον" δὲ οὐκ ἔδει ἐλεῆσαι Θέτιδος νῦν 25 δοντα τὸν Αχιλλέα;

XI. AEACUS, PROTESILAUS, MENELAUS, PARIS.

(In the Lower World.)

A 1. Τι ἄγχεις, ὃ Πρωτεοῖλας, τὴν Ἐλένην προσπεσών;

Π φ α τ. Ὄτι διὰ ταῦτην, ὃ Αἰακὲ, ἀπέθανον, ἡμι-
τελῆ μὲν τὸν δόμον καταλιπὼν, χήραν δὲ τὴν νεόγαμον
γυναῖκα.

5 **A 1.** Λίτιω τοῖνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύ-
της γυναικὸς ἐπὶ Τροίαν ἤγγειν.

Π φ α τ. Εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μ ε ν. Οὐκ ἔκει, ὃ βέλτιστε, οὐλὰ δικαιότερον τὸν
Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναικὰ παρὰ πάντα τὰ δι-
10 καια ὄφετο ἀφπάσας. Οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ’
ὑπὸ πάντων Ἑλλήνων καὶ Βαρβάρων ἄξιος ἄγχεσθαι, τοσού-
τοις θανάτον αἰτιος γεγενημένος.

Π φ α τ. Αμεινον οὐτω. Σὲ τοιγαροῦν, ὃ Διόσπαρθ,
οὐκ ἀφῆσω ποτὲ ἀπὸ τῶν χειρῶν.

15 **Π α φ.** Ἀδίκα ποιῶν, ὃ Πρωτεοῖλας, καὶ ταῦτα ὁμό-
τεχνον ὄντα σοι· ἐφωτικὸς γάρ καὶ αὐτός εἰμι, καὶ τῷ αὐτῷ
θεῷ κατέσχημαι. Οἰσθα δὲ, ὡς ἀκούσιόν τι ἐστὶ, καὶ ὅτι
ἡμᾶς δὲ δαιμῶν ἄγει, ἔνθα ἄν εθέλῃ· καὶ ἀδύνατόν ἐστιν
ἀντιτάπτεσθαι αὐτῷ.

20 **Π φ α τ.** Εὖ λέγεις· εἴθε οὖν μοι τὸν Ἐφωτα εἴται ὅτα
λαβεῖν δυνατὸν ἦν.

A 1. Ἔγώ τοι καὶ περὶ τοῦ Ἐφωτος ἀποκρινοῦμαι σοι
ιά δίκαια. Φήσει γὰρ αὐτὸς μὲν τοῦ ἐρῆν τῷ Πάριδι
ἴσως γεγενῆσθαι αἰτιος, τοῦ θανάτου δὲ σοὶ οὐδένα ἄλλον,
25 ὃ Πρωτεοῖλας, ἣ σεαυτόν· ὃς ἐκλαθόμενος τῆς νεογάμου
γυναικὸς, ἐπεὶ προσερέφεσθε τῇ Τρφύδη, οὐτω φιλοκινδύ-
νως καὶ ὀπονενοημένως προεπίδησας τῶν ἄλλων, δόξης
ἔρασθεις, δι’ ἣν πρῶτος ἐν τῇ ἀποβάσει ἀπέθανες.

Π φ α τ. Οὐκοῦν καὶ ὑπὲρ ἐμαυτοῦ σοι, ὃ Αἰακὸς, ἀπο-

πρινοῦμαι δικαιότερα. Οὐ γάρ ἐγώ τούτων αἰτίος, ἀλλ' ἡ
Μοῖρα, καὶ τὸ εἰς ἀρχῆς οὗτος ἐπικεκλοσθαί

Αἰ. · Ὁρθῶς· τι οὖν τούτους αἰτᾶ;

XII. A TRITON, AND IPHIANASSA AND DORIS
(*Nereids*).

Τρ. Τὸ κῆτος ὑμῶν, ὦ Νηρηῖδες, ὃ ἐπὶ τὴν τοῦ Κηφεως
θυγατέρα τὴν ἀνδρομέδαν ἐπέμψατε, οὕτε τὴν παιδα ἡδλ- 5
ησαν, ὡς οἰεσθε, καὶ αὐτὸ ἡδη τέθνηκεν.

Νηρ. Ττὸ τίνος, ὦ Τρίτων; ἡ ὁ Κηφεὺς, καθάπερ
δέλεαρ προθεὶς τὴν κόρην, ἀπέκτεινεν ἐπιών, λοχίσας μετὰ
πολλῆς δυνάμεως;

Τρ. Οὐκ ἀλλ' ἔστε, οἶμαι, ὡς Ἰφιάνασσα καὶ Λιορὶ, τὸν 10
Περσέα, τὸ τῆς Λανάτης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ
κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος,
ἐσώσατε, οἰκτείρασσαν αὐτούς.

Ιφ. Οἶδα οὖν λέγεις· εἰκὸς δὲ ἡδη γεννίταν εἶναι, καὶ 15
μάλα γενναῖόν τε καὶ καλὸν ἔδειν.

Τρ. Οὐτος ἀπέκτεινε τὸ κῆτος.

Ιφ. Λιὰ τι, ὦ Τρίτων; οὐ γάρ δὴ σῶστρα ἡμῖν τοιαῦτα
ἀκτίνειν αὐτὸν ἔχοην.

Τρ. Ἐγὼ ἡμῖν φράσω τὸ πᾶν, ὡς ἐγένετο. Ἐστά- 20
λη μὲν οὖν ἐπὶ τὰς Γοργόνας, ἀθλόν τινα τοῦτον τῷ βα-
σιλεῖ ἐπιτελῶν· ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιδύην, ἔνθα
ἥσαν . . .

Ιφ. Πώς, ὦ Τρίτων, μόνος, ἡ καὶ ἄλλους συμμάχους
ῆγεν; ἄλλως γὰρ δύσποδος ἡ ὄδός.

Τρ. Λιὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἡ Ἀθηνᾶ 25
ἔθηκεν. Ἐπεὶ δ' οὖν ἦκεν, ὃπου διητῶντο, αἱ μὲν ἐκάθευ-
δον, οἶμαι, ὃ δὲ ἀποτεμών τῆς Μεδουύσης τὴν κεφαλὴν ὥστε³
ἀποπτάμενος.

Ιφ. Πῶς ἴδων; ἀθέατοι γάρ εἰσιν· οὐδὲ ἄν τι ἄλλο μετὰ ταῦτα ἴδοι.

Τρ. Ή Ἀθηνᾶ τὴν ἀσπίδα προφανίουσα (τοιαῦτα γάρ ἡκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν, καὶ πρὸς τὸν Κηφέα ὑπεροφοροῦσα)· ή Ἀθηνᾶ δὴ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης, ὡς περ ἐπὶ κατόπιν, παρέσχεν αὐτῷ ἴδειν τὴν εἰκόνα τῆς Μεδούσης· εἰτα λαβόμενος τῇ λαιφῇ τῆς κούμης, ἐνορῶν δὲ ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς· καὶ πρὸν ὀνεγρέσθαι τὰς 10 ἀδελφὰς, ἀνέπτιστο. Ἐπεὶ δὲ κατὰ τὴν παράλιον ταῦτην τῆς Αἰδίοπλας ἐγένετο, ἡδη πρόσγειος πετόμενος, διφῇ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τυρος πέτρας προσβλήτος, προσπεπατταλευμένην, καλλίστηγα, ὡς Θεοί, καθειμένην τὰς κόμαις καὶ ἡμίγυμνην. Καὶ τὸ μὲν πρῶτον, οἰκτείρας τὴν τύχην 15 αὐτῆς, ἀνηράτα τὴν αἰτίαν τῆς καταδίκης· κατὰ μικρὸν δὲ ἀλοὺς ἔφωτι βοηθεῖν διέγνω. Καπειδὴ τὸ κῆτος ἐπήρει μάλα φοβερὸν, ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος, πρόκωπον ἔχων τὴν ἄρπην, τῇ μὲν καθικνέται, τῇ δὲ προδεικνὺς τὴν Γοργόνα Λιθον 20 ἐποιεὶ αὐτό. Τὸ δὲ τέθυνκεν ὁμοῦ, καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, ὃνα εἶδε τὴν Μέδουσαν. Οἱ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχῶν τὴν χεῖφα, ὑπεδέξατο ἀκροποδητὴν κατιοῦσσαν ἐκ τῆς πέτρας, ὀλυσθηρᾶς οὔσης· καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως, καὶ ἀπάξει αὐτὴν ἐς Ἀργος· ὡς τε ἀντὶ θαυά- 25 τον γάμου οὐ τὸν τυχόντα εὑρέτο.

Ιφ. Ἐγὼ μὲν οὐ πάντα ἐπὶ τῷ γεγονότι ἄχθομαι· τε γάρ η παῖς ἡδίκει ἡμᾶς, εἰ τι η μήτηρ ἐμεγαλαύχει τότε, καὶ ηξίουν καλλίων είναι;

Δωρ. Οτι οὐτως ὅν ἡλιγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε 30 οὖσα.

Ιφ. Μηκέτι μεμνώμεθα, ὡς θωρὶ, ἐκείνων, εἰ τι βάρβαρος γνωὴ ὑπέρ τὴν ἀξίαν εἰλάλησεν· ἵνα τὸν γάρ ημῖν τιμωρίαν ἔθωκε, φοβηθεῖσα ἐπὶ τῇ πανθεὶ. Χαίρωμεν οὖν τῷ γάμῳ.

GEOGRAPHY.

I. EUROPE.

1. *Η Εύρωπη σύμπασα οἰκήσιμός ἐστι πλὴν ὀλίγης τῆς ἀσικήτου διὰ ψύχος· αὐτῇ δὲ ὁμοφεῖ τοῖς Ἀμαξικοῖς, τοῖς περὶ τὸν Τάναϊ, καὶ τὴν Μαιῶτιν, καὶ τὸν Βορυσθένη. Τῆς δὲ οἰκησίμου, τὸ μὲν δυσχειμέφον καὶ τὸ ὀφεινὸν μοχθηρῶς οἰκεῖται τῇ φύσει· ἐπιμελητὰς δὲ λαβόντα ἀγαθοὺς καὶ τὰ φαύλας οἰκούμενα ἡμεροῦται. Καθάπερ οἱ Ἐλληνες ὅρη καὶ πέτρας κατέχοντες, ὥκουν καλῶς διὰ τὴν πρόσονταν τὴν περὶ τὰ πολιτικά, καὶ τὰς τέχνας, καὶ τὴν ἄλλην σύνεσιν τὴν περὶ βίον. Ρωμαῖοι τε πολλὰ ἔθνη παραλαβόντες κατὰ τὴν φύσιν ἀγήμερα, καὶ τοὺς ἀγριωτέρους πολιτικῶς ζῆν ἐδίδαξαν.*

2. *Διαφέρει δὲ ἡ Εὐρώπη καὶ ταύτη, διότι τοὺς καρποὺς ἐκφέρει τοὺς ἀριστούς, καὶ τοὺς ἀναγκαίους τῷ βίῳ, καὶ μέταλλα ὅσα χρήσιμα· θυσίματα δὲ καὶ λίθους πυλυτελεῖς ἔξωθεν μέτεισιν, ὥν τοῖς σπανιζομένοις οὐδὲν χείρων ὁ βίος 15 ἐστιν, ἡ τοῖς εὐπορουμένοις. Μέσος δὲ αὐτῶς βοσκημάτων μὲν πολλῶν ἀφθονίαν παρέχει, θηρίων δὲ σπάνιν.*

3. *Τῆς Ἰβηρίας τὸ μὲν πλέον οἰκεῖται φαυλῶς· ὅρη γάρ καὶ δρυμοὺς καὶ πεδία λεπτὴν ἔχοντα γῆν, οὐδὲ ταύτην ὄμαλῶς εἴνυδρον οἰκοῦσι τὴν πολλήν· ἡ δὲ πρόσοψη φέρεις 20 ψυχρά ἐστι τελέως πρὸς τῇ τραχύτερη. Η δὲ νότιος πᾶσα εὐδαιμονία σχεδόν τι, καὶ διαφερόντως ἡ ἔξω στηλῶν.*

4. *Τὴν Βαιτικὴν διαφέρει ὁ Βαιτις ποταμὸς, ἐξ ἀνατολῶν δρμώμενος. Οἰκοῦσιν αὐτὴν Τονδιτανοὶ, σοφώτατοι τῶν Ιβήρων ὄντες. Ο Βαιτις ἀναπλέεται ὀλκάσι μεγάλαις, καὶ 25 ἀσι περὶ τὰς ὅχθας αὐτοῦ μέταλλα ἄλλα τε καὶ ἄργυρος*

πλεῖστος. Ἰθηφίλα πᾶσα τῶν ὀλεθρίων θηρίων σπανῆς, πλὴν τῶν γεωφύκων λαγυδίων. Αιματίνοται γὰρ οὗτοι καὶ φυτὰ καὶ σπέρματα φίοφαγούντες.

5. Ἡ Τουφιτανία καὶ ἡ προσεχῆς αὐτῆς γῆ εὔκαρπός ἐστι, 5 καὶ μετάλλοις πληθύει. Οὔτε γὰρ χρυσὸς, οὔτε ἄργυρος, οὐδὲ δὴ χαλκὸς, οὐδὲ οἰδηφος, οὐδαμοῦ τῆς γῆς οὔτε τοσοῦτος, οὐδὲ³ οὐτως ἀγαθὸς ἔξητασται γεννώμενος μέχρι νῦν. ὁ δὲ χρυσὸς οὐ μεταλλεύεται μόνον, ἀλλὰ καὶ σύρεται· καταφέρουσι δὲ οἱ ποταμοὶ καὶ οἱ χείμαρροι τὴν χρυσῆται 10 ἄμμον, πολλαχοῦ καὶ ἐν τοῖς ἀνύδροις τόποις οὐσαν· ἀλλ’ ἔκει μὲν ἀφανῆς ἐστιν, ἐν δὲ τοῖς ἐπικλύστοις ἀπολάμπει τὸ τοῦ χρυσοῦ ψῆγμα. Ἐν δὲ τοῖς ψῆγμασι τοῦ χρυσοῦν φασὶν εὐφίσκεοθαῖ ποτε καὶ ἡμιλιτριαίς βάθους, ἀς καλοῦσι πάλλας, μικρᾶς καθάρσεως δεομένας.

15. 6. Τῶν δὲ Ἰθήφων ἀλκιμώτατοι μέν εἰσιν οἱ καλούμενοι Λυσιτανοί. Φοροῦσι δ’ ἐν τοῖς πολέμοις πέλτας μικρᾶς παντελῶς, διαπεπλεγμένας νεύροις, καὶ δυναμένας σκέπειν τὸ σῶμα περιττότερον διὰ τὴν στερεότητα. Χρῶνται δὲ καὶ σανιδοῖς ὀλοσιδήροις ἀγκυστρώδεσιν· ἀκοντίζονται δὲ εὐστόχως καὶ μακράν. Εὐκίνητοι δὲ ὄντες καὶ κοῦφοι, ἁρδίως καὶ φεύγουσι καὶ διώκουσιν. Ἐπιτηδεύονται δὲ κατὰ μὲν τὴν εἰρήνην ὅρχησίν τινα κούφην καὶ περιέχουσαν πολλὴν εὐτονίαν σκελῶν· ἐν δὲ τοῖς πολέμοις πρὸς φυθμὸν ἐμβαίνουσι, καὶ παιάνις ἄδουσιν, ὅταν ἐπίωσι τοῖς 20 ἀντιτεταγμένοις.

7. Τὰ Πυρηναῖα ὅρη κατὰ τὸ ὑψος καὶ κατὰ τὸ μέγεθος ὑπάρχει διάφορα τῶν ἀλλων. Πολλῶν δὲ ὄντων ἐν αὐτοῖς δρυμῶν, φασὶν ἐν τοῖς παλαιοῖς χρόνοις ὑπό τινων νομέων, ἀφέντων πῦρ, κατακαῆγαι παντελῶς ἀπασταν τὴν 30 ὁρεινὴν χώραν. Άιδος καὶ συχνὰς ἡμέρας συνεχῶς πυρὸς ἐπιφέγοντος, καῆγαι τὴν ἐπιφάνειαν τῆς γῆς, καὶ τὰ μὲν ὅρη διὰ τὸ συμβεβηκός κληθῆναι Πυρηναῖα, τὴν δὲ ἐπιφάνειαν τῆς κατακεκαυμένης χώρας ἀργύρῳ φυῆναι πολλῷ, καὶ φύσακας γενέσθαι πολλοὺς ἀργύρους καθαροῦ. Τῆς

δὲ τούτου χρείας ἀγνουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς Φοίνικας, ἐμπορίας χρωμένους καὶ τὸ γεγονός μαθόντας, ἀγοράζειν τὸν ἀργυρὸν μικρᾶς τινὸς ἀντιδόσεως ἄλλων φορτίων. Λιὸν τὴν τοὺς Φοίνικας μεγάλους περιποιήσασθαι πλούτους.

8. Κατατικρὺ δὲ τῆς Ἰθηρίας τῆσοι ὑπάρχουσιν, ὑπὸ μὲν τῶν Ἐλλήνων ὄνομαζόμεναι Ἰνυμῆσιαι, διὰ τὸ τοὺς ἐνοικοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν κατὰ τὴν τοῦ θέρους ὥραν· ὑπὸ δὲ τῶν ἐγχωρίων καὶ τῶν Ῥωμαίων προσαγορεύονται Βολλιαρεῖς, ἀπὸ τοῦ βάλλειν ταῖς σφενδόν- 10 ταις ἡθοὺς μεγάλους κάλλιστα τῶν ἀπάρτων ἀνθρώπων. — — Οπλισμὸς δ' ἔστιν αὐτοῖς τρεῖς σφενδόναι, καὶ τούτων μέν μὲν περὶ τὴν κεφαλὴν ἔχονται, ἄλλην δὲ περὶ τὴν γαστέρα, τρίτην δὲ ἐν ταῖς χερσὶ. Κατὰ δὲ τὰς πολεμικὰς χρείας βάλλουσι ἡθοὺς πολὺ μείζους τῶν ἄλλων, 15 σῦτως εὐτόνως, ὥστε δοκεῖν τὸ βληθὲν ἀπό τινος καταπέλτου φέρεσθαι.

9. Ἡ Γαλατία, κειμένη κατὰ τὸ πλεῖστον ὑπὸ τὰς ἔρητος, κειμένης ἔστι καὶ ψυχρὰ διαφερόντως. Κατὰ γάρ τὴν κειμερίην ὥραν, ἐν ταῖς συντεφίσιν ἡμέραις, 20 ἀπὲν μὲν τῶν ὅμβρων χιόνι πολλὴ γένεται, κατὰ δὲ τὰς αἰθρίας κρυστάλλῳ καὶ πάγοις ἔξαιστοις πληθύει, δι' ὧν οἱ ποταμοὶ πηγανύμενοι, διὰ τῆς ἴδιας φύσεως γεφυροῦνται. Οὐ μόνον γάρ οἱ τυχόντες δύται κατ' ὀλίγους κατὰ τοῦ κρυστάλλου πορευόμενοι διαβαίνουσιν, ἀλλὰ καὶ στρατο- 25 πέδων μυριάδες μετὰ σκευοφόρων καὶ ἀμαξῶν γεμουσῶν ἀσφαλῶς περαιοῦνται. Πολλῶν δὲ καὶ μεγάλων ποταμῶν φέύντων διὰ τῆς Γαλατίας, καὶ τοῖς φείθοις ποικίλων τὴν πεδιάδα τεμνόντων, οἱ μὲν ἐκ λιμνῶν ἀβύσσων φέουσιν, οἱ δὲ ἐκ τῶν ὄφῶν ἔχουσι τὰς πηγὰς καὶ τὰς ἐπιφέροις· τὴν 30 δὲ ἐκβολὴν οἱ μὲν εἰς τὸν Ὄκεανὸν ποιοῦνται, οἱ δὲ εἰς τὴν καθ' ἡμᾶς θάλασσαν. Μέγιστος δ' ἔστι τῶν εἰς τὸ καθ' ἡμᾶς πέλαγος φέύντων ὁ Ῥόδαρος, τὰς μὲν γονὰς ἔχων ἐν ταῖς Ἀλπεῖοις ὅρεσι, πέντε δὲ στόμασιν ἔξεργομενος εἰς

τὴν Θάλασσαν. — 10. Εὐφυῶς δὲ κεῖνται οἱ τῆς χώρας ποταμοὶ, ὡς τε ἀπὸ τοῦ Ἰλεανοῦ εἰς τὴν ἔσω Θάλασσαν καὶ ἐμπαλιν τὰ φόρτια διὰ τῶν ποταμῶν οἱ ἔμποροι διαβιβάζουσιν, ὀλγῶν τιγῶν χωρίσιν πεζῇ κομίζεσθαι ἀναγκα-
5 ζόντων.

11. Κατὰ τὴν Γαλατίαν ἔργυρος μὲν τὸ σύνολον οὐ γίγνεται, χρυσὸς δὲ πολὺς, ὃν τοὺς ἐγχωρίους ἡ φύσις ἀνεν κακοπαθείας ὑπουργεῖ. Ἐν γὰρ βόθροις ὀρυχθεῖσιν ἐπὶ μικρὸν εὑρίσκονται καὶ χειροπληθεῖς χρυσίου πλάκες, ἔσθ' ὅτε μι-
10 κρᾶς ἀποκαθάρσεως δεόμεναι. Τὸ δὲ λοιπὸν, ψῆματά ἔστι καὶ βῶλοι, καὶ αὗται κατεργασίαι οὐ πολλὴν ἔχονται. — 12. Τῷ δὲ χρυσῷ καταχρῶνται πρὸς κόσμον, οὐ μόνον αἱ γυναικες, ἀλλὰ καὶ οἱ ἄνδρες. Περὶ μὲν γὰρ τοὺς παρνύν-
15 ιούς κρήκους παχεῖς ὀλοχρύσους, καὶ δακτυλίους ἀξιολόγους, ἔτι δὲ χρυσοῦς θώρακας.

13. Τὸ σύμπλακτον ἔθνος, ὃ νῦν Κελτικόν τε καὶ Γαλα-
τικόν καὶ Γαλλικόν καλεῖται, θυμικόν ἔστι καὶ μάχιμον,
καὶ μάλιστα ἵππικῇ μάχῃ εὐδοκιμοῦν, καὶ τὸ κράτιστον
20 Ρωμαίοις, ἵππικὸν οὗτοι παρέχουσιν. Εἰσὶν δὲ τοῖς τρό-
ποις ἀπλοῖ, καὶ οὐ κακοήθεις· τῷ δὲ ἀπλῷ καὶ θυμικῷ
πολὺ τὸ ἀγόντων καὶ ἀλαζονικὸν πρόσεστι τοῖς Γαλαταῖς
καὶ τὸ φιλόκοσμον. — 14. Τοῖς μὲν σώμασιν εἰσιν εὐμήκεις,
ταῖς δὲ σαρξὶ κάθηνται καὶ λευκοί· ταῖς δὲ κόρμαις οὐ
25 μόνον ἐκ φύσεως ἔσθιον, ἀλλὰ καὶ διὰ τῆς κατασκευῆς
ἐπιτηδεύουσιν αἴξειν τὴν φυσικὴν τῆς χρόας ἰδιότητα.
Τιτάνουν γὰρ ἀποκλύματι σμόντες τὰς τρίχας συνεχῶς, ἵνα
διαφορεῖς ὁσι, καὶ ἀπὸ τῶν μετώπων ἐπὶ τὴν κορυφὴν καὶ
τοὺς τένοντας ἀνασπῶσιν· ὡς τε τὴν πρόσοψιν αὐτῶν φαί-
30 νεσθαι Σατύροις καὶ Πᾶσιν ἐοικυῖαιν· παχύνονται γὰρ αἱ
τρίχες ἀπὸ τῆς κατεργασίας, ὡς τε μηδὲν τῆς τῶν ἵππων
χαίτης διαφέρειν. Τὰ δὲ γένεα τινες μὲν ἐνρῶνται, τινὲς
δὲ μετρίως ὑποτρέφουσιν· οἱ δὲ εὐγενεῖς τὰς μὲν παρειάς

ἀπολειπονούσι, τὰς δ' ὑπήνας ἀνειμένας ἔωσιν, ὅστε τὰ στοματαὶ αὐτῶν ἐπικαλύπτεσθαι.

15. Ἐν δὲ ταῖς ὁδοιπορίαις καὶ ταῖς μάχαις χρῶνται συνωφρίαι, ἔχοντος τοῦ ἄρματος ἡρίοχον καὶ πάραβάτην. Κατὰ δὲ τὰς παραπάταις εἰνόθασι προσάγειν τῆς παραπάταις, καὶ προκαλεῖσθαι τῶν ἀντιτεταγμένων τοὺς ἀφίστους εἰς μονομαχίαν, προαγαπεῖσθαι τὰ ὄπλα καὶ καταπληττόμενοι τοὺς ἐναντίους. Ὅταν δὲ τις ὑπακούσῃ πρός τὴν μάχην, τάς τε τῶν προγόνων ἀνδραγαθίας ἔχυμονοῦσι, καὶ τὰς ἑαυτῶν ἀρετὰς πρόσφερονται, καὶ τὸν ἀντιτατιόμενον ἔχοντειδίζουσι. Τῶν δὲ πεισόντων πολεμίων τὰς κεφαλὰς ἀφαιροῦντες, περιάπτονται τοῖς αὐχέσι τῶν ἵππων· τὰ δὲ σκῦλα τοῖς θεράποντοι παραδόντες ἡμαγμένα λαφυραγωγοῦσι, παιανίζοντες καὶ ἄδοντες ὑμνον ἐπινίκιον· καὶ τὰ ἀκροθύνια ταῦτα ταῖς οἰκλαις προσηλοῦσιν, ὅπερ ἐν 15 κυνηγίαις τισθειμένοι θηρία. Τῶν δὲ ἐπιφανεστάτων πολεμίων κεδρώσαντες τὰς κεφαλὰς, ἐπιμελῶς τηροῦσιν ἐν λάρνακι, καὶ τοὺς ξένους ἐπιδεικνύουσιν.

16. Κατὰ τὴν Γαλατίαν τὴν παρωκεανῆτιν, καταντικρὺν τῶν Ἐρκυνίων ὄνομαδόμενων δρυμῶν ὑῆσι ποδλαὶ κατὰ 20 τὸν Ἰλκεαγὸν ὑπάρχουσιν, ὃν ἐστὶ μίλα καὶ μεγίστη Βρεττανικὴ καλουμένη. Λῦτη δὲ τῷ σχήματι τρίγωνος οὖσα παραπλήσιως τῇ Σικελίᾳ, τὰς πλευρὰς οὐκ ἴσοκαλους ἔχει. Κατοικεῖν δὲ φασι τὴν Βρεττανικὴν αὐτόχθονα γένη, καὶ τὸν παλαιὸν βίον ταῖς ὀγωγαῖς διατηροῦντα. Ἀρμασι μὲν 25 γάρ κατὰ τοὺς πολέμους χρῶνται, καθάπερ οἱ παλαιοὶ τῶν Ἐλλήνων ἥφατος ἐν τῷ Τροϊκῷ πολέμῳ κεχρῆσθαι παραδίδονται· καὶ τὰς οἰκήσεις εὐτελεῖς ἔχουσιν, ἐκ καλάμων ἡ 30 ξύλων κατὰ τὸ πλεῖστον συγκειμένας. Τοῖς δὲ ἥθεσιν ἀπλοῦς εἰναι σύντονος λέγουσι, καὶ πολὺ κεχωρισμένους τῆς τῶν τοῦ ἀνθρώπων ἀγχινοίας καὶ πονηρίας· τάς τε διαίτας εὐτελεῖς ἔχειν, καὶ τῆς ἐκ τοῦ πλούτου γεννωμένης τρυφῆς πολὺ διαλλάττοντας· βασιλεῖς τε καὶ δυνάστας πολλοὺς

ἔχειν, καὶ πρὸς ἀλλήλους κατὰ τὸ πλεῖστον εἰρηνικῶς δια-
κεῖσθαι.

17. Τῆς Βρεταννικῆς κατὰ τὸ ἀκρωτήριον τὸ καλού-
μενον Βελέριον οἱ κατοικοῦντες φιλόξενοί τε διαφερόντως
5 εἰσὶ, καὶ διὰ τὴν τῶν ξένων ἐμπόρων ἐπιμιξίαν ἔξημερο-
μένοι τὰς ἀγωγάς. Οὗτοι τὸν κασσίτερον κατασκευάζονται,
φιλοτέχνως ἐργαζόμενοι τὴν φέρουσαν αὐτὸν γῆν. — 18. Η
πλείστη τῆς μεγάλης Βρετανίας πεδιάς ἔστι καὶ κατάδρυμος,
πολλὰ δὲ ἔχει καὶ ὅρειν. Φέρει δὲ σῖτον καὶ βοσκήματα
10 καὶ μέταλλα χρυσοῦ καὶ ὀργύνδον καὶ σιδήρου· καὶ δέρματα
δὲ καὶ ἀνδράποδα χορηγεῖ καὶ κύνας κυνηγετικούς. Κελτοί
δὲ καὶ τοῖς κυσὶ τούτοις χρῶνται πρὸς τοὺς πολέμους.
Ἔστι δὲ οἱ Βρετανοὶ εὐμήκεις τοῖς σώμασι, τὰ δὲ ἥθη
ἀπλούστερα καὶ βαθαρώτερα ἔχουσιν ἡπερ οἱ Κελτοί,
15 ὥστε ἔνοι οὐδὲ τὸ ἀγνοεῖν, καίτοι γαλακτός εὐποροῦντες,
οὐ τυφοποιοῦσιν· ἀπειροὶ δὲ εἰσὶ καὶ κηπείας καὶ ἄλλων
γεωργικῶν. Πολεῖς δὲ αὐτῶν εἰσὶν οἱ δρυμοί. Φράξαντες
γάρ δένδρεσι καταβεβλημένους εὐρυχωρῷ κύκλον, καὶ αὐτὸς
ἐνταῦθα καλυβοποιοῦνται, καὶ τὰ βοσκήματα κατα-
20 σταθμεύονται, οὐν πρὸς πολὺν χρόνον. Ἐπομέροι δὲ εἰσὶν
οἱ ἀέρες μᾶλλον ἡ νιφετώδεις. Ἐν δὲ ταῖς αἰθρίαις ὅμικλῃ
κατέχει πολὺν χρόνον, ὥστε, διὸ ἡμέρας ὀλης, ἐπὶ τρεῖς μό-
νον ἡ τέτταρας ὥρας τὰς περὶ τὴν μεσημέριαν ὄφασθαι τὸν
ἥλιον.

25. 19. Οἱ Γερμανοὶ μικρὸν διαλλάττονται τοῦ Κελτικοῦ
φύλου τῷ τε πλεονασμῷ τῆς ἀγριότητος, καὶ τοῦ μεγέθους,
καὶ τῆς ἔανθράτητος· ταῦτα δὲ πιραπλήσιοι καὶ μορφαῖς
καὶ νόμοις, δῆτε καὶ Γερμανοὶ ὑπὸ 'Ρωμαίων καλοῦνται·
δύναται δὲ τὸ ὄνομα γενήσιοι. Τὰ βορειότερα ἔθνη
30 τῶν Γερμανῶν ὀμαξόνιά ἔστι καὶ νομαδικά, καὶ φύλακες
μεταναστεύειν ἔτοιμα, διὰ τὸ μὴ θησαυροῦσεν. — 20. Οἱ
παρωκεατῆται Γερμανοὶ καλοῦνται Κλιμέροι. Ἐθος δὲ τι
αὐτῶν διηγοῦνται τοιούτον, διταῖς γυναιξὶν αὐτῶν συστρα-
τευούσαις τοῖς ἀνδράσι παρηκολούθουν γυναικες προ-

μάντεις ίδειαι, πολιτριχες, λευχείμονες, καρπασίνας ἐφα-
πτίδας ἐπιπερφρημέναι, ζῶσμα χαλκοῦν ἔχουσαι, γυμνό-
ποδες. Τοῖς οὖν αἰχμαλώτοις διὰ τοῦ στρατοπέδου
συνήγνων ξιφήρεις· καταστέψασι δὲ αὐτοὺς ἥγον ἐπὶ⁵
κρατῆρα χαλκοῦν, ὃσον ὑμφορέσων εἴκοσιν. Ἐλχον δὲ ἀνα-
βάθραν, ἣν ἀναβάσσα ή ιέρεια ὑπερπετῆς τοῦ λέβητος
λλαιμοτόμει ἔκαστον μετεωρισθέντα. Ἐκ δὲ τοῦ προχε-
μένον αἴματος εἰς τὸν κρατῆρα μαστεῖαν τινὰ ἐποιοῦντο.
Αλλαι δὲ διασχίσασι ἐσπλάγχνευν, ἀναφθεγγόμεναι τίκτην
τοῖς οἰκείοις. Ἐν δὲ τοῖς ἀγῶσιν ἔτυπτον τὰς βύρσας,¹⁰
τὰς περιτεταμένας τοῖς γέρροις τῶν ἀρμαμαξῶν, ὥστε ἀποτο-
λεῖσθαι ψόφουν ἔξασιον.

21. Μετὰ τὴν ὑπώρειαν τῶν Ἀλπεων ἀρχή ἔστι τῆς
Ιταλίας. Καὶ τὰ μὲν ὑπὸ ταῖς Ἀλπεσιν ἔστι πεδίον
εὐδαιμον σφόδρα, καὶ γεωλοφίαις εὐκάρποις πεποικιλμέ-¹⁵
νον. Διαιρεῖ δὲ αὐτὸ μέσον πως ὁ Πάδος. Ἀπασα μὲν
οὖν ή χώρα ποταμοῖς πληθύνει καὶ ἔλεσι, μάλιστα δὲ ή τῶν
Ἐνετῶν. — Παρὰ τοῖς Ἐγετοῖς τῷ Διομῆδει ἀποδεδειγμέναι
τινὲς ἴστοροῦνται τιματ· καὶ γὰρ θύεται λευκὸς ἵππος
αὐτῷ· καὶ δύο ἄλογη, τὸ μὲν Ἡραὶς Ἀργείας δείκνυται, τὸ
δὲ Ἀρτέμιδος Αἰτωλίδος. Προσμυθείουσι δὲ ἐν τοῖς ἄλσεσι
τούντοις ἡμεροῦσθαι τὰ θηρία, καὶ λύκοις ἐλάφους συναγε-
λάνεσθαι· προσιόντων δὲ τῶν ἀνθρώπων καὶ καταφανόντων
ἀνίχεσθαι· τὰ δὲ διωκόμενα ὑπὸ τῶν κυνῶν, ἐπειδάν
καταφύγη δεῦρο, μηκέτι διώκεσθαι.²⁰

22. Οἱ Αίγανες νέμονται χώραιν τραχεῖσαν καὶ παντελῶς
λυπράν· τοῖς δὲ πόροις καὶ ταῖς κατὰ τὴν λειτουργίαν
σινεχίσι κακοκαθελαῖς ἐπίπονον τινὰ βίον καὶ ἀτυχῆ ζῶσι.
Καταδένδρου γάρ τῆς χώρας οὖσης, οἱ μὲν αὐτῶν ὑλο-
τομοῦσι δι' ὅλης τῆς ἡμέρας, οἱ δὲ τὴν γῆν ἐργαζόμενοι
τὸ πλείον πέτρας λατομοῦσι διὰ τὴν ὑπερβολὴν τῆς τραχύ-
τητος — οὐδεμίαν γάρ βώλον τοῖς ἐργαλείοις ἀνασπάσω
ἄνειν λίθον — καὶ τοιαύτην ἔχοντες ἐν τοῖς ἐργοῖς κακο-
πάθειαν, τῇ συνεχέᾳ περιγέγνονται τῆς φύσεως· καὶ

πολλὰ μοχθήσαντες, ὀλίγους καρποὺς καὶ μόλις λαμβάνουσιν. Πρὸς δὲ τὴν κακοπάθειαν ταύτην συνεργοὺς ἔχουσι τὰς γυναικας, οὐδιαμένας ἐπίσης τοῖς ἀνδράσιν ἐργάζεσθαι. Κυνηγίας δὲ ποιοῦνται συνεχεῖς, ἐν αἷς πολλὰ τῶν θηρίων 5 χειρούμενοι, τὴν ἐκ τῶν καρπῶν σπάνιν διορθοῦνται. Θρασεῖς δ' εἰσὶ καὶ γενναῖοι, οὐ μόνον εἰς πόλεμον, ἀλλὰ καὶ πρὸς τὰς ἐν τῷ βίῳ περιστάσεις τὰς ἔχουσας δεινότητας. Ἐμπορευόμενοι γὰρ πλέοντες τὸ Σαρδῶν καὶ τὸ Αἰθνικὸν πέλαγος, διοικοῦσι τοῦτα τοῖς ἀδοηθή-
10 τούς κινδύνους. Σκάφεσι γὰρ χρώμενοι τῶν σχεδιῶν εὐτελεστέροις, καὶ τοῖς ἄλλοις τοῖς κατὰ γαῖαν χρησίμοις ἥπιστα κατεσκευασμένοις, ὑπομένοντες τὰς ἐκ τῶν χειμάνων φοβερωτάτας περιστάσεις καταπληκτικῶς.

23. Συνεχεῖς τούτοις εἰσὶν οἱ Τυφήνοι, οἱ παρὰ τοῖς
15 Ρωμαίοις Ἐτροῦσκοι καὶ Τοῦσκοι προσαγορεύονται, τὰ πεδία ἔχοντες τὰ μέχρι τοῦ ποταμοῦ τοῦ Τίβεριδος. Ἄρι
δὲ ἐκ τῶν Ἀπεννίνων ὁρῶν ὁ Τίβερις πληροῦται δὲ ἐκ πολλῶν ποταμῶν· μέρος μέντοι δι' αὐτῆς φερόμενος τῆς Τυφήνης, τὸ δὲ ἐφεξῆς διορθῶν ἀπ' αὐτῆς, πρῶτον μὲν
20 τὴν Ὁμβρικήν, εἶτα τοὺς Σαβίνους καὶ Λατίνους, τοὺς πρὸς τὴν Ρώμη μέχρι τῆς παραλίας. — 24. Οἱ Τυφήνοι, τὸ μὲν παλαιὸν ἀνδρείᾳ διενέγκαντες, χώραν πολλὴν κατεκτήσαντο, καὶ πόλεις ἀξιολόγους καὶ πολλὰς ἔκτισαν. Όμοιοι δὲ καὶ γυναικαὶ δυνάμεσιν ἴσχυσαντες, καὶ πολλοὺς χρόνους
25 θαλαττοκρατήσαντες, τὸ μὲν παρὰ τὴν Ἰταλίαν πέλαγος ἀφ' ἑαυτῶν ἐποίησαν Τυφήνικὸν προσαγορευθῆναι· τὰ δὲ κατὰ τὰς πεζίκας δυνάμεις ἐπικονίσαντες, τὴν τε σάλπιγγα ἐξεύρον, καὶ πολλὰ ἄλλα, ὃν τὰ πλεῖστα Ρωμαῖοι μιμη-
σάμενοι μετήνεγκαν ἐπὶ τὴν Ἰδαν πολιτείαν. Γράμματά
30 τε καὶ φυσιολογίαν καὶ θεολογίαν ἐξεπόνησαν ἐπὶ πλεῖον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάντων ἀνθρώ-
πων ἐξειργάσαντο. Χώραν δὲ νεμόμενοι παμφόροι, καὶ ταύτην ἐξεργαζόμενοι, καρπῶν ἀφθονίαν ἔχουσιν. Ἐνδοσό-
τατοι δὲ τὸ πρὸν ὅντες, εἰς τρυφὴν ὀλίσθησαν, καὶ ἐν πότοις

τε καὶ ὁρθυμίαις βιοῦντες, τὴν ἐκ παλαιῶν χρόνων παρ⁵ αὐτοῖς ζηλουμένην ἀλκὴν καὶ τὴν τῶν πατέρων θέξαν ἐν τοῖς πολέμοις ἀποθεβλήκασιν.

25. Ἡ τῶν Λατίνων χώρα μιταξὺ κεῖται τῆς τε ἀπὸ τῶν Ἰταλίων παραλλας, μέροι πόλεως Σινυσσης καὶ τῆς 5 Σαβινῆς· ἐκτείνεται δὲ ἐπὶ μῆκος μέχρι τῆς Καμπανίας καὶ τῶν Σαννιτικῶν ὁρῶν. — 26. Ἀπασα ἡ Λατίνη, οὐ 10 Ρώμη κεῖται, ἐστὶν εὐδαιμων καὶ παμφόρος, πλὴν ὀλγῶν χωρίων τῶν κατὰ τὴν παραλλαν, ὃσα ἐλώδη καὶ νοσερὰ, ἡ εἴ τινα ὄφεινά καὶ πετρώδη· καὶ ταῦτα δ' οὐ τελέως ἀργά, 15 οὐδὲ ἄχρηστα, ἀλλὰ γομάς παρέχει δαψιλεῖς ἡ ὕλην, ἡ καρπούς τινας ἐλείους ἡ πετραίους. Τὸ δὲ Καίνουσον ἐλῶδες δὲ, ενοιοτάτην ὅμπελον τρέφει, τὴν δεινότερην.

27. Τὸ Καμπανίας πεδίον εὐδαιμονέστατον τῶν ἀπάντων ἐστι· περίκεινται δὲ αὐτῷ γεωλοφίαι τε εὔκαρποι, 15 καὶ δρη τὰ τε τῶν Σαννιτῶν καὶ τὰ τῶν Ὀσκων. Διὰ δὲ τὴν ἀρετὴν περιμάχητον ἦτορ τὸ πεδίον. Ἰστορεῖται δὲ ἐνια τῶν πεδίων σπειρεσθαι δι' ἔτους, δις μὲν τῇ ζέτῃ, τὸ δὲ τρίτον ἐλύμων, τινὰ δὲ καὶ λαχανεύεσθαι τῷ τετάρτῳ σπόρῳ. Καὶ μὴν τὸν οἶνον τὸν κράτιστον ἐντεῦθεν ἔχουσι 20 Ρωμαῖοι, τὸν Φάλερον, καὶ τὸν Στάτανον καὶ Κάληρον. Ός δὲ αὐτῶς εὐέλαιος ἐστι, καὶ πᾶσα ἡ περὶ τὸ Οὔγεναφρον δμοφορι τοῖς πεδίοις ὅν.

28. Τπέρικειται δὲ τῶν τόπων τούτων ὄφος τὸ Οὔεσσονύιν, ἀγροῖς περιοικούμενον παγκάλους, πλὴν τῆς κορυ- 25 φῆς· αὐτῇ δὲ ἐπίπεδος μὲν πολὺ μέφος ἐστὶν, ἀκαρπός δὲ ὅλη· ἐκ δὲ τῆς ὄψεως τεφρώδης, καὶ κοιλάδας φαίνει σηραγγαδέεις πετρῶν αἰθαλωδῶν κατὰ τὴν χρόσαν, ὃς ἂν ἐκβεβρωμένων ὑπὸ πυρός· ὃς τεκμαίροιτ' ἂν τις, τὸ χωρίστον καίεσθαι πρότερον, καὶ ἔχειν κρατήρας πυρὸς, σεβ- 30 σθῆναι δὲ ἐπιλιπούσης τῆς ὕλης.

29. Ἡ Κρότων, ἡν Μύσκελλος ἔκτισε, δοκεῖ τά ει πολέμα καλῶς ἀσκῆσαι, καὶ τὰ περὶ τὴν ἄθλησιν. Ἐν μιᾷ γοῦν Ὀλυμπιαδὶ οἱ τῶν ἄλλων προτερήσαντες τῷ

σταδίοι ἐπιτά ἄνδρες ἀπαντες ὑπῆρξαν Κροτωνιάται· ὡςτ' εὐκότως εἰρησθαι δοκεῖ, διότι Κροτωνιατῶν ὁ ἔσχατος πρώτος ἡν τῶν ἄλλων Ἑλλήνων. Πλείστους οὖν Ὀλυμπιονίκας ἔσχε, καὶ περ οὐ πολὺν χρόνον οἰκηθείσα, διὰ 5 τὸν φυθόρον τῶν ἐπὶ Σάγρα πεύσοντων ἀνδρῶν, πλείστων τὸ πλῆθος. Προσέβαλε δὲ τῇ τῆς πόλεως δόξῃ καὶ τὸ τῶν Πυθαγορείων πλῆθος, καὶ Μίλων, ἐπιφανέστατος μὲν τῶν ἀθλητῶν γεγονὼς, διαιρέσθως δὲ Πυθαγόρου, διατριψαντος ἐν τῇ πόλει πολὺν χρόνον. Φασὶ δὲ ἐν τῷ συστιλῷ ποτὲ 10 τῶν φιλοσόφων πονήσαντος στύλου, τὸν Μίλωνα ὑποδύντα σῶσαι ἀπαντας, ὑποσπάσαι δὲ διευτόν. Τῇ δὲ αὐτῇ φύμη πεποιθότα εἰκός ἐστιν εὑρέσθαι καὶ τὴν τοῦ βίου καταστροφήν. Λέγεται γοῦν ὁδοιπορῶν ποτε δι' ὅλης βιθείας εὑρεῖν ξύλον μέγα ἐσφρυμένον· ἐμβαλὼν δὲ χεῖφας ἄμα 15 καὶ πόδας εἰς τὴν διάστασιν, βιάζεοθαι πρὸς τὸ διασχίσαι τελέως τοσοῦτον δ' ἵσχυσε μόνον, ὥστ' ἐκπεσεῖν τοὺς σφῆνας, εἰτ' εὐθὺς συμπεσεῖν τὰ μέρη τοῦ ξύλου, ἀποληφθέντα δ' αὐτὸν ἐν τῇ τοιαύτῃ πάγῃ θηρόδρωτον γενέσθαι.

20 30. Ἐφεξῆς δ' ἐστὶν Ἀχαῶν κτίσμα ἡ Σύνθαρις, δυοῖν ποταμῶν μεταξὺ, Κράθιδος καὶ Συνάριδος. Τοσοῦτον δ' εὐτυχίᾳ διήνεγκεν ἡ πόλις αὐτῇ τὸ παλαιὸν, ὃς τεττάρων μὲν ἔθνων τῶν πλησίον ἐπῆρξε, πάντες δὲ καὶ εἰκοσι πόλεις ὑπηκόους ἔσχε, τριάκοντα δὲ μυριάσιν ἀνδρῶν ἐπὶ Κροτωνιάτας ἐστράτευσαν, πεντήκοντα δὲ σταδίων κύκλῳ συνεπλήρουν οἰκοῦντες ἐπὶ τῷ Κράθιδι. Τπὸ μέγτοις τρυφῆς καὶ ὑδρεως τὴν εὐδαιμονίαν ἀπασαν ἀφηρέθησαν ὑπὸ Κροτωνιατῶν, ἐν ἡμέραις ἐδομήκοντα· ἐλόντες γὰρ τὴν πόλιν, ἐπήγαγον τὸν ποταμὸν, καὶ κατέκλυσαν.

30 31. Διαβόητοι εἰσὶν ἐπὶ τρυφῇ οἱ Σύνθαρίται, οἱ τὰς ποιούσας ψόφου τέχνας οὐκ ἔωσιν ἐπιδημεῖν τῇ πόλει, οἷον χαλκέων καὶ τεκτόνων καὶ τῶν ὄμοιων, ὅπως αὐτοῖς παντοχόθεν ἀθόρυβοι ὕπαινοι ὦνται. Οὐκ ἐξῆν δ' οὐδὲ ἀλεκτρυόνα ἐν τῇ πόλει τρέφεσθαι. Ιστορεῖ δὲ περὶ αὐτῶν

Τίμαιος, ὅτι ἀνὴρ Συνδαφίτης, εἰς ἀγρόν ποτε πορευόμενος, ἔφη, ἴδων τοὺς ἐργάτας σκάπτοντας, αὐτὸς φῆγμα λαβεῖν· πρὸς δὲ ἀποκρίνασθαι τινα τῶν ἀκουσάντων, Αὐτὸς δὲ σοῦ διηγουμένου ἀκούνων πεπόνηκα τὴν πλευράν. — Ἀλλος δὲ Συνδαφίτης παραγενόμενος εἰς Λακεδαίμονα, καὶ κληθεὶς 5 εἰς φειδίτιον, ἐπὶ τῶν ξύλων κατακείμενος καὶ δειπτῶν μετ' αὐτῶν, πρότερον μὲν ἔφη καταπεπλῆχθαι τὴν τῶν Λακεδαιμονίων πυνθανόμενος ἀνδρείαν, νῦν δὲ θεασάμενος νομίζειν μηδὲν τῶν ὅλων αὐτοὺς διαφέρειν· καὶ γὰρ τὸν ἀναθρόπατον μᾶλλον ἀνέσθαι ἀποθανεῖν, η τοιοῦτον 10 βίον ζῶντα καρτερεῖν. — 32. Λοκεῖ δὲ μετὰ τῆς εὐδαιμονίας αὐτῶν καὶ ὁ τῆς πόλεως τόπος παροξύναι αὐτοὺς ἐκτρυφῆσαι· η γὰρ πόλις αὐτῶν ἐν κοιλῷ κειμένη, τοῦ μὲν Θέρους, ἐωθέν τε καὶ πρὸς ἐσπέραν ψύχος ὑπερβάλλον 15 ἔχει, τὸ δὲ μέσον τῆς ἡμέρας καῦμα ἀνύποιστον· ὅθεν καὶ δηθῆναι, ὅτι τὸν βουλόμενον ἐν Συνδάφει μὴ πρὸ μοίρας ἀποθανεῖν, οὔτε δυνάμενον, οὔτε ἀνέλοχοτα τὸν ἥλιον ὁρᾶν δεῖ. — 33. Ἐς τηλικοῦτον δ' ἡσαν τρυφῆς ἐληλακότες, ὡς καὶ παρὰ τὰς εὐωχίας τοὺς ὑπποντας ἐθίσαι πρὸς αὐλὸν ὁρχεῖσθαι. Τοῦτ' οὖν εἰδότες οἱ Κροτωνίται, ὅτε 20 αὐτοὺς ἐπολέμουν, ἐνέδοσαν τὸ ὁρχηστικὸν μέλος· συμπαρῆσαν γὰρ αὐτοῖς καὶ αὐλῆταί ἐν στρατιωτικῇ σκευῇ· καὶ ἄμα αὐλούντων ἀκούοντες οἱ ἵπποι, οὐ μόνον ἔξωρχήσαντο, 25 ἀλλὰ καὶ τοὺς ἀγεβάτας ἔχοντες ηὐτομόλησαν πρὸς τοὺς Κροτωνιάτας.

34. Ἡ Σικελία πασῶν τῶν νήσων καὶ κρατίστη ἐστι, καὶ τῇ παλαιότερῃ τῶν μυθολογουμένων πεπρώτευκτη. Ἡ γὰρ νῆσος τὸ παλαιὸν ἀπὸ μὲν τοῦ σχῆματος Τρινακρία κληθεῖσα, ἀπὸ δὲ τῶν κατοικησάντων αὐτὴν Σικαγῶν Σικανία προσαγορευθεῖσα, τελευταῖον ἀπὸ τῶν Σικελῶν τῶν 30 ἐκ τῆς Ἰταλίας πανδημεὶ περαιωθέντων ἀνόμασται Σικελία. Ἐστι δ' αὐτῆς ἡ περίμετρος σταδίων ὡς τετρακιςχιλιῶν τριακοσίων ἑξήκοντα. Οἱ ταῦτην οὖν κατοικοῦντες Σικελιῶται παριλήφασι παρὰ τὸν προγόνων, ἀεὶ τῆς

φήμης εξ αιώνος παραδεδομένης τοῖς έγγόνοις, οεράν
ύπαρχειν τὴν υῆσον Δήμητρος καὶ Κόρης, καὶ ταύτας τὰς
θεὰς ἐν αὐτῇ πρότως φασῆγαι, καὶ τὸν τοῦ στον καφτόν
ταύτην πρότην ἀνένειναι, διὰ τὴν ἀφετὴν τῆς χώρας. — 35.

5 Καὶ τῆς ἀφπαγῆς τῆς κατὰ τὴν Κόρην ἐν ταύτῃ γενομένης
ἀπόθεξιν εἶναι λέγουσι φανερωτάτην, ὅτι τὰς διατριβὰς
αἱ θεαὶ κατὰ ταύτην τὴν υῆσον ἐποιοῦντο, διὰ τὸ στέργε-
σθαι μάλιστα παρ' αὐταῖς ταύτην. Γεγένθαι δὲ μυθο-
λογοῦσι τῆς Κόρης τὴν ἀφπαγὴν ἐν τοῖς λειμῶσι τοῖς κατὰ
10 τὴν Ἔρηναν. Ἔστι δὲ ὁ τόπος οὗτος πλησίον μεν τῆς πόλεως,
ἴοις δὲ καὶ τοῖς ἄλλοις ἀνθεσι παντοδαποῖς εὐπρεπῆς καὶ
θέας ἄξιος. Λιὰ δὲ τὴν ἀπὸ τῶν φυομένων ἀνθῶν εὐω-
δίαν, λέγεται τοὺς κυνηγαῖν εἰωθότας κύνας μὴ δύνασθαι
στιβεύειν, ἐμποδιζομένους τὴν φυσικὴν αἰσθησιν. Ἔστι
15 δὲ ὁ προειρημένος λειμών, ἀνωθεν μὲν ὁμαλὸς καὶ παντελῶς
εὐνδρός, κύκλῳ δὲ ὑψηλὸς, καὶ παντοχόθεν κρημνοῖς ἀπό-
τομος· δοκεῖ δὲ ἐν μέσῳ κεῖσθαι τῆς ὀλης υῆσον, διὸ καὶ
Σικελίας ὄμφαλὸς ὑπό τιναν ὄνομάζεται. Ἐχει δὲ καὶ
πλησίον ἄλση καὶ λειμῶνας καὶ περὶ ταῦτα Ἐλη, καὶ σπή-
20 λαιον εὐμεγέθες, ἔχον χάσμα κατάγειον, πρὸς τὴν ἀρκτον
γενευκός· διὸ οὐ μυθολογοῦσι τὸν Πλούτωνα μεθ' ἀρματος
ἐπελθόντα, ποιήσασθαι τὴν ἀφπαγὴν τῆς Κόρης. Μετὰ
δὲ τὴν ἀφπαγὴν μυθολογοῦσι τὴν Δήμητραν, μὴ δυναμένην
εὑρεῖν τὴν θυγατέρα, λαμπάδας ἐκ τῶν κατὰ τὴν Αἴτιην
25 κρατήσων ἀναψαμένην, ἐπελθεῖν ἐπὶ πολλὰ μέρη τῆς
οἰκουμένης· τῶν δὲ ἀνθρώπων τοὺς μάλιστα ταύτην προσ-
δεξαμένους εὐεργετῆσαι, τὸν τῶν πυρῶν καφτόν ἀντιδωρη-
σαμένην.

36. Τὰ ἄνω τῆς Αἴτιης χωρία ψιλὰ ἔστι, καὶ τεφρώδη,
30 καὶ χιόνος μεστὰ τοῦ χειμῶνος· τὰ κάτω δὲ δρυμοῖς καὶ
φυτείαις διελληπταὶ παντοδαποῖς. Ἔσικε δὲ λαμβάνειν
μεταβολὰς πολλὰς τὰ ἄκρα τοῦ ὄφους; διὰ τὴν νομὴν τοῦ
κυνός, τοτὲ μὲν εἰς ἑνα κρατήρα συμφερομένου, τοτὲ δὲ
οχυζομένου, καὶ τοτὲ μὲν φύακας ἀναπέμποντος, τοτὲ δὲ

φλόγας καὶ μγνῆς, ἄλλοτε δὲ καὶ μύδρους ἀναφυσάγοις, Πύκτωρ μὲν καὶ φέγγη φαίνεται λαμπρὰ ἐκ τῆς κορυφῆς, μεθ' ἡμέραν δὲ καπνῷ καὶ ἀχλύῃ κατέχεται.

37. Ἡ Κύρνος, νῆσος, ἡ ὑπὸ τῶν Ῥωμαίων καὶ τῶν Ἕγχωρίων Κόρσικα ὀνομάζεται, εὐμεγέθης οὖσα, πολλὴν 5 τῆς χώρας ὀφεινὴν ἔχει, πεπικασμένην δρυμοῖς συνεχίσι, καὶ ποταμοῖς διαφέομενην μικροῖς. Οἱ δὲ Ἕγχώριοι τροφαῖς μὲν χρῶνται γάλακτι καὶ μέλιτι καὶ κρέασι, δαμιλῶς πάντα ταῦτα παρεχομένης τῆς χοίφας· τὰ δὲ πρὸς ἀλλήλους βιοῦσιν ἐπιεικῶς καὶ δικαιως, παρὰ πάντας σχεδὸν 10 τοὺς ἄλλους βαρβάρους. Τύ τε γὰρ κατὰ τὴν ὀφεινὴν ἐν τοῖς δένδρεσσιν εὐφρισθέμενα κηρία τῶν πρώτων εὐφρισκόνταν ἔστε, μηδενὸς ὄμφασητούντος· τὰ δὲ πρόσθια σημεῖοις διειλημμένα, καὶ μηδεὶς φυλάσσει, σώζεται τοῖς κεκτημένοις· 15 ἐν ταῖς ἄλλαις ταῖς ἐν βίῃ οἰκονομίαις θαυμαστᾶς προτεραιότητας μῶσι τὸ δικαιοπραγεῖν. Φύεται δὲ κατὰ τὴν γῆσον ταύτην καὶ πύξις πλειστη ἡδὺ διαφορος, δι' ἣν καὶ τὸ μέλι τὸ γηγνόμενον ἐν αὐτῇ πατειλῶς γίγνεται πικρόν. Κατοικοῦσι δὲ αὐτὴν βάρβαροι, τὴν διάλεκτον ἔχοντες ἔξηλα γαμένην καὶ δυσκατανόητον· τὸν δὲ ἀριθμὸν ὑπάρχουσιν ὑπὲρ τοὺς 20 τριεις μυριούς.

38. Ἡ Πελοπόννησος ἐστι φύλλῳ πλατάνου τὸ σχῆμα, ἵση δὲ σχεδόν τι κατὰ μῆκος καὶ κατὰ πλάτος. ἔχουσι δὲ τῆς χερδόντος ταύτης τὸ μὲν ἀστερίου μέρος Ἄλεισι καὶ Μεσσηνίοι, κλυζόμενοι τῷ Σικελικῷ πελάγει· 25 ἃς δὲ μετὰ τὴν Ἄλεισαν ἐστὶ τὸ τῶν Ἀχαιῶν ἔδυος, πρὸς ἄρκτους βλέπον, καὶ τῷ Κορινθιακῷ κόλπῳ παφατεῖνον· τελευτὴ δὲ εἰς τὴν Σικουωνίαν. Ἐγεῦθεν δὲ Σικυών καὶ Κόρινθος ἐκδέχεται μέχρι τοῦ ισθμοῦ. Μετὰ δὲ τὴν Μεσσηνίαν ἡ Λακωνική, καὶ ἡ Ἀργεία, μέχρι τοῦ ισθμοῦ καὶ αὐτὴ. 30 Μίση δὲ ἐστὶν ἡ Ἀρκαδία, πᾶσιν ἐπικειμένη, καὶ γειτνιῶσα τοῖς ἄλλοις ἔθνεσιν.

39. Πολλὰ μὲν δὴ καὶ ἄλλα ἴδοι τις ἂν ἐν Ἑλλάδι καὶ ἀκούσαις θαύματος ἀξια, μάλιστα δὲ τὰ ἐν Ὀλυμπίᾳ. Αὗτη

ἡ πόλις τὴν ἐπιφάνειαν ἔσχεν ἐξ ἀρχῆς μὲν διὰ τὸ μαντεῖον τοῦ Ὀλυμπίου Διός· ἐκείνου δὲ ἐκλειφθέντος, οὐδὲν ἡττον συνέμεινεν ἡ δόξα τοῦ ἱεροῦ, καὶ τὴν αὐξῆσιν, ὅσην ἤσμεν, ἔπειτα διά την πανήγυριν καὶ τὸν ἀγώνα τὸν Ὀλυμπιακὸν, 5 μεγίστον τῶν ἀπάντων. Ἐκοιμήθη δὲ ἐκ τοῦ πλήθους τῶν ἀναθημάτων, ἅπερ ἐκ πάσης ἀνειδετο τῆς Ἑλλάδος, ὃν ἦν καὶ ὁ χρυσοῦς σφυρήλατος Ζεὺς, ἀνάθημα Κυψέλου τοῦ Κορινθίων τυράννου. Μέγιστον δὲ τούτων ἴπηρε τὸ τοῦ Διὸς ἔσανον, ὃ ἐποίησε Φειδίας, Χαροπίδου, Ἀθη- 10 ναῖος. — 40. Καθέέται μὲν δὴ ὁ θεός ἐν θρόνῳ, χρυσοῦ πεποιημένος καὶ ἐλέφαντος. Στέφανος δὲ ἐπίκειται οἱ τῇ κεφαλῇ, μεμιμημένος ἐλαῖς οὐλῶνας. Ἐν μὲν τῇ δεξιᾷ φέρει Νίκην ἐξ ἐλέφαντος, καὶ ταύτην χρυσοῦ ταινιαῖς τε ἔχουσαν, καὶ ἐπὶ τῇ κεφαλῇ στέφανον· τῇ δὲ ἀριστερᾷ 15 τοῦ θεοῦ χάριεν ἔστι σκήπτρον μετάλλους τοῖς πᾶσιν ἡνθισμένον. Ὁ δὲ ὄφης, ὃ ἐπὶ τῷ σκήπτρῳ καθήμενος, ἐστὶν ὁ ἀετός. Χρυσοῦ δὲ καὶ τὰ ὑποδήματα τῷ θεῷ καὶ ἱμάτιον ὡςαύτως ἔστι. Τῷ δὲ ἱματιῷ ζώδια τε καὶ τῶν ἀνθῶν τὰ κρίνα ἔστιν ἐμπειριημένα. Ὁ δὲ θρόνος ποικίλος 20 μὲν χρυσῷ καὶ λίθοις, ποικίλος δὲ καὶ ἐβένῳ τε καὶ ἐλέφαντι.

41. Τὴν μὲν Λακωνικὴν Ἐνδιπίδης φησὶν ἔχειν πολλὴν μὲν ἄριστον, ἐπικονεῦν δὲ οὐ φάδιαν· κοιλὴ γάρ, ὅρεσι περιόδομος, τραχεῖά τε, δυνετόβολος τε πολέμιος· τὴν 25 δὲ Μεσημνιακὴν καλλίκαρπον ὁ αὐτὸς λέγει, καὶ κατάρρυτον, καὶ βουνοὶ καὶ ποικιλαισὶν εὐδοτωτάτην. — Εἴσειστος δὲ ἡ Λακωνικὴ, καὶ δὴ τοῦ· Τινύγετον κορυφάς τινας ἀποδέσθηναί τινες μηνμονεύονταί τινες. Εἰσὶ δὲ λατομίαι λίθου πολυτελοῦς, τοῦ μὲν Ταιναρίου ἐν Ταινάρῳ παλαιαῖς· νεωτερὶ 30 δὲ καὶ ἐν τῷ Ταινύγετῳ μέτεταλλον ἀγέωξάν τινες εὐμέγεθος, χορηγὸν ἔχοντες τὴν τοῦ Ρωμαίων πολυτάλαιαν.

42. Λακεδαιμονίοις τέχνας μανθάνειν ἄλλας ἡ τὰς εἰς πόλεμον, αἰσχρόν ἔστιν. Εστιῶνται δὲ πάντες ἐν παιωφ·

τοὺς δὲ γέροντας αἰσχύνονται εὐδέν ἡττον ἡ πατέρας· γυναικίσια δ' ὡςπερ ἀνδρῶν ἐστὶν οὕτω καὶ παρθένων. Σένους δ' ἐμβιοῦν οὐδὲ εἶστιν ἐν Σπάρτη, οὐτε Σπαρτιάτας ἔνιτεύει. Χρηματίζεσθαι αἰσχὸν Σπαρτιάτῃ· νομίσματα δὲ χρῶνται σκυτινῷ· ἐάν δὲ παρά τινι εὐρεθῇ χρυσὸς ἡ 5 ἀργυρος, θαυάτῳ ζημιοῦται. Σεμνίγονται δὲ πάντες ἐπὶ τῷ ταπεινὸντος παρέχειν καὶ κατηκόντις ταῖς ἀρχαῖς. Μακαρίζονται δὲ μᾶλλον παρ' αὐτοῖς οἱ γενναῖοις ἀποδημούσι τοῖς τῆς Ορθίας βωμὸν περιπόντες μαστιγοῦνται. Αἰσχόν 10 δὲ ἐστι δειλῶν σύνσκηνον ἡ συγγυμναστὴν ἡ φίλον γενέσθαι. Μάχονται δὲ ἐπεφανωμένοι. Ἐπανίστανται βασιλεῖ πάντες, πλὴν Ἐφέσων. Ὁμηρος δὲ πρὸ τῆς ἀρχῆς δὲ βασιλεὺς κατὰ τοὺς πόλεως νόμονς βασιλεύειν.

43. Ἱεροπρεπής ἐστι πᾶς ὁ Παρνασσὸς ἔχων ἄντρα τε 15 καὶ ἄλλα χωρία, τιμώμενά τε καὶ ἀγιστευόμενα· ὃν ἐστὶ γραφιμότατον καὶ καλλιστον τὸ Καρδύκιον ἄντρον. Τῶν δὲ πλευρῶν τοῦ Παρνασσοῦ τὸ μὲν ἐσπέριον νέμονται Λοκροί τε οἱ Ὀζόλαι, καὶ τινες τῶν Λωριέων, καὶ Λίτωλοι· τὸ δὲ πρὸς ἔω Φωκαῖς καὶ Λαριαις· τὸ δὲ νότιον κατέχουσιν οἱ 20 Δελφοὶ, πετρώδεις χωρίοιν, θεατροειδές, κατὰ κορυφὴν ἔχον τὸ ματτεῖον καὶ τὴν πόλιν, σταδίων ἑκακιδεκα κύκλου πληροῦσαν. Φασὶ δὲ εἶγα τὸ ματτεῖον ἄντρον κοῦλον, οὐ μάλα εὐφύστομον· ἀναφέρεσθαι δὲ εἰς αὐτὸν πνεῦμα ἐνθουσιαστικόν· ὑπερχεῖσθαι δὲ τοῦ στομάου τρίποδα ὑψηλὸν, ἐφ' ὃν τὴν 25 Πυθίαν ἀναβαίνουσαν, δεχομένην τὸ πνεῦμα, ἀποθεοπούμενη ἔμμετρά τε καὶ ἄμετρα.

44. Ἡ τῶν Ἀθηναίων χώρα πέφυκε οἴα πλείστας προσόδους παρέχεσθαι. Τὰς μὲν γάρ ὥρας ἐνθάδε προστάτας εἴναι καὶ αὐτὰ τὰ γιγνόμενα μαρτυρᾶ· ἡ γοῦν 30 πολλαχοῦ οὐδὲ βλαστάνειν δύναται· ἀν, ἐνθάδε καρποφορεῖ· ὡςπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὸς τὴν χώραν θάλαττα παμφορωτάτη ἐστι. Καὶ μὴν ὅσα πέρ οἱ θέοι ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι, καὶ ταῦτα πάντα ἐνταῦθα προϊαι-

τατα μὲν ἄρχεται, ὁψιαῖτατα δὲ λήγει. Οὐ μότον δὲ χρατεῖ τοῖς ἐπ’ ἐτιαντὸν θάλλουσι τι καὶ γηράσκουσι, ἀλλὰ καὶ πάσια ἀγαθὰ ἔχει ἡ χώρα. Πέφυκε μὲν γὰρ 5 Λέθος ἐν αὐτῇ ἄφνονος, ἐξ οὐκέτιστοι μὲν ναιοὶ, κάλλιστοι δὲ βιωμοὶ γίγνονται, εὐπρεπέστατα δὲ θεοῖς ἀγάλματα· πολλοὶ δ’ αὐτοῦ καὶ Ἑλληνες καὶ βάρβαροι προσδέονται. Ἐστι δὲ καὶ γῆ, ἡ σπειρομένη μὲν οὐ φέρει καρπὸν, ὁρμομένη δὲ πολλαπλασίους τρέφει, ἡ εἰς σῖτον ἔφερε· καὶ μὴν ὑπαρχυγός ἐστι θεία μοίρα. Πολλῶν γοῦν πόλεων 10 παροικουσῶν καὶ κατὰ γῆν καὶ κατὰ θάλατταν, εἰς οὐδεμίαν τούτων οὐδὲ μικρὰ φλέψι οὐγυφίειδος δίηκει.

45. Ἐν τῇ παραλίᾳ τῆς Ἀττικῆς ἐστὶν ἡ Ἐλευσίς πόλις, 5 έν τῷ τῆς Λήμνητος ἱερὸν τῆς Ἐλευσινίας· καὶ ὁ μυστικὸς σηκὸς, ὃν κατεσκευάσεν Ἰκτίνος, ὃς καὶ τὸν Παρθενώνα 15 ἐποίησε τὸν ἐν ἀκροπόλει τῇ Ἀθηνῇ, Περικλέους ἐπιστατοῦντος τῶν ἔργων. Ἐν δὲ τοῖς δήμοις καταριθμεῖται ἡ πόλις. — 46. Λόφος δ’ ἐστὶν ἡ Μουνυχία χερδόνηστα. Τὸν μὲν οὖν παλαιὸν ἐτετείχιστο καὶ συνώκιστο ἡ Μουνυχία, προειληφυῖα τῷ περιβόλῳ τὸν Πειραιᾶ καὶ τοὺς λιμένας 20 πλήρεις νεωρίων· ἀξιόν τε ἡν τανάσταθμον τετρακοσίαις ναυσίν. Τῷ δὲ τείχει τούτῳ συνῆπται τὰ καθειλκυομένα ἐκ τοῦ ἀστεος σκέλη· ταῦτα δὲ ἦν μακρὰ τείχη, τετταράκοντα σταδίων τὸ μῆκος, συνάπτοντα τὸ ἀστο τῷ Πειραιῇ. Οἱ δὲ πολλοὶ πόλεμοι τὸ τείχος κατῆρειφαν, καὶ τὸ τῆς 25 Μουνυχίας ἔρυμα, τόν τε Πειραιᾶ συνίστειλαν εἰς ὀλίγην κατοικίαν.

47. Πόλεις εἰσὶν ἐν τῇ Κρήτῃ γήσφ πλείους μὲν, μέγισται δὲ καὶ ἐπιφεγγέσταται τρεῖς, Κυψελός, Γέρατινα, Κυδωνία. Διαφερόντως δὲ τὴν Κυψελόν καὶ Ὁμηρος 30 ὑμνεῖ, μεγάλην καλῶν, καὶ βασιλειον τοῦ Μίτω, καὶ οἱ ὑστερον. Καὶ δὴ καὶ διετέλεσε μέχρι πολλοῦ φερομένη τὰ πρώτα· εἶτα ἐταπειγώθη, καὶ πολλὰ τῶν νομίμων ἀφριθῆ. Ἔτερον δὲ ἀνέλαβε πάλιν τὸ παλαιὸν σχῆμα τὸ τῆς μητροπόλεως. Ἰστορεῖται δὲ ὁ Μίνως νομοθέτης γενέσθαι

σπουδαῖος, θαλαττοκρατῆσαι τε πρῶτος. Προεποιεῖτο δὲ Μήνις παρὰ τοῦ Διὸς αὐτοῦ μεμαθηκέναι τοὺς νόμους, δι’ ἐννέα ἑταῖρος εἰς τι δρος φοιτῶν, ἐν ὧ Διὸς ἄντρον ἐλέγετο, κακεῖθεν ἀει τινας γόμους φέρων τοῖς Κρητοῖς. Ὁμηρος αὐτὸν Διὸς μεγάλου ὀρφιστὴν λέγει. Οἱ ἀρχαῖοι δὲ περὶ αὐτοῦ πάλιν ἄλλους εἰρήκασι λόγους ὑπεγναντίους τούτοις· ὡς τυραννικός τε γένοιτο, καὶ βίαιος, καὶ δασμολόγος· τραγῳδούντες τὰ περὶ τὸν Μιγώτανδον, καὶ τὸν Δαεύφινθον, καὶ τὰ Θησεῖ συμβάντα καὶ Δαιδάλῳ.

II. ASIA.

1. Τῇ δ’ Εὐρώπῃ συνεχής ἐστιν ἡ Ἀσία κατὰ τὸν Τύ- 10
ναιν συνάπτουσαν αὐτήν· περὶ ταύτης οὖν ἐφεξῆς φητέον, διελόντας φυσικοῖς τισιν ὄφοις τοῦ σαφοῦς χάραν. — Ὁ Ταύρος μέσην πως διέκωσε ταύτην τὴν ἥπειρον, ἀπὸ τῆς ἐπερίας ἐπὶ τὴν ἔω τεταμένος, τὸ μὲν αὐτῆς ἀπολείπων πρὸς Βορρᾶν, τὸ δὲ, μεσημβριόν· καλοῦσι δ’ αὐτῶν οἱ 15
Ἐλληνες, τὸ μὲν, ἐπτὸς τοῦ Ταύρου, τὸ δὲ, ἐπτός. — Οἱ δὲ ποταμοὶ, ὃσοι κατὰ τὴν Ἀσίαν λόγου ὅξιοι, ἐκ τοῦ Ταύρου τε καὶ τοῦ Κακάσου ἀνισχούτες, οἱ μὲν ὡς ἐπ’ ἄρκτον τετραμμένοι ἔχουσι τὸ ὑδωρ, οἱ δὲ ὡς ἐπὶ νότον ἀνεμον, ὁ Εὐφράτης τε καὶ ὁ Τίγρης, καὶ ὁ Ἰνδός τε καὶ ὁ Τβάσπης, 20
καὶ Ἀκεαίης, καὶ Ἰθραότης, καὶ Τρασις, καὶ ὃσοι ἐν μέσῳ τούτων τε καὶ τοῦ Γύγγου ποταμοῦ εἰς θάλασσαν ἐβάλλουσιν, ἡ ἐς τενάγη ἀναχειμένοι ὄφαντεσται, καθάπερ ὁ Εὐ-
φράτης ποταμὸς ὄφαντεσται.

2. Ὁ Κανάκασος ὄφος ἐστὶν ὑπερφεύμενον τοῦ πελάγους 25
ἐκπατέρουν, τοῦ τε Ποντικοῦ καὶ τοῦ Κασπίου, διατειχίζον τὸν ισθμὸν, τὸν διελέγοντα αὐτά. Εὔδενδρον δ’ ἐστὶν ὅλη παποδαπῆ, τῇ τε ἄλλῃ καὶ τῇ ναυπηγησάμω. — Τὰ

ἄπρα τοῦ Καυκάσου κατέχουσιν οἱ Σόσανες, οφάτιστοι ὅντες κατ' ἀλκὴν καὶ δύναμιν. Παρὰ τούτοις δὲ λίγεται χρυσὸν καταφέρειν τοὺς χειμάρφους· ὑποδέχεσθαι δὲ αὐτὸν τοὺς βαρβάρους φάτναις κατατερημέναις, καὶ μαλλωταῖς δο-
5 φαῖς· ἀφ' οὗ δὴ μεμυθεῖσθαι καὶ τὸ χρυσόμαλλον δέρος.

3. Τὰ μὲν οὖν ἄλλα ἔθνη τὰ πλησίον περὶ τὸν Καύ-
κασον, λυπρὰ καὶ μικρόχωρα· τὸ δὲ τῶν Ἀλβανῶν ἔθνος,
καὶ τὸ τῶν Ἰβήρων, ἀ δὴ πληροὶ μάλιστα τὸν λεχθέντα
ἰσθμὸν, εὐδαίμονα χώραν ἔχεις καὶ σφόδρα καλῶς οἰκεῖσθαι
10 δυναμένην. — Καὶ δὴ καὶ ἡγεῖ Ἰβηρία οἰκεῖται καλῶς τὸ
πλέον πόλεις τε καὶ ἐποικίοις, ὡςτε καὶ κεφαλωτὰς εἶναι
στέγας, καὶ ἀρχιτεκτονικὴν τὴν τῶν οἰκήσεων κατασκευὴν,
καὶ ἀγορὰς καὶ τάλλα κοινά. Τῆς δὲ χώρας τὰ μὲν κύκλῳ
τοῖς Καυκασίοις δέρει περιέχεται· ἐν μέσῳ δὲ ἐστι πεδὸν
15 ποταμοῖς διάρρητον, ὃ οἱ γεωγρικοίτατοι τῶν Ἰβήρων οἰκοῦ-
σιν, Ἀρμενιστὶ τε καὶ Μηδιστὶ ἐσκευασμένοι. Τὴν δὲ
δρεινὴν οἱ πλείους, καὶ μάχιμοι κατέχουσι, Σμυδῶν δίκην
ζῶντες, καὶ Σαρματῶν, ὡπτεροὶ καὶ ὅμοροι καὶ συγγενεῖς
εἰσὶν. — 4. Ἀλβανὸς δὲ ποιμενικότεροι, καὶ τοῦ νομαδικοῦ
20 γένους ἔγγυτέρω, πλὴν οὐκ ἄγροις· ταύτη δὲ καὶ πολε-
μικοὶ μετρίων. Οἰκοῦσι δὲ μεταξὺ τῶν Ἰβήρων, καὶ τῆς
Κασπίας θαλάσσης, χώραν γεμόμενον ἀριστηγὸν καὶ πᾶν
φυτὸν ἐκφέρουσαν ἄγεν ἐπιμελεῖας. Εὐσφρηνὴ δὲ ἐστὶ καὶ
τὰ βοσκήματα παρ' αὐτοῖς, τὰ τοῦ ἡμερα καὶ τὰ ἄγρια.
25 Καὶ οἱ ὄνθρωποι κάλλει καὶ μεγέθει διαφέροντες, ἀπλοὶ
δὲ καὶ οὐ καπνιλικοὶ· οὐδὲ γάρ νομίσματι τὰ πολλὰ χρυσά-
ται, οὐδὲ ἀριθμὸν ἴσασι μεῖζων τῶν ἐκατὸν, ἀλλὰ φορτίοις
τὰς ἀμοιβὰς ποιοῦνται· καὶ πρὸς τάλλα δὲ τὰ τοῦ βίου
φρεθύμως ἔχουσιν. Ἀπειροὶ δὲ εἰσὶ καὶ μέτρων τῶν ἐπ'
30 ἀκριβεῖς, καὶ σταθμῶν, καὶ πολέμου τε καὶ πολιτείας καὶ
γηωργίας ἀπρονοήτως ἔχουσιν.

5. Ἡ Ἀραβία κατέται μὲν μεταξὺ Συρίας καὶ τῆς Αιγύ-
πτου, πολλοῖς δὲ καὶ παντοδαποῖς ἔθνεσι διελληγεῖται. Τὰ
μὲν οὖν πρὸς τὴν ἑω μάρῃ κατοικοῦσιν Ἀραβεῖς, οὓς ὁρ-

μάζουσι Ναβαταίους, νεμόμενοι χώραν τὴν μὲν ἔρημον, τὴν δὲ ἄνυδρον, ὀλίγην δὲ καφηφόρον. Ἐχούσι δὲ βίαια ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες ληστεύουσιν, ὅτες δύσμαχοι κατὰ τοὺς πολέμους. Κατὰ γὰρ τὴν ἄνυδρον χώραν λεγομένην κατεσκευακότες εὔκαιρα 5 φρέστα, καὶ ταῦτα πεποιηκότες τοῖς ἄλλοις ἔνθεσιν ὀγνωστα, συμφεύγουσιν εἰς τὴν χώραν ταύτην ἀκινδύνως. Αὐταὶ μὲν γὰρ εἰδότες τὰ κατακερυμμένα τῶν ὑδάτων, καὶ ταῦτ' ἀνοίγοντες, χρῶνται δαμφιλέσι πότοις· οἱ δὲ τούτους ἐπιδιώκοντες ἀλλοεδητεῖς, σπανίζοντες τῆς ὑδρείας διὰ τὴν 10 ἄγγοιαν τῶν φρεάτων, οἱ μὲν ἀπόλλινται διὰ τὴν σπάνην τῶν ὑδάτων, οἱ δὲ, πολλὰ κακοπαθήσαντες, μόλις εἰς τὴν οἰκείαν σοζονται. Λόπερ οἱ ταύτην τὴν χώραν κατοικοῦντες Ἀραβεῖς, ὅτες δυσκαταπολέμητοι, διατελοῦσιν 15 ἀδούλωτοι.

6. Η δὲ ἔχομένη τῆς ἄνυδρον καὶ ἔρημον χώρας Ἀραβία τοσοῦτο διαφέρει ταύτης, ὡςτε, διὰ τὸ πλήθος τῶν ἐν αὐτῇ φυομένων καρπῶν τε καὶ τῶν ἄλλων ἀγαθῶν, εὐδαιμονεῖ Ἀραβίαν προσαγορευθῆναι. Κόλαμον μὲν γὰρ καὶ σχοττον καὶ τὴν ὄλλην ὑλὴν τὴν ἀφαματίζουσαν πολλὴν φέρει, 20 καὶ καθόλου παντοδαπάς φύλλων εὐωδίας· καὶ τῶν ἀποσταζόντων δακρύων ὀσμαῖς ποικίλαις διείληπται. Τὴν τε γάρ σμύρναν, καὶ τὸν προσφιλέστατον τοῖς θεοῖς, εἰς τὴν οἰκουμένην πᾶσαν διατομπιμον λιβανωτὸν αἱ ταύτης ἔσχατιαι φέρουσιν. Ἐν δὲ τοῖς ὄφεσιν οὐ μόνον ἔλατη καὶ πεύκη 25 φύεται δαμφιλής, ἀλλὰ καὶ κέδρος καὶ ἄρκευθος ἀπλατος, καὶ τὸ καλούμενον βόφατον. Πολλαὶ δὲ καὶ ἄλλαι φύσεις εὐώδεις καρποφοροῦσαι τὰς ἀποφθοίας καὶ προσπνεύσεις ἔχουσι τοῖς ἐγγίσαι προσηγεστάτας.

7. Μεταλλεύεται δὲ καὶ κατὰ τὴν Ἀραβίαν καὶ ἡ προσα- 30 γορευόμενος ἄπυρος χρυσός, οὐχ ὁσπερ παρὰ τοῖς ὄλλοις ἐκ ψηγμάτων καθεψόμενος, ἀλλ᾽ εὐθὺς ὀρυτόμενος εὐφλοιεται, τὸ μέγεθος καρύνοις καστανικοῖς παφαπλήσιος, τὴν δὲ χρόνον οὗτοι φλογώδης, ὡςτε τοὺς ἐπιειμοτάτους λέθους

νπὸ τῶν τεχνιτῶν ἐνδεθέντας ποιεῖν τὰ κάλλιστα τῶν κοσμημάτων. Θρεμμάτων δὲ παντοδαπῶν τοσοῦτο κατ’ αὐτὴν ὑπάρχει πλῆθος, ὃςτε ἔθνη πολλὰ, νομάδαι βίον ἡρημέναι, δύνασθαι καλῶς διατρέφεσθαι, σίτον μὲν μὴ προσδεόμεναι,

5 τῇ δ’ ἀπὸ τούτων διαψιλεῖς χρηγούμεναι.

8. Τὰ δὲ πρὸς δυσμάς μέρη κεκλιμένα τῆς Ἀραβίας διελληπταὶ πεδίοις ἀμμώδεσι, δι’ ὧν οἱ τὰς ὁδοιπορίας ποιουμένοι, καθάπερ οἱ ἐν τοῖς πελάγεσι, πρὸς τὰς ἀπὸ τῶν ἀστέρων σημασίας τὴν διέξοδον ποιοῦνται. Τὸ δ’ 10 ὑπολειπόμενον μέρος τῆς Ἀραβίας, τὸ πρὸς τὴν Συρίαν κεκλιμένον, πληθύνει γεωργῶν καὶ παντοδαπῶν ἐμπόρων. — Ἡ δὲ παρὰ τὸν ὄγκεανὸν Ἀραβία κείται μὲν ὑπεράνω τῆς εὐδαιμονος, ποταμοῦ δὲ πολλοῖς καὶ μεγάλοις διειλημμένη πολλοὺς ποιεῖ τόπους λιμνάζοντας. Τοῖς δὲ ἐκ τῶν ποταμῶν ἐπαπτοῖς ὕδασι καὶ τοῖς ἐκ τῶν θερινῶν ὅμηρων γιγνομένοις ἀρδεύοντες πολλὴν χώραν, καὶ διπλοῦς καρποῦς λαμβάνονται. Τρέφοι δὲ ὁ τόπος οὗτος ἐλεφάντων ὄχειας, καὶ ἐλλα ζῶα κητώδη πρὸς δὲ τούτοις θρεμμάτων παντοδαπῶν πληθύνει, καὶ μάλιστα βιῶν καὶ προθάτων, τῶν τὰς 20 μεγάλας καὶ παχεῖας οὐφάς ἔχοντων. Πλεῖστα δὲ καὶ διαφορώτατα γένη καμήλων τρέφει, ὧν αἱ μὲν γάλα παρεχόμεναι καὶ κρεοφαγούμεναι, πολλὴν παρέχονται τοῖς ἔγχωροις δαψίλεισιν· αἱ δὲ πρὸς γεωτοπορίαν ἡσκημέναι πυρῶν μὲν ἀνὰ δέκα μεδίμνους γεωτοφοροῦσιν, ἀνθρώπους 25 δὲ κατακειμένους ἐπὶ κλίνης πέντε βαστάζουσιν· αἱ δὲ ἀνάκνωλοι καὶ λαγαφαὶ ταῖς συστάσεσι δρομάδες εἰσὶ, καὶ διατείνονται πλεῖστον ὄδον μῆκος, χρήσιμαι μάλιστα πρὸς τὰς διὰ τῆς ἀνύδρου καὶ ἐρήμου συντελουμένας ὁδοιπορίας. Αἱ δ’ αὐταὶ καὶ κατὰ τοὺς πολίμους εἰς τὰς μάχας ἔχονται 30 τοξότας ἄγονται δύο, ἀντικαθημένους ἀλλήλοις ἀντινάστους. Τούτων δὲ ὁ μὲν τοὺς κατὰ πρόσωπον ἀπαντῶντας, ὁ δὲ τοὺς ἐπιδιώκοντας ἀμύνεται.

9. Τῶν ποταμῶν, τοῦ τε Εὐφράτου καὶ τοῦ Τίγρητος, οἱ τὴν μέσην σφῶν Συρίαν ἀπειργούσιν (οὗθεν καὶ τὸ

δνομα Μεσοποταμία πρὸς τῶν ἐπιχωρίων πληῆσται), ὁ μὲν Τίγρης πολὺ τι ταπεινότερος φέων τοῦ Εὐφράτου, διώρυχός τε πολλάς ἐν τοῦ Εὐφράτου ἐδέχεται, καὶ πολλοὺς ἄλλους ποταμοὺς παραλαβὼν, καὶ ἐξ αὐτῶν αὐξηθεὶς ἐβάλλει ἐς τὸν πόντον τὸν Περσικὸν, μίγας τοι καὶ οὐδαμοῦ διαβατὸς ἐξ τε ἐπὶ τὴν ἐκβολὴν, καθότι οὐ καταναλλοκεται αὐτοῦ οὐδὲν ἐς τὴν χώραν. Ὁ δὲ Εὐφράτης μετέωρός τε φεῖ καὶ ἴσοχελῆς πανταχοῦ τῇ γῇ, καὶ διώρυχός τε πολλαὶ ἀπ' αὐτοῦ πεποιηται, αἱ μὲν ἀστασι, ἀφ' ὧν ὑδρεύονται οἱ παρέκβαται φυιαγμενοι· τὰς δὲ καὶ πρὸς καφὸν ποιοῦνται, ὅπότε σφίσιν ὑδατος ἀνθεως ἔχοι, ἐς τὸ ἐπάρδειν τὴν χώραν (οὐ γὰρ ὑεται τὸ πολὺ ἡ γῆ αὐτῇ ἐξ οὐφραντοῦ), καὶ οὕτως ἐς οὐ πολὺ ὑδωρ ὁ Εὐφράτης τελεντῶν, καὶ τεταγώδεις τοῦτο, οὕτως ἀποκαύεται.

10. Ἡ χώρα τῶν Ἰνδῶν ποταμοὺς ἔχει πολλοὺς καὶ μεγάλους πλωτοὺς, οἱ τὰς πηγὰς ἔχοντες ἐν τοῖς ὄρεσι, τοῖς πρὸς τὰς ἄφκτους κεκλιμάνους, φέρονται διὰ τῆς πεδιάδος· ὅτι οὐκ ὄλλγοι συμμίσγοντες ἀλλήλους, ἐμβάλλουσιν εἰς ποταμὸν τὸν ὄνομαζόμενον Γάγγην. Οὗτος δὲ τὸ πλάτος γενόμενος σταδίων τριάκοντα, φέρεται μὲν ἀπὸ τῆς ἄφκτου πρὸς μεσημβρίαν, ἐξερεύγεται δὲ εἰς τὸν Ὄκεανόν. Ὁ δὲ παραπλήσιος τῷ Γάγγῃ ποταμὸς προσαγορευόμενος δὲ Ἰρδός, ἀρχεται μὲν ὁμοίως ἀπὸ τῶν ἄφκτων, ἐμβάλλων δὲ εἰς τὸν Ὄκεανόν, ἀφορᾶται τὴν Ἰνδικήν· πολλὴν δὲ διεξιών πεδιάδα χώραν, δέχεται ποταμοὺς οὐκ ὄλλγοις πλωτούς, ἐπιφανεστάτους δὲ Ἄπανταν καὶ Ἅδαστην καὶ Ἀκεστην. Χωρὶς δὲ τούτων, ἄλλο πλῆθος ποταμῶν παντοδαπῶν διαφεῖ, καὶ ποιεῖ κατάφυτον πολλοῖς κηπεύμασι καὶ καρποῖς παντοδαποῖς τὴν χώραν.

11. Ἐκ δὲ τῆς ἀναθυμιάσεως τῶν τοσούτων ποταμῶν, καὶ ἐκ τῶν ἐτησίων βρίχεται τοῖς θερινοῖς ὄμβροις η Ἰνδική, καὶ λιμνάζει τὰ πεδία. Ἐν μὲν οὖν τούτοις τοῖς ὄμβροις λίγον σπείρεται καὶ κέγχρος· πρὸς τούτοις σήσαμον, ὅφνά, βόσμοφον· τοῖς χειμερινοῖς δὲ καιροῖς πυροί, κριθαί,

δοσφια καὶ ἄλλοι καρποὶ διδάσκομοι, ὡν ἡμεῖς ἀπιστοι. — 12. Ἐστι δένδρα ἐν τῇ Ἰνδικῇ, ὡν τοῖς κλάδοις ἔφια ὑπανθεῖ, ἐξ ὧν σινδόνες ὑφαίνονται. Ἐστι δὲ καὶ ἄλλα τινὰ δάνδρα παρ' αὐτοῖς, ὡν τὰ φύλλα οὐν ἐλάττω ἀσπίδος 5 ἔστιν· ἄλλα δὲ ἐπὶ δέκα ἡ δώδεκα πήχεις κλάδους αὐξήσαντα, εἴτα τὴν λοιπὴν αὐξήσιν κατωφερῇ λαμβάνονται, ἵνα ἄν ἄφωνται τῆς γῆς· εἴτα πάλιν φιέωθέντα αὐθις αὐξάνονται πρὸς τὸ ἄνω· ἐξ οὐν πάλιν ὅμοιως τῇ αὐξήσει κατακαμφθέντα, ἄλλην καταδύνγα ποιοῦσιν, εἰτὲ ἄλλην, καὶ 10 οὕτως ἐφεξῆς, ὥστε ἀπὸ ἑνὸς δένδρου σκιάδιον γενέσθαι μακρὸν, πολυστύλῳ σκηνῇ ὅμοιον. Ἐστι δὲ καὶ δένδρα, ὡν τὰ στελέχη καὶ πέντε ἀνθρώποις ἔστι δυνατέρητα.

13. Ἡ Καρμανία παμφόρος ἔστι καὶ μεγαλόδενδρος, καὶ ποταμοῖς καταύφνυτος. Τὴν δὲ Γεδρωσταν ἀκαρπὰ 15 κατέχει πολλάκις· διὸ φυλάττονται τὸν ἐνιαύσιον καρπὸν εἰς τὴν πλειαν. Μετὰ δὲ τὴν Καρμανίαν ἡ Περσίς ἔστι, πολλὴ μὲν ἐν τῇ παραλίᾳ τοῦ ἀπὸ αὐτῆς ὀνομαζομένου κόλπου· πολλῷ δὲ μελέων ἐν τῇ μεσογαλίᾳ. Τριπλῆ δὲ 20 ἔστι καὶ τῇ φύσει, καὶ τῇ τῶν ἀέρων κράσει· ἡ μὲν γάρ παραλία κανυματηρά τε καὶ ἀνεμάδης, καὶ σπανιστὴ καρποῦ ἔστι πλὴν φοινίκων. Ἡ δὲ ὑπὲρ ταύτης ἔστι παμφόρος καὶ πεδινὴ, καὶ θρεμμάτων ἀριστη τροφὸς, ποταμοῖς τε καὶ λίμναις πληθύει. Τρίτη δὲ ἔστιν ἡ πρὸς βορρᾶν κειμένιος καὶ ὄρευν·

25 14. Ἡ Περσέπολις, μητρόπολις οὖσα τῆς Περσῶν βασιλείας, πλουσιωτάτη ἡν τῶν ὑπὸ τὸν ἥλιον. Οὐκ ἀνοικειον δὲ εἶναι νομίζομεν, περὶ τῶν ἐν ταύτῃ τῇ πόλει βασιλεῶν, διὰ τὴν πολυτέλειαν τῆς κατασκευῆς, βραχέα διελθεῖν. Οὖσης γάρ ἄκρας ἀξιολόγου, περιελληφεν αὐτὴν τριπλοῦν 30 τεῖχος, οὐν τὸ μὲν πρῶτον ὑψος εἰχε πηχῶν ἑκατόντα επάλλεσι κεκοσμημένον· τὸ δὲ δεύτερον τὴν μὲν ἄλλην κατασκευὴν ὅμοιαν ἔχει τῷ προιωφημένῳ, τὸ δὲ ὑψος διπλάσιον. Οἱ δὲ τρίτος περιβόλος τῷ σχήματι μὲν ἔστι τετράπλευρος, τὸ δὲ τούτου τεῖχος ὑψος ἔχει πηχῶν ἑξήκοντα,

λιθῷ σκληρῷ καὶ πρὸς διαμονὴν αἰωνίαν εὐ πεφυκότι κατεσκευασμένον. Ἐκάστη δὲ τῶν πλευρῶν ἔχει πύλας χαλκᾶς. Ἐν δὲ τῷ πρὸς ἀνατολὰς μέρει τῆς ἀκρας τέτταφα πλέθρα διεστηκὸς ὅρος ἐστί, τὸ καλούμενον βασιλικὸν, ἐν ᾧ τῶν βασιλέων ὑπῆρχον οἱ τάφοι. Πέτρα γὰρ ἡ κατε- 5 βαμμένη καὶ κατὰ μέσον οἰκους ἔχουσα πλείονας, ἐν οἷς σηκοὶ τῶν τετελευτηκότων ὑπῆρχον· πρόσθιαν μὲν οὐ- δεμίαν ἔχοντες, ὑπὸ δρυγάνων δὲ τινῶν χειροποιήτων, ἐξαιρο- μένων τῶν νεκρῶν δεκόμενοι τὰς ταφάς. Κατὰ δὲ τὴν ἄκραν ταύτην ἡσαν καταλύσεις βασιλικὰν πλείους, καὶ θη- 10 σαυρὸν πρὸς τὴν τῶν χρημάτων παφαυλακήν εὐθέτως κα- τεσκευασμένοι. Ταῦτα τὰ βασιλεῖα ὁ Ἀλέξανδρος ἐνέπρησε, τιμωρῶν τοῖς Ἑλλησιν, ὅτι κακείνων ἴερὰ καὶ πόλεις οἱ Πέρσαι πυρὶ καὶ σιδήρῳ διεπόρθησαν.

15. Οἱ Πέρσαι ἀγάλματα καὶ βωμοὺς οὐχ ἴδρυονται τιμῶσι δὲ ἡλιον, καὶ σελήνην, καὶ πῦρ, καὶ γῆν, καὶ ἀνέ- μον, καὶ ὕδωρ. Εἰ δέ τις εἰς πῦρ φυσήσειε, ἡ νεφρὸν ἐπιθεῖη, ἡ ὄνθον, θανατοῦται παρ' αὐτοῖς· φιτιζούτες δὲ ἐξάπτουσι τὴν φλόγα. — 16. Οἱ τῶν Περσῶν παιδεῖς εἰς τὰ διάστακαλεῖα φοιτῶντες, διάγονοι μανθάνοντες δικαιοσύ- 20 νην, καὶ λέγονται, ὅτι ἐπὶ τούτῳ ἔρχονται, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαθησόμενοι. Οἱ δὲ ὄχοντες αὐτῶν διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. Πλγνεται γὰρ δὴ καὶ παισὶ πρὸς ἀλλήλους, ὥσπερ ἀνδράσιν, ἔγκληματα καὶ κλοπῆς, καὶ ἀρπαγῆς, καὶ βίας, καὶ ἀπάτης, 25 καὶ κακολογίας, καὶ ἄλλων, οἵνων δὴ εἰκός. Οὓς δ' ἀν γνῶσι τούτων τι ἀδικοῦντας, τιμωροῦνται. Κολάζονται δὲ καὶ οῖς ἀν ἀδίκως ἔγκυλοῦνται εὐδίαιωσι. Δικάζονται δὲ καὶ ἔγκληματος, οὐ ἔνεκα ἀνθρώποι μισοῦσι μὲν ἀλλήλους μάλιστα, δικάζονται δὲ ἡμιστα, ἀχαριστίας, καὶ ὅν ἀν γνῶσι 30 δυνάμενον μὲν χάριν ἀποδιδόνται, μὴ ἀποδιδόντα δὲ, κολά- ζονται καὶ τοῦτον ἰσχυρῶς. Οἰονται γὰρ, τοὺς ὄχαριστους καὶ περὶ θεοὺς ἀν μάλιστα ἀμελῶς ἔχειν, καὶ περὶ γονέας, καὶ πατέριδα, καὶ φίλους.

17. *Διδάσκουσι δὲ αὐτοὺς καὶ σωφροσύνην, καὶ πείθεσθαι τοῖς ἄρχουσι, καὶ ἐγκρατεῖς εἶναι γαστρὸς καὶ ποτοῦ.* Μέγα δὲ εἰς τοῦτο σύμβαλλεται, ὅτι οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδάσκαλῷ, ὅταν οἱ ἄρχοντες 5 σημήνωσι. Φέρονται δὲ οἰκοθεν σῖτον μὲν, ἄργους, ὄψον δὲ, κάρδαμον· πιεῖν δ', ἦν τις διψῆ, κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀφύσασθαι. Πρὸς δὲ τούτοις μανθάνοντις τοξεύειν καὶ ἀκοντίζειν. Μέχρι μὲν δὴ οὗ ἡ ἐπιτακαλδεκα 10 ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἔξερχονται.

III. AFRICA.

1. Ὁ *Νεῖλος*, ὃς *Αἴγυπτος* τὸ παλαιὸν ἐκαλέστο, ἀπὸ τῶν *Αἰθιοπικῶν* τεφμόνων φεῖ ἐπ' εὐθείας πρὸς ἄρχοντος, 15 ἐν τοῦ καλουμένου χωρίου *Δείλτα*, εἰτα σχιζόμενος τριγώνου σχῆμα ἀποτελεῖ. Πολλὰ δὲ στόματα τοῦ *Νείλου*, ὡν τὰ ἔσχατα, τὸ μὲν ἐν δεξιᾷ *Πηλουσιανὸν*, τὸ δὲ ἐν ἀριστερᾷ *Κανωβικὸν* καλεῖται καὶ *Ηρακλειωτικόν*· μεταξὺ δὲ τούτων ἄλλαι πέντε εἰσὶν ἐκβολαὶ, αἱ γε ἀξιόλογοι, λεπτότεραι δὲ πλεονες. — 2. *Μέγιστος* δ' ὡν τῶν ἀπάγτων ποταμῶν καὶ πλεοτέρην γῆν διεξιῶν, καμπάς ποιεῖται μεγάλας, ποτὲ μὲν 20 ἐπὶ τὴν ἀνατολὴν καὶ τὴν Ἀραβίαν ἐπιστρέφων, ποτὲ δὲ ἐπὶ τὴν δύσιν καὶ τὴν Λιβύην ἐκκλίνων. Φέρεται γὰρ ἀπὸ τῶν *Αἰθιοπικῶν* δρῶν μέχρι τῆς εἰς θάλασσαν ἐκβολῆς στάδια μάλιστά πως μύρια καὶ δισχίλια, σὺν αἷς ποιεῖται καμπαῖς. Κατὰ δὲ τοὺς ὑποκάτω τόπους συστέλλεται 25 τοῖς ὅγκοις, ἀεὶ μᾶλλον ἀποσπωμένου τοῦ φεύματος ἐπ' ἀμφοτέρους τὰς ἡπειρους. Τῶν δὲ ἀποχύζομένων μερῶν, τὸ μὲν εἰς τὴν Λιβύην ἐκκλίνοντο ἵπ' ἄμμου περιπλύνεται, τὸ βάθος ἔχοντος ἀπιστον· τὸ δὲ εἰς τὴν Ἀραβίαν ἐταυτίσεις

εἰςχεόμενον, εἰς τέλματα παμμεγέθη καὶ λιμναὶ διτρίπετα
μεγάλαις καὶ περιοικουμέναις γένεαι πολλοῖς.

3. Ἐν ταῖς ἀπαβάσεις τοῦ Νείλου, πᾶσα ἡ χώρα καλύ-
πτεται, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὐταὶ δὲ ἐπὶ⁵
λόφων αὐτοφυῶν ἡ χωμάτων ὕδρυνται, πόλεις τε ἀξιόλογοι
καὶ κῆμαι, νηοῦνται κατὰ τὴν πόρφιωθεν ὅψιν. Πλείους
δὲ ἡ τετταράκοντα ἡμέρας τοῦ Θέρους διαμεῖναι τὸ ὕδωρ,
ἐπειδὴ¹⁰ ὑπόβασιν λαμβάνει κατ' ὀλίγον, καθάπερ καὶ τὴν
αὐτῆσσιν ἔσχειν· ἐν ξέπλουτα δὲ ἡμέραις τελέων γυμνοῦνται
τὸ πεδίον. Πληροῦνται δὲ ὁ Νεῖλος ὑπὸ τῶν ὅμβρων τὸν
Θερινῶν, τῆς Λιθιοκλας τῆς ἀνω κλυζομένης καὶ μάλιστα
ἐν τοῖς ἐσχάτοις ὅρεσι· παυσαμένων δὲ τῶν ὅμβρων παύεται
κατ' ὀλίγον καὶ ἡ πλημνυφίς.

4. Φασὶν οἱ Αἴγυπτοι, κατὰ τὴν ἐξ ἀρχῆς τῶν ὅλων
γένεσιν πρότοις ἀνθρώπους γενέσθαι κατὰ τὴν Αἴγυπτον,¹⁵
διό τε τὴν εὐκρασίαν τῆς χώρας, καὶ διὰ τὴν φύσιν τοῦ
Νείλου. Τοῦτο γάρ πολύγονον ὄντα, καὶ τὰς τροφάς
αὐτοφυῆς παρεχόμενον, φύδιων ἐκτρέφειν τὰ ζωογονηθέντα.
Τῆς δὲ²⁰ ἀρχῆς παρ' αὐτοῖς ζωογονίας τεκμήριον πειρῶνται
φέρειν, τὸ καὶ νῦν ἔι τὴν ἐν τῇ Θηβαΐδι χώραιν κατά τινας
καιροὺς τοσούποντας καὶ τηλεκούτοντας μῆν γεννᾶν, ὥστε τοὺς
ἰδόντας τὸ γενόμενον ἐκπλήττεσθαι. Ἐνίους γάρ αὐτῶν
ἔως μὲν τοῦ σεήθους καὶ τῶν ἐμπροσθῶν ποδῶν διατε-
τυπώσθαι, καὶ κίνησιν λαμβάνειν, τὸ δὲ λοιπὸν τοῦ σό-
ματος ἔχειν ἀδιατέπωτον, μεγούσης ἔτι κατὰ φύσιν τῆς²⁵
βούλου.

5. Τετταράκοντα ἀπὸ τῆς Μέμφιδος σταδίους προει-
δόντι, ὁρεινή τις ὁφρύς ἐστιν, ἐφ' ἣν πολλοὶ μὲν πυραμίδες
εἰσὶ, τάφοι τῶν βασιλέων· τρεῖς δὲ ἀξιόλογοι· τὰς δὲ δύο
τούτων καὶ ἐν τοῖς ἐπτά θεάμασι καταφιθμοῦνται. — Ἐν³⁰
Ζερσιόῃ πόλει, ἣν πρότερον Κροκοδειλῶν πόλις ἐκαλεῖτο,
χειρογήθης ἴρρος κροκόδειλος ἐτρέφετο. Ἐν δὲ Ἡρακλέους
πόλει ὁ ἰχνεύμων τιμάται, ἔχθρος ὁν κροκοδειλοίς καὶ

ἀσπίσιν. Ἐν τῷ Κυνοπολίτῃ πομῷ καὶ τῇ Κυνῶν πόλει δ' Ἀγονίνις τιμᾶται, καὶ τοῖς κυσὶ τιμὴ καὶ σίτισι τέτακται τις ἱερά. Τιγὰ μὲν γὰρ τῶν ζώων ἀπαντες κοινῆ τιμῶσιν Αἰγύπτιοι, καθάπερ βοῦν, κύνα, αἴλουρον, ἵρακα, καὶ ἵβιν· δ' ἄλλα δ' ἐστιν ἀ τιμῶσι καθ' ξαντοὺς ἔκαστοι.

6. Τὰς Θήβας Ὄμηρος ἐκατομπύλους καλεῖ, καὶ πλεῖστα ἔκει πτήματα κεῖσθαι λέγει. Καὶ νῦν δείκνυται ἔχη τοῦ μεγέθους αὐτῆς ἐπὶ ὄγδοηκοντα σταδίους τὸ μῆκος· ἐστι δ' ἱερὰ πλείω. Καὶ τούτων δὲ τὰ πολλὰ ἡκαρντηρίασσες 10 Καμβύσης· νυνὶ δὲ κωμηδὸν συνοικεῖται. Ἐν τῇ περιάλφῃ ἐστὶ τὸ Μεμκόνιον. Ἐγταῦθα δὲ δυοῖν κολοσσῶν ὄντων μονολίθων ἀλλήλων πλησίον, ὁ μὲν σώζεται, τοῦ δὲ ἐτέρου τὰ ἄνω μέρη, τὰ ἀπὸ τῆς καθέδρας, πέπτωκε σεισμοῦ γενήθεντος, ὡς φασι. Πεπίστευται δ' ὅτι ἀπας καθ' 15 ἡμέραν ἐκάστην ψόφος, ὡς ἀν πληγῆς οὐ μεγάλης, ἀποτελεῖται ἀπὸ τοῦ μένοντος ἐν τῷ θρόνῳ καὶ τῇ βάσει μέρους. Τπέρ δὲ τοῦ Μεμκονίου θῆκαι βασιλέων ἐν σπηλαίοις λατομηταὶ περὶ τετταράκοντα, θαυμαστῶς κατεσκευασμέναι, θέας ἄξει. 20 7. Περὶ τὰς ἑσχατιὰς τῆς Αἰγύπτου καὶ τῆς ὁμορούσης Ἀραβίας τε καὶ Αἰθιοπίας, τόπος ἐστὶν ἔχων μέταλλα πολλὰ καὶ μεγάλα χρυσοῦν, συναγομένου πολλῆς κακοπαθείᾳ τε καὶ δαπάνῃ. Τῆς γὰρ γῆς μελαίνης οὖσης τῇ φύσει, καὶ διαφυάς καὶ φιλέβας ἔχουσης μαρμάρου, τῇ λευκότητι διαφερούσας, καὶ πάσας τὰς περιλαμπομένας φύσεις ὑπερβαλλούσας τῇ λαμπρότητι, οἱ προεδρεύοντες τοῖς μεταλλικοῖς ἔφγοις τῷ πλήθει τῶν ἐφογζομένων κατασκευάζουσι τὸν χρυσόν. Οἱ γὰρ βασιλεῖς τῆς Αἰγύπτου τοὺς ἐπὶ κακονεγγίᾳ καταδικασθέντας, καὶ τοὺς κατὰ πόλεμον αἰχματοισθέντας, ἔτι δὲ τοὺς ἀδίκους διαβολαῖς περιπεσόντας, 30 καὶ διὰ θυμὸν εἰς φυλακὰς παραδεδομένους, ποτὲ μὲν αὐτοὺς, ποτὲ δὲ καὶ μετὰ πάσης συγγενείας ἀθροίσαντες, παραδιδόσαι πρὸς τὴν τοῦ χρυσοῦ μεταλλείαν. Οἱ δὲ παραδοθέντες, πολλοὶ τὸ πλῆθος ὅστες, πάντες δὲ πέθαις

διδεμένοι, προσκαρτεροῦσι τοῖς ἔργοις συνεχῶς, καὶ μεθ' ἡμέραν καὶ δι' ὅλης τῆς νυκτὸς, ἀνάπαινσιν μὲν οὐδεμίαν λαμβάνοντες, δρασμοῦ δὲ παντὸς φιλοτίμως εἰργόμενοι. Τῆς δὲ τὸν χρυσὸν ἔχουσης γῆς τὴν μὲν σκληροτάτην πυρὶ πολλῷ καύσαντες καὶ παιήσαντες χαύνην, προσάγουσι τὴν 5 διὰ τῶν χειρῶν κατεργασίαν· τὴν δὲ ἀνεμένην πέτραν καὶ μετριῷ πόνῳ δυναμένην ὑπείκειν λατομικῷ σιδήρῳ καταπο-
νοῦσι μυριάδες ἀκληρούντων ἀνθράκων. Καὶ τῆς μὲν ὅλης πραγματείας ὁ τὸν λίθον διακρίνων τεχνίτης καθηγεῖται, καὶ τοῖς ἔργακούμενοις ὑποδεικνυσι· τῶν δὲ πρὸς τὴν ἀτυχίαν 10 ταύτην ἀποδειχθέντων, οἱ μὲν σώματος φῶμη διαφέροντες τυπίσοντες τὴν μαρμαρίζουσαν πέτραν κόπεουσιν, οὐ τέχνην τοῖς ἔργοις, ἀλλὰ βλαν προσάγοντες. Καὶ οὗτοι μὲν τὰ λατομούμενα θραύσματα εἰς ἔδαφος καταβάλλουσι, καὶ τοῦτο ἀδιαλείπτως ἐνεργοῦσι πρὸς ἐπιστάτουν βαρύτητα καὶ 15 πληγάς. Οἱ δὲ ἄνθροι παῖδες εἰδυδόμενοι διὰ τῶν ὑπονό-
μων εἰς τὰ κεκοιλομένα τῆς πετρᾶς, ἀναβάλλουσιν ἐπιπόνοις τὴν φιππουμένην κατὰ μερὶδὸν πέτραν, καὶ πρὸς τὸν ἔκτὸς τοῦ στομίου τόπον εἰς ὑπαιθρον ἀποκομίζουσιν. Οἱ δὲ ὑπέρ
τετη τριάκοντα παρὰ τούτων λαμβάνοντες ὑδρισμένον μέτρον 20 τοῦ λατομήματος, ἐν ὅλμοις λιθίνοις τύπτουσι σιδηροῦς ὑπέρφοις, ἄχρις ἂν ὁρόφου τὸ μέγεθος κατεργάσωνται. Παρὰ δὲ τούτων τὸν ὁροβίτην λίθον αἱ γυναῖκες καὶ οἱ πρεσβύτεροι τῶν ἀνδρῶν ἐκδέχονται, καὶ μύλων ἐπὶ τοῖς πλειόναν ὅγτων, ἐπὶ τούτους ἐπιβάλλουσι, καὶ παραστάτες ἀνά τρεῖς ἢ δύο πρὸς 25 τὴν κώπην ἀλλήθουσιν, ἐς σεμιδάλεως τρόπον τὸ δοθὲν μέτρον κατεργαζόμενοι. Τὸ δὲ τελευταῖον οἱ τεχνῖται παραλαβόντες τὸν ἀληλεγομένον λίθον, πρὸς τὴν ὅλην ἄγουσι συντίλειαν. Ἐπὶ γὰρ πλατείας σανίδος μικρὸν ἐγκεκλιμένης τρίβουσι τὴν κατειργασμένην μάρμαφον, ὑδωρ ἐπικέοντες. Εἴτα τὸ μὲν 30 γεωδεῖς αὐτῆς ἐκτηκόμενον διὰ τῶν ὑγῶν καταφέει κατὰ τὴν τῆς σανίδος ἔγκλισιν, τὸ δὲ χρυσίον ἔχον ἐπὶ τοῦ ξύλου παρα-
μένει διὰ τὸ βάρος. Πολλάκις δὲ τοῦτο ποιοῦντες, τὸ μὲν πρῶτον τοῖς χερσὶν ἐλαφρῶς τρίβουσι, μετὰ δὲ ταῦτα σπάγ-

γοις ἀφαιοῖς κούφως ἐπιθύμιοντες, τὸ χαῖνον καὶ γεῦδας διέ
τούτων ἀναλαμβάνουσι, μίχρις ἂν ὅτου καθαρὸν γένηται τὸ
ψῆγμα τοῦ χρυσοῦ. Τὸ δὲ τελευταῖον ἄλλοι τεχνῖται παρα-
λαμβάνοντες μέτρῳ καὶ σταθμῷ τὸ συνηγμένον εἰς κεραμίους
5 κύντρους ἐμβάλλουσι. Μίξατες δὲ κατὰ τὸ πλῆθος ἀνάλογον
μολίβδου βῶλον καὶ χόνδρους ἀλλοῦ, ἕτι δὲ βραχὺν κασσιτίφου,
καὶ κελθίνον πίτυφον προσεμβάλλουσιν. Ἀρμοστὸν δὲ ἐπί-
θεμα ποιήσαντες, καὶ πυλῷ φιλοπόνως περιχρίσαντες, ὅπτῶσιν
ἐν καρμίῳ πέτρες ἡμέραις καὶ νύκτας ἵσσες ἀδιαλείπεται. Ἔπει-
10 τα ἔσσαντες ψυγῆναι, τῶν μὲν ἄλλων ὄνδρεν εὐφίσκουσιν ἐν
τοῖς ἀγγείοις, τὸν δὲ χρυσὸν καθαρὸν λαμβάνουσιν, ὀλυμης
ἀπουσαὶς γεγενημένης. Ἡ μὲν οὖν τῶν μετάλλων τούτων
εὑφεσις ὀρχαῖα παντελῶς ἐστὶν, ὡς ἂν ὑπὸ τῶν πολιων βα-
σιλέων καταδειχθῆσα.

15 8. Ὁ Ἀλέξανδρος κρίνας ἐν λίγυπτῳ πόλιν μεγάλην
κτίσαι, προσέταξε τοῖς ἐπὶ τὴν ἐπιμέλειαν ταύτην καταλειπο-
μένοις, ἀνὰ μέσον τῆς τε Λίμνης καὶ τῆς Θαλάσσης αἰγίσας
τὴν πόλιν. Διαμετρήσας δὲ τὸν τόπον, καὶ φυμοτομήσας
φιλοτεχνῶς τὴν πόλιν, ἀφ' ἀντοῦ προσηγόρευσεν Ἀλ-
20 εξάνδρεαν, εὐκαιρότατα μὲν τειμάνην πλησίον τοῦ Φάρου
λιμένος, τῇ δὲ εὐστοχίᾳ τῆς φυμοτομαίς ποιήσας διαπνεῦσθαι
τὴν πόλιν ἐπηοῖσις ἀνέμοις. Καὶ τούτων πνεόντων μὲν διὰ
τοῦ μεγίστου πελάγους, καταψυχόντων δὲ τὸν κατὰ τὴν πόλιν
ἀέρα, πολλὴν τοῖς κατοικοῦσιν εὐχρασίαν καὶ ὑγίειναν κατε-
25 σκεύασε. Καὶ τὸν μὲν περίβολον αὐτῆς ὑπεστήσατο τῷ τε
μεγέθει διαφέροντα καὶ κατὰ τὴν ὄχυρότητα θαυμάσιαν.
Ἀνὰ μέσον γάρ ὧν μεγάλης λίμνης καὶ τῆς Θαλάττης, δύο
μόνον ἀπὸ τῆς γῆς ἔχει προσόδους στένας καὶ παντελῶς εὐφυ-
λάκτους. Τὸν δὲ τύπον τῆς πόλεως ἀποτελῶν χλαμύδι παφ-
30 πλήσιον, ἥγε πλατεῖαν, μέσην σχεδὸν τὴν πόλιν τέμγουσαν, καὶ
τῷ τε μεγέθει καὶ πλάτει θαυμαστήν. Ἀπὸ γὰρ πύλης ἐπὶ^{τοῦ} πύλης διήκουσα, τεσσαράκοντα μὲν στάδιων ἔχει τὸ μῆκος,
πλέθρου δὲ τὸ πλάτος, οἰκιῶν δὲ καὶ οἰρῶν πολυτελέσι κα-
ταπιευαῖς πᾶσα κεκόσμηται. Προσέταξε δὲ ὁ Ἀλέξανδρος καὶ

βασίλεια κατασκευάσαι θαυμαστά κατά τό μάγευθος καὶ βάρος τῶν ἔργων. Οὐ μόνον δὲ Ἀλέξανδρος, ἀλλὰ καὶ οἱ μετ' αὐτὸν βασιλεύσαντες Λίγύπτου σχεδὸν ἀπαντες πολυτελέσι κατασκευαῖς ηὔησαν αὐτὰ τὰ βασίλεια. Καθόλου δὲ ἡ πόλις τοσαντην ἐπιδοσιν ἐλαβεν ἐν τοῖς ὑστερογον χρόνοις, ὥστε παρὰ 5 πολλοῖς αὐτὴν πρώτην ἀριθμεῖσθαι τῶν κατὰ τὴν οἰκουμένην. Καὶ γὰρ κάλλει, καὶ μεγέθει, καὶ προσόδων πλῆθει καὶ τῶν πρὸς τροφὴν ἀνηκόντων πολὺ διαφέρει τῶν ἀλλων. Τὸ δὲ τῶν κατοικούντων οἰκητόφων αὐτὴν πλῆθος ὑπερβάλλει τοὺς ἐν ταῖς ἄλλαις πόλεσιν οἰκήτορας.

10

9. Οἱ Αἰδίλοπες κακόβιοι τε καὶ γυμνῆτες εἰσὶ τὰ πολλὰ, καὶ νομάδες· τὰ δὲ βοσκήματα αὐτοῖς ἐστὶ μικρὰ πρόβατα καὶ αίγες καὶ βίοις καὶ κύνες μικροί. Ζῶσι δὲ ἀπὸ κάγχρου, καὶ κριθῆς, ἀφ' ὧν καὶ ποτὸν ποιοῦσιν αὐτοῖς. Οὐδὲ ἀκρόδρυα ἔχουσι πλὴν φοινικῶν ὀλίγων ἐν κήποις βασιλικοῖς· ἔνιοι δὲ 15 καὶ πόσαν σιτούνται, καὶ κλῶνας ἀπαλούς, καὶ λωτὸν, καὶ καλάτμους φίλαν. Κρέασι δὲ χρῶνται, καὶ αἷματι, καὶ γάλακτι, καὶ τυρῷ.—10. Οἱ Αἰδίλοπες χρῶνται τύεις τετραπήγεις ἐνίλιγοις, πεπυρφακτομένοις. ‘Οπλίζουσι δὲ καὶ τὰς γυναῖκας, ὃν αἱ πλείστους κενόλικωνται τὸ χεῖλος τοῦ στόματος χαλκῷ κρίκῳ’ καν- 20 διοφόροι δὲ εἰσὶν, ἐρέαν οὐκ ἔχοντες, τῶν προβάτων αἰγοτριχούντων· οἱ δὲ γυμνῆται εἰσιν, ἥ καὶ περιέχωνται μικρὰ κώδια ἥ τριχινα πλέγματα ενύφη. Θεὸν δὲ νομίζουσι, τὸν μὲν ἀθάνατον, τοῦτον δὲ εἶναι τὸν αἴτιον τῶν πάντων, τὸν δὲ θυντὸν, ἀγώνυμόν τινα καὶ οὐ σαφῆ· ὡς δὲ ἐπιτοπολὺ τοὺς εὐεργέτας καὶ 25 τοὺς βασιλέας θεοὺς νομίζουσι. Τὸν δὲ γεκροὺς οἱ μὲν εἰς τὸν ποταμὸν ἐκρίπτουσι, οἱ δὲ οἴκοι κατέχουσι περιχέσατες ὑαλοῖς, τινὲς δὲ ἐν κεραμίαις σοροῖς κατορύπτουσι κύκλῳ τῶν ἱερῶν. Βασιλέας καθιστᾶσι τοὺς κάλλει διαφέροντας, ἥ ἀρετῇ κτηνοτροφίᾳ, ἥ ἀνδρείᾳ, ἥ πλούτου.

30

11. Τούτων διευρυτημένων, οἰκεῖον ἡτοῖς ἡ διελθεῖν περὶ τῶν Λιβύων τῶν πλησίον Λίγύπτου κατοικούντων καὶ τῆς διμόρφου χώρας. Τὸ γὰρ περὶ Κυρήνην καὶ τὰς Σύρτεις, ἐτι δὲ τὴν μεσόγειον τῆς κατὰ τοὺς τόπους τούτους χέρσουν,

κατοικεῖ τέτταρα γένη Αιβίνων· ὃν οἱ μὲν ὄνομαζόμενοι Να-
σαμῶνες νέμονται τὰ νεύστα μίᾳ πρὸς τότον, οἱ δὲ Αἰνίσται
τὰ πρὸς τὴν δύσιν· οἱ δὲ Μαρμαρίδαι κατοικοῦσι τὴν μεταξὺ⁵
ταινίαν Λιγύπτου καὶ Κυρήνης, μετέχοντες καὶ τῆς παραλίας·
οἱ δὲ Μάκαι πολυανθρωπίᾳ τῶν ὁμοεθνῶν προιχόντες, νέ-
μονται τοὺς τόπους τοὺς περὶ τὴν Σύρτιν. Τῶν δὲ προειρημέ-
νων Αιβίνων γεωργὸς μάτι εἰσιν, οἱς ὑπάρχει χώρα δυναμένη
καρπὸν φέρειν δαμιλῆ, τομάδες δ', ὅσοι τῶν κτηνῶν τὴν ἐπι-
μέλειαν ποιούμενοι, τὰς τροφὰς ἔχουσιν ἀπὸ τούτων. Αι-
10 φότερα δὲ τὰ γένη ταῦτα βασιλέας ἔχει, καὶ βιον οὐ παρ-
τελῶς ἄγριον, οὐδὲ ἀνθρωπίνης ἡμερότητος ἐξηλαγμένον.
Τὸ δὲ τρίτον γένος οὗτος βασιλέως ὑπακούον, οὗτος τοῦ δικαίου
ἰόγου οὐδὲ ἔγροισαν ἔχον, ἀεὶ ληστασύει· ἀπροσδοκήτως δὲ τὰς
έμβολάς ἐκ τῆς ἐρήμου ποιούμενον, ἀρπάζει τὰ παρατυχόντα,
15 καὶ ταχέως ἀνακάμπτει πρὸς τὸν αὐτὸν τόπον. Πάντες δ'
οἱ Αιβίνες οὗτοι θηριώδη βίον ἔχουσιν ὑπακεχριοὶ διαμένον-
τες, καὶ τὸ τῶν ἐπιτηδευμάτων ἄγριον ἐγήλασκότες· οὗτοι γάρ
ἡμέρων διαιτητοί, οὐτέ ἐσθῆτος μετέχουσιν, ἀλλὰ δοραῖς αἰγῶν
σκεπάζουσι τὰ σώματα. Ο δὲ ὄπλισμὸς αὐτῶν ἔστιν οἰκεῖος
20 τῆς τε χώρας καὶ τῶν ἐπιτηδευμάτων. Κοῦφοι γὰρ ὄντες
τοῖς σώμασι, καὶ χώραν οἰκοῦντες κατὰ τὸ πλεῖστον πεδιάδα,
πρὸς τοὺς κινδύνους ὀφράσι, λογχας ἔχοντες τρεῖς καὶ λιθοντος
ἐν ὅγγεσι σκυτείοις· Σίφος δὲ οὐ φοροῦσιν, οὐδὲ κράνος, οὐδὲ
ὄπλουν οὐδὲν ἔτερον, στοχαζόμενοι τοῦ προτερεῦν ταῖς εὐκε-
25 τησιάσις ἐποιοῦνται, καὶ πάλιν ὡς ταῖς ὀποχωρήσεσσι.
Διόπερ εὐθετώτατο πρὸς δόρμον εἰσὶν καὶ λιθοβολίαν, δια-
κεποτηκότες τῇ μελέτῃ καὶ τῇ συνηθείᾳ τὰ τῆς φύσεως προ-
τερήματα. Καθόλου δὲ πρὸς τοὺς ἀλλοφύλους οὗτε τὸ
δίκαιον οὔτε τὴν πλειν κατ' οὐδένα τρόπον διατηροῦσιν.
30 12. Τῆς δὲ χώρας ἡ μὲν ὅμορφος τῇ Κυρήνη γεώθης ἔστι
καὶ πολλοὺς φέρουσα καρπούς. Οὐ μόνον γὰρ ὑπάρχει
σιτοφόρος, ἀλλὰ καὶ πολλὴν ἄμπελον, οὗτοι δὲ ἔλαιαν ἔχει, καὶ
τὴν ὄγκιαν ὄλην, καὶ ποταμοὺς σὸχρηστιάν παρεχομάνοντος· ἡ
δὲ ὑπὲρ τὸ γότιον μέρος ὑπερτείνουσα, ἀσπόρος οὖσα καὶ

σπανίζουσα ναματισμών ὑδάτων, τὴν πρόσοψιν ἔχει πελάγει παρεμφερῆ, σύνδεματα δὲ παρεχομένη ποικιλίαν, ἐργάμενη γῆ περιέχεται. Διόπερ οὐδὲ ὅργον ἴδειν ἔστιν, οὐ τετράποδων ἐν αὐτῇ ζῶντα, πλὴν δορκάδος καὶ βρούς· οὐ μὴν σύντε φυτῶν, οὐτέ ἄλλο τῶν δυναμένων ψυχαγωγῆσαι τὴν ὅρασιν, ὃς ἂν 5 τῆς εἰς μεσογειον ἀνήκουσσης γῆς ἔχοντος ἐπὶ τὸ μῆκος ἀθρόους θῖνας. Εφ' ὅσον δὲ σπανίζει τῶν πρὸς ἡμερον βίον ἀνηκόντων, ἐπὶ τοσούτον πληθύνει πατοιον ταῖς ἴδεις καὶ τοῖς μεγέθεισιν ὄφεσιν, μάλιστα δὲ τῶν τοιουτῶν, οὓς προσαγορεύουσι κεφάστας· οἱ τὰ μὲν δήγματα θαυματηφόρα 10 ποιοῦσι, τὴν δὲ χρόνιαν ἀμμων παραπλησίαν ἔχουσι. Διόπερ ἔξωμοιωμένων αὐτῶν κατὰ τὴν πρόσοψιν τοῖς ὑποκειμένοις ἀδάφεσιν ὀλίγοι μὲν ἐπιγιγνώσκουσι, οἱ πολλοὶ δὲ ἀγνοοῦστες πατοῦσι, καὶ κινδύνοις περιπλεύοντας ἀπροσδοκήτους.

13. Ἡ Καρχηδόν ἐπὶ γεράνονήσου τυπὸς ὑδρυται, περιγρα- 15 φούσης κύκλον, τριακοσίων ἑξήκοντα σταδίων ἔχοντα τεῖχος. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις, ἡν ἐκάλουν Βύρσαν, ὀφρὺς ἐκανῶν ὁρθία, κύκλῳ περιοικουμένη, κατὰ δὲ τὴν κο- φυφὴν ἔχουσα Ἀσκληπιεῖον, ὅπερ κατὰ τὴν ἄλωσιν τῆς πό- λεως ἡ γυνὴ τοῦ Ἀσδροῦσβα συνέπρησεν αὐτῇ. Ἐπόκειται δὲ 20 τῇ ἀκροπόλει οἵτε λιμένες, καὶ ὁ Καύθων, νησίον περιφερεῖς Εὐφίπω περιεχόμενον, ἔχον τε νεωρούσκους ἐκατέρωθεν κύκλῳ. Κτίσμα δὲ ἐστὶ Λιδοῦς, ἀγαγούσης ἐκ Τύρου λαόν· οὗτος δὲ εὐτυχῆς ἡ ἀποικία τοῖς Φοίνιξιν ὑπῆρξε καὶ αὐτῇ, καὶ ἡ μέχρι τῆς Ἰβηρίας τῆς τε ἄλλης καὶ τῆς ἔξω στηλῶν, ὡςτε καὶ 25 τῆς Εὐφάπτης τὴν ὀρίστην ἐνελμαντο οἱ Φοίνικες κατὰ τὴν ἥπειρον, καὶ τὰς προσεκές νήσους· τὴν τε Λιβύην κα- τεκτήσαντο πᾶσαν, ὅσην μὴ νομιδικῶς οἰόν τ' ἦν οἰκεῖν. Ἀφ' ἣς δυνάμεως πόλιν τε ἀγτιπαλον τῇ Ρώμῃ κατεσκευά- σαντο, καὶ τρεῖς ἐπολιμησαν πρὸς αὐτοὺς μεγάλους πολέμους. 30

14. Ιένοιτο δὲ ἀν εὐδηλος ἡ δύναμις αὐτοῖν ἐκ τοῦ ὑστά- του πολέμου, ἐν φιλοποίησαν ὑπὸ Σκηπίωνος, τοῦ Αἰμιλιανοῦ, καὶ ἡ πόλις ἀρδην ἡφανίσθη. Ὅτε γάρ ἡρξαντο πολεμεῖν, πόλεις μὲν εἶχον τριακοσίας ἐν εῇ Λιβύῃ ἀνθρώ-

πων δ' ἐν τῇ πόλει μυριάδας ἑβδομήκοντα· πολιορκούμενοι
 δε καὶ ἀγαγκασθέντες τραπέσθαι πρὸς ἔνδοσιν, πανοπλῶν
 μὲν ἔδοσαν μυριάδας εἴκοσι, καταπελτικὰ δὲ ὅργανα τριακ-
 οια, ὡς οὐ πολεμηθῆσόμενοι. Κριθέντος δὲ πάλιν τού-
 5 ὄντα πολεμεῖν, ἔξαρσης ὀπλοποιίαν συγεστήσαντο, καὶ ἐκάστης
 ἡμέρας ἀνεφέροντο θυρεούς μὲν ἐκατὸν καὶ τετταφάκοντα
 πεπηγότες· μάχαιραι δὲ τριακόσιαι, καὶ λόγχαι πεντακόσιαι,
 χίλια δὲ βέλη καταπελτικά· τρίχα δὲ τοῖς καταπέλταις αἱ
 θεράπαιναι παρεῖχον. Ἔπι τοίνυν γαῖς ἔχοντες δώδεκα,
 10 τότε, καὶ περ ἡδη συμπεφευγότες εἰς τὴν Βύρραν, ἐν διμήνῳ
 κατεσκευάσαντο γαῦς εἴκοσι καὶ ἐκατὸν καταφράκτους, καὶ
 τοῦ στόματος τοῦ Κέδονος φρουρούμενον, διώρυξαν ἄλλο
 στόμα, καὶ προῆλθεν αἱρετίλαις ἐ στόλος· ὅλη γάρ ἦτορ
 κειμένη πολαιά, καὶ τεχνιτῶν πλῆθος προεδρεύον καὶ σι-
 15 ταρκούμενον δημοσίᾳ. Τοιαύτη δὲ οὖσα Καρχηδόν, δῆμος
 δάλως καὶ κατεσκάση.

HISTORY AND BIOGRAPHY.

I.

SOLON.

Solon procures the Athenians the Possession of Salamis.

Ἐπεὶ μακρὸν τινα καὶ δυσχερῆ πόλεμον οἱ ἐν Ἀστει περὶ τῆς Σαλαμῖνον τῆς Μεγαρεῦσι πολεμοῦντες ἔσκαμον, καὶ νάμος ἔστετο, μήτε γράμμα τινός, μέτ' εὐπεῖν αὐθίς, ὡς χρὴ τὴν πόλιν ἀντιποιεῖσθαι τῆς Σαλαμῖνος, η̄ Θανάτῳ ξέμποιεῖσθαι, βαρέως φέρων τὴν ἀδοξίαν ὁ Σόλων, καὶ τὸν 5 νέων ὄφαν πολλοὺς δεομένους ἀργῆς ἐπὶ τὸν πόλεμον, αὐτοὶς δὲ μὴ θυρδοῦντας ἀρδασθαι διὰ τὸν νόμον, ἐσκήψατο μὲν ἔκστασιν τῶν λογισμῶν, καὶ λόγος εἰς τὴν πόλιν ἐκ τῆς οἰκιας διεδόθη παρακινητικῶς ἔχειν αὐτόν. Ἐλεγεῖα δὲ, κακύφα συνθεὶς, καὶ μελετήσας ὥστε λέγειν ἀπὸ στόματος, 10 ἐξεπήδησεν εἰς τὴν ἀγορὰν ἄφνω, πιλὸν περιθέμενος. Ὁχλον δὲ πολλοῦ συνδραμόντος, ἀναβὰς ἐπὶ τὸν τοῦ κήρυκος λιθον, ἦν φόδη διεξῆλθε τὴν ἐλεγεῖαν, ἡς ἐντιν ἀρχῇ.

Αὐτὸς κῆρυξ ἥλθον ἀφ' ἵμερῆς Σαλαμῖνος,

Κόσμορ επέιστ, φόδητ ἀντὶ ὄγρης, θέμετος.

15

Τοῦτο τὸ ποίημα Σ αἱ αἱ ι επιγέγραπται, καὶ στίχων ἑκατόν ἔστι, χαριέντως πάνυ πεποιημένων. Τότε δὲ ἡσθετος αὐτοῦ, καὶ τῶν φίλων τοῦ Σόλωνος ἀρξαμένων ἐπαινεῖν, μάλιστα δὲ τοῦ Πεισιστράτου τοῖς πολίταις ἐγκελευομένου παὶ παρορμόντος πεισθῆναι τῷ λέγοντι, λύσαντες τὸν νόμον 20 αὐθίς ἡπτοντο τοῦ πολέμου, προστησάμενοι τὸν Σόλωνα.

Τὰ μὲν οὖν δημοσὴν τῶν λεγομένων τοιαῦτ’ εἰστιν, ὅτι πλεύσας
 ἐπὶ Κωλιάδα μετὰ τοῦ Πειστράτου, καὶ καταλαβὼν συνόθι
 πάσας τὰς γυναικας τῇ Δῆμητρᾳ τὴν πάτριον θυσίαν ἐπιτε-
 λούσας, ἐπεμψεν ἄνδρα πιστὸν εἰς τὴν Σαλαμῖνα, προς-
 5 ποιούμενον αὐτόμολον εἶναι, κελεύσοντα τοὺς Μεγαρεῖς, εἰ
 βούλονται τῶν Ἀθηναίων τὰς πρότας λαβεῖν γυναικας, ἐπὶ
 Κωλιάδα μετ’ αὐτοῦ πλεῦν τὴν ταχίστην. Ὡς δὲ πεισθέντες
 οἱ Μεγαρεῖς ἄνδρας ἐξέπεμψαν ἐν τῷ πλοίῳ, καὶ κατεῖδεν ὁ
 Σόλων τὸ πλοῖον ἐλαυνόμενον ἀπὸ τῆς νῆσου, τὰς μὲν γυ-
 10 ναικας ἐκποδῶν ἀπελθεῖν ἐκέλευσε, τῶν δὲ γεωτέφων τοὺς
 μηδέπω γενειώντας ἐνδύμασι καὶ μίτραις καὶ ὑποδήμασι τοῖς
 ἐκείνων σκευασμένοντας, καὶ λαβόντας ἔχειριδια κρυπτὰ,
 παιζεῖν καὶ χορεύειν προσέταξε πρὸς τῇ θαλάσσῃ, μέχρις ἂν
 ἀποβθάσιν οἱ πολέμιοι, καὶ γένηται τὸ πλοῖον ὑποχέλιον.
 15 Οὗτοι δὴ τοιτον πρατιομένοι, ὑπαχθέντες οἱ Μεγαρεῖς τῇ
 ὅψει, ἐξεπήδων ὡς ἐπὶ γυναικας ἀμιλλούμενοι πρὸς ἀλλήλους·
 ὅπεις μηδένα διαφυγεῖν, ἀλλὰ πάντας ἀπολέσθαι, καὶ τὴν
 νῆσον ἐπιπλεύσαντας εὐθὺς ἔχειν τοὺς Ἀθηναίους. Ἀλλοι
 δὲ ἄλλον τινὰ τρόπον γενέσθαι τὴν κατάληψιν λέγουσιν.

II.

ARISTIDES.

Passages from the Life of Aristides.

20 Ἀριστείδης δὲ Λασιμάχου, φυλῆς μὲν ἦν Ἀντιοχίδος, τὸν
 δὲ δῆμον Ἀλωπεκῆθεν. Περὶ δὲ οὐσίας αὐτοῦ λόγοι διάφο-
 ροι γεγόνασιν, οἱ μὲν, ὡς ἐν πενταὶ συντόνῳ καταβιώσαντος,
 καὶ μετὰ τὴν τιλευτὴν ἀπολεπόντος θυγατέρας δύο πολὺν
 χρόνον ἀνεκδότευς δὲ ἀποβλαν γεγενημένας. Πρὸς δὲ τοῦτον
 25 τὸν λόγον ὑπὸ πολλῶν εἰδημένον ἀντιτασσόμενος ὁ Φαληρεὺς
 Δημήτριος, χωρὶς τε Φαληροῦ φησὶ γιγάσκειν Ἀριστείδου
 λεγόμενον, ἐν ᾧ τεθαπται, καὶ ἄλλα τεκμήρια τῆς περὶ τὸν
 οἶκον εὑπορίας ὀγκεῖται, οὐ μάλα πιθανὰ, φιλοτιμούμενος
 αὐτὸν τῆς πενταὶ ἐξελέσθαι, ὡς μεγαλου πακοῦ.

Θαυμαστὴ δέ τις ἐφαίνετο αὐτοῦ παρὰ τὰς ἐν τῇ πολιτείᾳ μεταβολὰς ἡ εὐστάθεια, μήτε ταῖς τιμαῖς ἐπαιρομένου, πρός τας δυνημερίας ἀδιορύθμως καὶ πρόφας ἔχοντος, καὶ διοίως ἡγούμενου χρῆναι τῇ πατρίδι παρέχειν ἑαυτὸν, οὐ χρημάτων μόνον, ἀλλὰ καὶ δόξης προσῆκα καὶ ἀμισθὲν πολιτευόμενον. ⁵
Οὐδενὶ τῶν εἰς Ἀμφιάραον ὑπὲπισχόντες ἀσχύλον πεποιημένων ἴστησιν ἐν τῷ θεάτρῳ λεγομένων,

Οὐ γὰρ δοκεῖν δίκαιοις, ἀλλ᾽ εἶναι θέλει,

Βαθέιαν ἀλλοια διὰ φρενὸς καρπούμενος,

Ἄφ' ἣς τὰ κεδρὰ βλαστάνει βουλεύματα, ¹⁰
πάντες ἀπέβλεψαν εἰς Ἀριστείδην, ὃς ἐκείνῳ μάλιστα τῆς ἀρετῆς ταύτης προσηκόντης.

Οὐ μόνον δὲ πρὸς εὐνοιαν καὶ χάριν, ἀλλὰ καὶ πρὸς ὁργὴν καὶ πρὸς ἔχθραν ἵσχυρότατος ἦν ὑπὲρ τῶν δικαιῶν ἀντιβῆναι. Λέγεται γοῦν ποτε διώκων ἔχθρὸν ἐν δικαστηρίᾳ, ¹⁵ μετὰ τὴν κατηγορίαν οὐ βουλομένων ἀκούειν τοῦ κινδυνεύοντος τῶν δικαιῶν, ἀλλὰ τὴν ψῆφον εὐθὺς αἰτούντων ἐπὶ αὐτὸν, ἀγαπηδήσας τῷ κρινομένῳ συνικετεύειν, ὅπως ἀκούσθειη καὶ τύχοι τῶν νομίμων.

Πάλιν δὲ κρίνων ἰδιώτας δισδ., τοῦ ἐπέρου λέγοντος, ὃς ²⁰ πολλὰ τυγχάνει τὸν Ἀριστείδην ὁ ἀγελδίκος λελυπηκὼς, Λίγος, ὥς γαθὲ, ἐφη, μᾶλλον εἴ τι σὲ κακὸν πεποίηκε· σοὶ γὰρ, οὐκ ἐμαυτῷ, δικάζω.

Πασῶν δὲ τῶν περὶ αὐτὸν ἀρετῶν ἡ δικαιοσύνη μάλιστα τοῖς πολλοῖς αἰσθητοῖς παρεῖχε, διὰ τὸ τὴν χρείαν ἐνδελεχεστιάτην ²⁵ αὐτῆς καὶ κοινοτάτην ὑπάρχειν. Οὐθεν, ἀνὴρ πάντης καὶ δημοτικὸς, ἐκτήσατο τὴν βασιλικωτάτην καὶ θειοτάτην προστηγοφίαν τὸν Λέωνα τον ο. τον. Ὁ τῶν βασιλέων καὶ τυράννων οὐδεὶς ἔζηλωσεν, ἀλλὰ Πολιορκηταὶ, καὶ Κεφανοὶ, καὶ Νικάτορες, ἔνιοι δὲ Αἰτοὶ καὶ Ἰέραρχες ἔχαιρον προσαγορευόμενοι, ³⁰ τὴν ἀπὸ τῆς βίας καὶ τῆς δυνάμεως, ὃς ἔσικε, μᾶλλον, ἡ τὴν ἀπὸ τῆς ἀρετῆς δόξαν ἀγαπῶντες.

Τῷ δὲ οὐντινῷ Ἀριστείδῃ συνέβη τὸ πρότον ἀγαπωμένῳ διὰ τὴν ἀπωνυμίαν, ὑστερον φθονεῖσθαι. Ο γὰρ δῆμος ἐπὶ τῇ

γιατὶ μέγια φρονῶν, ἥδη τοῖς ὄνομα καὶ δόξαις ὑπὲρ τοὺς
πολλοὺς ἔχουσι. Καὶ συνελθόντες ἐς ἄστυ πανταχόθεν,
ἴσσοτραχίουσι τὸν Ἀριστείδην, ὄνομα τῷ φθόνῳ τῆς δόξης
φόβον τυραννίδος θέμενον. Μοχθηρίας γὰρ οὐκ ἦν ζηταί
δ ἐσστρακισμὸς, ἀλλ᾽ ἐκαλεῖτο μὲν, δὲ εὐπρέπειαν, ὅγκον
καὶ δυνάμεως βαρυτέρας ταπείνωσις καὶ κόλασις.

Γραφομένων οὖν τότε τῶν ὅστρακων, λέγεται τινα τῶν ἀγραμμάτων καὶ παντελῶς ἀγρεπεν, ἀναδόντα τῷ Ἀριστείδῃ τὸ ὅστρακον, ὃς ἦν τῶν τιχόντων, παρακαλεῖν, ὅπως
10 Ἄρει στείδει τὸ ἔγγραφό τοι. Τοῦ δὲ Θαυμάσιας καὶ πυθομάνου, ωὴ τι κακὸν αὐτῷ Ἀριστείδης πεποιηκεν, Οὐδὲν, εἰπειν,
οὐδὲ γινώσκω τὸν ἀνθρώπον, ἀλλ᾽ ἐνοχλοῦμαι πανταχοῦ
τὸν Δικαιονόνταν ἀκούσαν. Ταῦτη ἀκούσασσα τὸν Ἀριστείδην
15 ἀποκριθεῖσθαι μὲν οὐδὲν, ἔγγράφαι δὲ τεῦχομα τῷ
ὅστρακῷ καὶ ἀποδοῦναι. Τῆς δὲ πόλεως ἀπαλλαττόμενος
ἡδη, τὰς κεῖφας ἀνατείνας εἰς τὸν οὐρανὸν, ηὗδατο, μηδέπα
καιρὸν Ἀθηναίους καταλαβεῖν, ὃς ἀναγκάσει τὸν δῆμον
20 Ἀριστείδον μησθῆγει.

Οι Ἐλληνες ἑτέλουν μὲν τινα, καὶ λακεδαιμονίων ἦγου-
20 μέντον, ἀποφορὰν εἰς τὸν πόλεμον, ταχθῆναι δὲ βουλόμενοι
κατὰ πόλιν ἐκάστους τὸ μέτριον, ἡγήσαντο παρὰ τῶν Ἀθηνα-
τον Ἀριστείδην, καὶ προστίκαν αὐτῷ, χώραν τε καὶ προσό-
δους ἐπισκεψάμενον ὅρισαν τὸ κατ' ἀξίαν ἐκάστοις καὶ δύνα-
μεν. Ὁ δὲ τηλικαύτης ἐσοντας κύριος γενόμενος, καὶ τρό-
25 ποι τιὰ τῆς Ἐλλάδος ἐπ' αὐτῷ μόνῳ τὰ πράγματα πάντα^{της} θεμέτης, πένης μὲν ἐξῆλθεν, ἐπανῆλθε δὲ πεντέστερος, οὐ
μόνον καθαρῶς καὶ δικαίως, ἀλλὰ καὶ προσφιλῶς πᾶσι καὶ
ἀρμοδίωσ τὴν ἐπιγραφὴν τῶν χρημάτων ποιησάμενος. Σές γάρ
οι παλαιοὶ τὸν ἐπὶ Κρόνου βίον, οὐτως οἱ σύνμαχοι τῶν Ἀθη-
20 ναίων τὸν ἐπ' Ἀριστείδην φόρον, εὐποτίαν τιὰ τῆς Ἐλλάδος
θεομάζοντες, ὅμνουν, καὶ μάλιστα μετ' οὐ πολὺν χρόνον δι-
πλασιασθέντος, εἰτ' αὐθις τριπλασιασθέντος.

³ Αριστείδης εἰς τὸ ἄρχειν ἀνθρώπων τοσούτων καταστήσας
τὴν δεκτοῦ πατριδα, αὐτὸς ἐνέμεινε τὴν πεντα, καὶ τὴν ἀπὸ

τοῦ πέρης εἶναι δόξαν οὐδὲν ἡττον ἀγαπῶν τῆς ἀπὸ τῶν τροπαιῶν διετέλεσε. Δῆλον δὲ ἔκειθεν. Καλλίας ὁ δηδούχος ἦν αὐτῷ γένει προσήκων· τοῦτον οἱ ἔχθροὶ θαυάτου διώκοντες ἐπεὶ περὶ ὧν ἐγράψαντο μετρίως κατηγόρησαν, εἶπόν τινα λόγον ἔξωθεν τοιούτοις, πρὸς τοὺς δικαστάς· 5
 Ἀριστείδην, ἔφησαν, ἵστε, τὸν Λυσιμάχου, θαυμαζόμενον ἐν τοῖς Ἑλλησι· τούτῳ πῶς οἰεσθε τὰ κατ’ οἶκον ἔχειν, δρῶντες αὐτὸν ἐν τρίβωνι τοιούτῳ προερχόμενον εἰς τὸ δημόσιον; ἀρέσκειν εἶτι, τὸν φίγουντα φανερῶς, καὶ πεινῆν οἶκοι, καὶ τῶν ἄλλων ἐπιτηδείων σπανίζειν; τοῦτον μέντοι Καλλί- 10
 ας, ἀγεφίον αὐτῷ ὄντα, πλουσιώτατος ὡν Ἀθηναίων, περιορῆφε μετά τέκνων καὶ γυναικὸς ἐνδεόμενον, πολλὰ κεχυμένος τῷ ἀνδρὶ, καὶ πολλάκις αὐτὸν τῆς παρῆντος ὑμίν δυνάμεως ἀπολελαυνώς. Ὁ δὲ Καλλίας ὅρῶν ἐπὶ τούτῳ μᾶλιστα θορυβοῦντας τοὺς δικαστὰς καὶ χαλεπώς πρὸς αὐτὸν ἔχοντας, ἐκάλει τὸν Ἀρι- 15
 στείδην, ἀξιῶν μαρτυρῆσαι πρὸς τοὺς δικαστὰς, ὅτι πολλάκις αὐτὸν πολλὰ καὶ διδόντος καὶ δεομένου λαβεῖν, οὐν ἡθέλησεν, ἀποχριγόμενος, ὡς μᾶλλον αὐτῷ διὰ τὴν πενίαν μέγα φρονεῖν ἡ Καλλίας διὰ τὸν πλοῦτον προσήκει. Ταῦτα τοῦ 20
 Ἀριστείδου τῷ Καλλίᾳ προσμαρτυρήσαντος, οὐδεὶς ἦν τῶν ἀκούοντων, ὃς οὐκ ἀπήγει πένης μᾶλλον, ὡς Ἀριστείδης, εἶναι βουλόμενος, ἡ πλουτεῖν, ὡς Καλλίας.

III.

THEMISTOCLES.

Ἀλγεταί ὁ Θεμιστοκλῆς, Νεοκλέους υἱός, οὗτοι παράφορος πρὸς δόξαν εἶναι, καὶ πράξειν μεγάλων ὑπὸ φιλοτιμίας δραστής, ὡςτε νέος ὡν ἔτι, τῆς ἐν Μαραθῶνι μάχης πρὸς 25 τοὺς βαρβάρους γενομένης, καὶ τῆς Μιλτιάδον στρατηγίας διαβοηθείσης, σύννονος ὁρᾶσθαι τὰ πολλὰ πρὸς δαυτῷ, καὶ

τὰς γνώτας ἀγρυπνεῖν, καὶ τοὺς πότους παρατεῖσθαι τοὺς συνήθεις, καὶ λέγειν πρὸς τοὺς ἄρωτάντας καὶ θαυμάζοντας τὴν περὶ τὸν βίον μεταβολὴν, ὡς καθεύδειν αὐτὸν οὐκ ἐφῆ τὸ τοῦ Μίλιτιάδου τρόποιαν. Οἱ μὲν γὰρ ἄλλοι πέρας φοντοὶ 5 τοῦ πολέμου τὴν ἐν Μαραθῶν τῶν βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μετέβοντας ἀγώνων, ἐφ' οὓς διαντὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἥλεισεν ἀεὶ, καὶ τὴν πόλιν ἤσκει, πόρφερθεν ἡδη προσδοκῶν τὸ μέλλον.

Καὶ περῶτον μὲν τὴν Ασυριωτικὴν πρόσοδον ἀπὸ τῶν 10 ἀργυρωίων μετάλλων ἔθος ἔχονταν Ἀθηναίων διατέμεσθαι, μόνος εἰπεῖν ἐτόλμησε παρελθὼν εἰς τὸν δῆμον, ὡς χρὴ, τὴν διανομὴν ἔασαντας, ἐκ τῶν χρημάτων τούτων πατασκευάσσονται τριήρεις ἐπὶ τὸν πρὸς Αἴγινητας πόλεμον. Ἡματίς γύρῳ οὗτος ἐν τῇ Ἑλλάδι μάδιστα, καὶ κατεῖχον οἱ Αἴγινῆται 15 πλήθει τεῶν τὴν θύλασσαν. Ἡτί καὶ δῆσον Θεμιστοκλῆς συνέπεισεν, οὐ Δαρεῖον, οὐδὲ Πέρσας (μακρὰν γὰρ ἡσαν οὗτοι, καὶ δέος οὐ πάντι βέβαιος ὡς ἀφιξόμενοι παρείχον) ἐπιστειωτ, ἀλλὰ τῇ πρὸς Αἴγινήτας ὁργῇ καὶ φιλονειδεῖ τῶν πολιτῶν ἀποχρησάμενος εὐκαίρως ἐπὶ τὴν παρασκευήν. 20 Ἐπατὸν γὰρ ἀπὸ τῶν χρημάτων ἐκείνων ἐποιήθησαν τριήρεις, αἱ καὶ πρὸς Ἑέρην ἐνουμάχησαν. Ἐκ δὲ τούτου κατὰδικέδην ὑπάγων καὶ καταβιβάζων τὴν πόλιν πρὸς τὴν θύλασσαν, ὡς τὰ πεζὰ μὲν οὐδὲ τοῖς ὁμόφοις ἀξιομάχους ὅντας, τῇ δ' ἀπὸ τῶν τεῶν ὀλκῇ καὶ τοὺς βαρβάρους ἀμύνασθαι, καὶ 25 τῆς Ἑλλάδος ἄρχειν δυναμένους, ἀπὲν μονίμων ὄπλιτῶν, ὡς φησι Πλάτων, ναυβάτας καὶ θελατίτους ἐποιησε· καὶ διαβολὴν καθ' αὐτοῦ παρέσχειν, ὡς ἄρα Θεμιστοκλῆς τὸ δάρυν καὶ τὴν ἀσπίδα τῶν πολιτῶν παρέλόμενος εἰς ὑπηρέσιον καὶ κώπηγ τυνέστειλε τὸν τῶν Ἀθηναίων δῆμον. Ἐπρεπε δὲ 30 ταῦτα Μίλιτιάδου κρατήσας ἀπολέγοντος. Εἰδὲ μὲν δὴ τὴν ἀκροβείσατ καὶ τὸ καθαρόν τοῦ πολιτεύματος ἔβλαψεν, ἡ μῆτρα ταῦτα πράξεις, ἔστιν φιλοσοφάτερον ἐπισκοπεῖν. "Οτι δ' ἡ τότε σωτηρία τοῦς Ἑλλησιν ἐν τῆς θαλάσσης ὑπῆρξε, καὶ τὴν Ἀθηναίων πόλιν λαθεῖσαν διστησαν αἱ τριήρεις ἐκεῖναι, τὰ

Ἐ ἄλλα, καὶ Σιρῆνης αὐτὸς ἐμαρτύρησε. Τῆς γὰρ πικιᾶς δυνάμεως ἀδρανίστου διαιμενούσης, ἐφνύγε μετὰ τὴν τῶν νεῶν ἥτταν, ὡς οὐκ ἀν ἀξιόμαχος. Καὶ Μαρδόνιον ἐμποδὼν εἶναι τοῖς Ἑλλησι τῆς διώξεως μᾶλλον, ἢ δουλεσόμενων αὐτοὺς, ὡς ἐμοὶ δοκεῖ, κατέλιπεν.

5

IV.

THEMISTOCLES.

Incidents in the Second Persian War.

Θεμιστοκλῆς παραλαβὼν τὴν ἀρχὴν, εὐθὺς μὲν ἐπεχείρει τοὺς πολίτας ἐμβιβάζειν εἰς τὰς τριήρεις, καὶ τὴν πόλιν ἔπεισεν ἐκλιπόντας ὡς προσωτάτω τῆς Ἑλλάδος ἀπαντῆν τῷ βαρβάρῳ κατὰ Θάλασσαν. Προσεχόντων δὲ τῶν Ἀθηναίων αὐτῷ, πέμπεται μετὰ νεῶν ἐπ' Ἀρτεμίσιον τὰ στενὰ φυλάξαν. 10 Σφίδης δὲ τῶν μὲν Ἑλλήνων Εὐφρυνίαδην καὶ Δεκαδαμούνιος ἡγεμονίας κελεύονταν, τῶν δὲ Ἀθηναίων, ὅτι πλήθει τῶν τεῶν σύμπαντας ὁμοῦ τι τοὺς ἄλλους ὑπερέβαλλον, οὐκ ἀξιούντων ἐπέροις ἐπεσθαί, συνιδῶν τὸν πληθυνον δὲ Θεμιστο- 15 κλῆς, αὐτὸς τε τὴν ἀρχὴν Εὐφρυνίαδή παρῆκε, καὶ κατεπερά- νε τὸν Ἀθηναίους, ὑποσχούμενος, ἀν ἄνδρες ἀγαθοὶ γίνεσθαι πρὸς τὸν πολεμον, ἐκόντας αὐτοῖς παρίζειν εἰς τὰ δοικὰ πειθομένους τοὺς Ἑλληνας. Λί δὲ δοκεῖ τῆς αιτηρίας αἰτιώτατος γενέσθαι τῇ Ἑλλάδι, καὶ μάλιστα τοὺς Ἀθηναίους προσγεγέννειν εἰς δόξαν, ὡς ἀνδρεῖς μὲν τῶν πο- 20 λεμών, εὐγνωμοσύνη δὲ τῶν συμμάχων πεφιγενομένους.

Λί δὲ γενόμεναι τάτε πρὸς τὰς τῶν βαρβάρων γαῖς περὶ τὰ στενὰ μάχαι κρίαιν μὲν εἰς τὰ ὅλα μεγάλην οὐν ἐποίησαν, τῇ δὲ πειρα μάλιστα τοὺς Ἑλληνας ὄντας, ὑπὸ τῶν ἔργων παρὰ τοὺς κιεδύνους διδαχθέντας, ὡς οὔτε πλήθη νεῶν, οὔτε 25 κόσμοι καὶ λαμπρότητες ἐπισήμων, οὔτε κρανγαὶ κομπώδεις,

ἢ βάρβαροι παιᾶνες ἔχουσι τι δεινὸν ἀνδράσιν ἐπισταμένοις εἰς χεῖρας ἔσναι, καὶ μάχεσθαι τολμῶσιν ἀλλὰ δεῖ τῶν τοιούτων καταφρονοῦντας ἐπ' αὐτὰ τὰ σώματα φέρεσθαι, καὶ πρὸς ἑκένα διαγνῶντες συμπλακέντας. Ὁ δὴ καὶ Πίν-
5 δαρος οὐ κακῶς ἔοικε συνιδὼν ἐπὶ τῆς ἐπ² Ἀρτεμισίᾳ μάχης εἰπεῖν, ὅτι παῖδες ἀθηναῖοι οὐτοὶ τοιούτοις φα-
8 νυν ἀν κρητικοῖς ἀλλασσοῦσι τοιούτοις. Ἀρχὴ γάρ δοτῶν τοῦ γινάν τὸ θαρρότερον.

Ἐέρξουν δὲ διὰ τῆς Αιωρίδος ἀγωθεν ἐμβαλόντος εἰς τὴν
10 Φωκίδα, καὶ τὰ τῶν Φωκέων ἀστη πυρπολοῦντος, οὐ προσή-
μυνον οἱ Ἑλληνες, καὶ περ τῶν Ἀθηναίων δεομένων εἰς τὴν Βοι-
ωτικὸν ἀπαντῆσαι πρό τῆς Ἀττικῆς, ὡς περ αὐτοὶ κατὰ θάλασ-
σαν ἐπ² Ἀρτεμισίουν ἐβοήθησαν. Μηδενὸς δὲ ὑπακούοντος αὐ-
τοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων, καὶ πᾶσαν ἐντὸς
15 Ἰσθμοῦ τὴν δύναμιν ὀρμημένων συνάγειν, καὶ διατειχίζόν-
των τὸν Ἰσθμὸν εἰς θαλάσσαν ἐν θαλάσσης, ἀμα μὲν ὁργὴ
τῆς προδοσίας εἶχε τοὺς Ἀθηναίους, ἀμα δὲ δυσθυμία καὶ
κατήφεια μέμοντας τοσαντάς· ὅ δ' ἦν μόνον ἀναγκαῖον ἐν τῷ
20 παρόντι, τὴν πόλιν ἀφέτας ἐμφύναι ταῖς ναυσὶν, οἱ πολλοὶ
χαλεπῶς ἤκουον, ὡς μήτε νίκης δεόμενοι, μήτε σωτηρίαν ἐπι-
στάμενοι, θεῶν τε ἱερὰ καὶ πατέρων ἥριτε προσεμένων.

Ἐνθα δὴ Θεμιστοκλῆς ἀποφῶν τοῖς ἀνθρωπίνοις λογι-
σμοῖς προσάγεσθαι τὸ πλῆθος, σημέια δαιμόνια καὶ χρη-
25 σμοὺς ἐπῆγεν αὐτοῖς, καὶ κρατήσας τῇ γνώμῃ, ψήφισμα γρά-
φει, τὴν μὲν πόλιν παρασκαταθέσθαι τῇ Ἀθηνᾷ τῇ Ἀθηναίων
μεδεούσῃ, τοὺς δὲ ἐν ἡλικίᾳ πάντας ἐμβαλγειν εἰς τὰς τριή-
ρεις, πάιδας δὲ καὶ γυναῖκας καὶ ἀνδράποδα σώζειν ἔκαστον
ἀς δυνατόν. Κυρωθέντος δὲ τοῦ ψηφίσματος, οἱ πλεῖστοι
30 τῶν Ἀθηναίων ὑπεξέθετο γονίας καὶ γυναῖκας εἰς Τροικῆνα,
φιλοτίμως πάνυ τὸν Τροιζηνίων ὑποδεχομένων. Καὶ γάρ
τρέφειν ἐψηφίσαντο δημοσίᾳ, δύο ὀβολοὺς ἐκάστῳ διδόντες,
καὶ τῆς ὀπώρας λαμβάνειν τοὺς παιδας ἔξειναι πανταχόθεν,
ἴτι δὲ ὑπέρ αὐτῶν διδασκάλους τελεῖν μισθούς:

Ἐκπλεούσης δὲ τῆς πόλεως, τοῖς μὲν οίκτοι τὸ Θέαμα, τοῖς δὲ Θαῦμα τῆς τόλμης παρεῖχε, γονέας μὲν ἄλλη προπεμπόντων, αὐτῶν δ' ἀκάμπτεων πρὸς οἰμωγας καὶ δάκρυα γυναικῶν καὶ τέκνων περιβολὰς διαπεράντων εἰς τὴν νῆσον. 5
 Καίτοι πολλοὶ μὲν διὰ γῆςας ἀπολιμπανόμενοι τῶν πολιτῶν ἔλεον εἶχον. Ἐν δέ τις καὶ ἀπὸ τῶν ἡμέρων καὶ συντρόφων τῶν ἐπικλῶσσα γλυκυθυμυλα, μετ' ὀργυῆς καὶ πόθου συμπαραθεόντων ἐμβιβόντοι τοῖς ἑστῶν τροφεῦσιν. Ἐν οἷς ἴστορεῖται κύνων ἔσανθίππου, τοῦ Περικλέους πατέρος, οὐκ ἀνασχόμενος τὴν ἀπ' αὐτοῦ μόρνωσιν, ἐναλέσθαι τῇ Θαλάσσῃ, 10
 καὶ τῇ τριήρει παρανηζόμενος, ἐμπεσεῖν εἰς τὴν Σαλαμῖνα καὶ λειποθυμήσας ἀποθανεῖν εὐθύν. Οὐ καὶ τὸ δεικνύμενον ὅχρι τοῦ καὶ καλούμενον Κυνὸς σῆμα τάφον εἶναι λέγουσι.

Ταῦτα δὴ μεγάλα τοῦ Θεμιστοκλέους. Ἐνφυβιάδον τὴν 15
 μὲν ἡγεμονίαν τῶν νεῶν ἔχοντος διὰ τὸ τῆς Σπάρτης ἀξέλωμα, μαλακοῦ δὲ περὶ τὸν κίνδυνον ὄντος, αἰφειν δὲ βουλομένου καὶ πλεῖ ἐπὶ τὸν Ἰσθμὸν, ὅπου καὶ τὸ πεζὸν ἥθροιστο τῶν Πελοποννησῶν, ὁ Θεμιστοκλῆς ὀντείλεγεν· ὅτε καὶ τὰ μνημονεύμενα λεχθῆναι φασι. Τοῦ γὰρ Ενφυβιάδον πρὸς 20
 αὐτὸν εἰπόντος· Ὡ Θεμιστόκλεις, ἐν τοῖς ἀγώσι τοὺς προ-
 ξανισταμένους φαπίζουσι· Ναὶ, εἶπεν δὲ Θεμιστοκλῆς, ἄλλὰ τοὺς ἀπολειφθέντας οὐ στεφανοῦσιν. Ἐπαφαμένου δὲ τὴν βακτηφλαγ ὡς πατάζοντος, ὁ Θεμιστοκλῆς ἔφη· Πάταξον μὲν, ἄκουσον δέ. Θαυμάσαντος δὲ τὴν πρόστητα τοῦ Εὐ- 25
 φυβιάδον, καὶ λέγειν καλείσαντος, διὰ τὸν Θεμιστοκλῆς ἀνήγειν αὐτὸν ἐπὶ τὸν λόγον. Εἰπόντος δὲ τινος, ὃς ἀνὴρ ἀπολις οὐκ ὀρθῶς διδάσκει τοὺς ἔχοντας ἐγκαταλιπεῖν καὶ προέσθαι τὰς πατρίδας, ὁ Θεμιστοκλῆς ἐπιστρέψας τὸν λόγον, Ἡμεῖς τοι, εἶπεν, οὐ μοχθηδεῖ, τὰς μὲν οἰκίας καὶ τὰ τείχη καταλελοπι- 30
 μεν, οὐκ ἀξιούντες, ἀψύχων ἔνεκα, δουλεύειν· πόλις δ' ἡμῶν ἔστι μεγίστη τῶν Ἑλληνίδων, αἱ διακόσιαι τριήρεις, αἱ τοῦ ἔμπιν παρεστᾶσι βοηθοὶ σωζεσθαι δι' αὐτῶν βουλομένοις. 35
 Εἰ δ' ἄπιτε δεύτερον ἡμᾶς προδόγτες, αὐτίκα πεύσεται τις

Ἐλλήνων, Ἀθηναίοντς καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἃς ἀπέβαλον. Ταῦτα τοῦ Θεμιστοκλέους εἰπόντος, ἐννοια καὶ δέος ἔσχε τὸν Εὐφυβιάδην τῶν Ἀθηναίων, μὴ σφᾶς ἀπολιπόντες οἰχονται.

5 Λίγεται δὲ ὑπὸ τινῶν, τὸν μὲν Θεμιστοκλέα περὶ τεστων ἀπὸ τοῦ καταστρώματος ἀνωθεν τῆς νεούς διαλέγεοντα, γλαῦκα δὲ ὄφθηνται διαπετομένην ἐπεὶ τὰ δεξιά τῶν νεῶν, καὶ τοῖς καρχηστοῖς ἐπικαθίζουσαν· διὸ ἐδὴ καὶ μάλιστα προσδιθεντο τῇ γνώμῃ, καὶ παρεσκευάζοντο ναυραχήσοντες. Ἀλλ᾽ 10 ἐπεὶ τῶν πολεμίων ὁ στόλος τῇ Ἀττικῇ κατὰ τὸ Φαληρικὸν προσφερόμενος, τοὺς πέριξ ἀπέκρυψεν αἰγαλοὺς, αὐτὸς τὸ βασιλεὺς μετὰ τοῦ πεζοῦ στρατοῦ καταβὰς ἐπὶ τὴν θάλλασσαν ἄθρους ἀφθη, τῶν δυνάμεων ὅμοιον γενομένων, ἐδειμόντσαν οἱ τοῦ Θεμιστοκλέους λόγοι τῶν Ἐλλήνων, καὶ πάλιν 15 ἐπάπταινον οἱ Πελοποννήσιοι πρὸς τὸν Ἰσθμὸν, εἰ τις ἄλλο τι λέγοι χαλεπαίνοντες. Ἐδόκει δὲ τῆς νυκτὸς ἀποχωρεῖν καὶ παρηγγέλλετο πλοῦς τοῖς κυβερνήταις. Ἐνθα δὴ βαρέως φέρων ὁ Θεμιστοκλῆς, εἰ τὴν ἀπὸ τοῦ τόπου καὶ τῶν στεγῶν προέμενοι βοήθειαν οἱ Ἐλληνες διαλυθήσονται 20 κατὰ πόλεις, ἔβουλεντο καὶ συνετέθει τὴν περὶ τὸν Σέλινον πραγματείαν. Ἡν δὲ τῷ γένει Πέρσης ὁ Σέλινος αἰχμαλώτος, εἴνοις δὲ τῷ Θεμιστοκλῆ, καὶ τῶν τεκνῶν αὐτοῦ παδαγωγός. Ὁν ἐκπέμπει πρὸς τὸν Πέρσην κρύφα, κελεύσας λέγειν, ὅτι Θεμιστοκλῆς, ὁ τῶν Ἀθηναίων στρατηγὸς, αἰφού- 25 μενος τὰ βασιλέως, ἐξαγγέλλει πρῶτος αὐτῷ τὸν Ἐλληνας ἀποδιδράσκοντας, καὶ διακελεύεται μὴ παρεῖναι φυγεῖν αὐτοῖς, ἀλλ᾽ ἐν ᾧ ταράσσονται τῶν πεζῶν χωρὶς ὄντες, ἐπιθέσθαι καὶ διαφθεῖραι τὴν ναυτικὴν δύναμιν. Ταῦτα δὲ ὁ Μέρεντης ὡς ἀπὸ εὐνοίας λελεγμένα δεξάμενος, ἡσθη, καὶ τάλος 30 εὐθὺς ἐξέφερε πρὸς τοὺς ἡγεμόνικς τῶν νεῶν, τὰς μὲν ἄλλας πληροῦν καθ' ἡσυχίαν, διακοσίαις δὲ ἀναχθέντας ἥδη περιβαλέσθαι τὸν πόρον ἐν κύκλῳ πάντα, καὶ διαζώσαι τὰς νήσους, ὅπως ἐκφύγῃ μηδεὶς τῶν πολεμιών. Οὗτοις οἱ Ἐλληνες ἐκινήθησαν ἀνάγκη πρὸς τὸν κίνδυνον.

Ἄμα δὲ ἡμέρᾳ Ξέρξης μὲν ἄντα καθῆστο τὸν στόλον ἐποπτεύων καὶ τὴν παράταξιν, ὃς μὲν Φανόδημός φησι, ὑπάρχοντο Ἡράκλειον, ἥραχεῖ πόρῳ διείχεται τῆς Ἀττικῆς ἡ υῆσος, ὃς δὲ Ἀκεστόδωρος, ἐν μεθοφίῳ τῆς Μεγαρίδος, ὑπέρ τῶν καλούμενων Κεράτων, χρυσοῦν διέφορον θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὃν ἔφογον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πρατόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν γεῶν λίσκύλος δικαιητὴς, ἐν τραγῳδίᾳ Πέρσαις, λέγει ταῦτα·

Ξέρξη δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
Νεῶν τὸ πλήθος· αἱ δὲ ὑπέροχομποι τάχει
Ἐκατὸν δὶς ἡσαν, ἐπτά δὲ ἔχει λόγος· 10

τῶν δὲ Ἀττικῶν, ἐκατὸν ὅγδοικοντα τὸ πλήθος οὐσῶν, ἐκάστη τοὺς ἀπὸ τοῦ καταστρόματος μαχομένοις ὀκτωκαλδεκα εἶχεν· ὃν τοδέται τέσσαρες ἡσαν, οἱ λοιποὶ δὲ ὀπλῦται. Λο- 15 κεῖ δὲ οὐκ ἡττον εὐ τὸν καιρὸν ὁ Θεμιστοκλῆς, ἥ τὸν τόπον, συνιδὼν καὶ φυλάξας, μὴ πρότεφον ἀντιπρώθους καταστῆσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἥ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὴν τὸ πνεῦμα λαμπρὸν ἐκ πελάγους αἱὲ καὶ κῦμα διὰ τῶν στενῶν κατάγουσαν· ὃ τὰς μὲν Ἑλληνικὰς οὐκ 20 ἔβλαπτε ναῦς, ἀλιτενεῖς οὐσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστώσας καὶ τοῖς καταστρόμασιν ὑψορόφους καὶ βαρέας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδον πλαγίας τοῖς Ἑλλησιν ὀξεῖς προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὃς δρῶντι μάλιστα τὸ συμ- 25 φέρον.

Τοῦ δὲ ἀγῶνος ἥδη πολὺ προβεβηκότος, φῶς μὲν ἐκλάμψαι μέγα λέγουσιν Ἐλευσινόθεν, ἥχον δὲ καὶ φωνὴν τὸ Θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάσσης, ὃς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἔσαγαγόντων Ἰανχον. Ἐκ δὲ 30 τοῦ πλήθους τῶν φθεγγομένων κατὰ μικρὸν ἀπὸ γῆς ἀναφερόμενον γέφος ἔδοξεν αὐθις ὑπονοοεῖν καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἐτεφοι δὲ φάσματα καὶ εἰδῶλα καθορῶν

ἴδοξαν ἐνόπλων ἀνδρῶν, ἀπὸ Αἰγαίης τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν· οὓς εἶκαζον Λιακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν. Πρῶτος μὲν οὖν λαμβάνει ταῦν Λυκομήδης, ἀνὴρ Ἀθηναῖς, τρι-
5 ηραρχῶν, ἡς τὰ παράσημα περικόψας ἀνέθηκεν Ἀπόλλωνι διαφῆφόρῳ. Οἱ δὲ ἄλλοι τοῖς βαρβάροις ἔξισούμενοι τὸ πλῆθος, ἐν στενῷ κατὰ μέρος προσφερομένους καὶ περιπλη-
πτοντας ἄλλήλοις, ἐτρέψαντο μέχρι δεῖλης ἀγνοσχόντας, ὡς εἴρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι
10 νικην, ἡς οὖθ' Ἑλλαῖς, οὔτε βαρβάροις ἐνάλιον ἔφγον εἴρ-
γασται λαμπρότερον, ἀνδρεῖα μὲν καὶ προθυμίᾳ κοινῇ τῶν ταυμαχησάντων, γνώμῃ δὲ καὶ δεινότητι Θεμιστοκλέους.

Πόλεων μὲν οὖν τὴν Αἰγαίην ἀριστεῦσαί φησιν Ἡρόδο-
τος, Θεμιστοκλεῖ δὲ, καίπερ ἀκοντεῖς ὑπὸ φθόνου, τὸ πρω-
15 τεῖον ἀπέδοσαν ἀπαντεῖς. Ἐπει γὰρ ἀναχωρήσαντες εἰς τὸν Ἰσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοί, πρῶτον μὲν ἔκαστος ἔκυτὸν ἀπέφερεν ἀφετῆ, δεύτερον δὲ μεθ' ἔκαστον τὸν Θεμιστοκλέα. Λακεδαιμόνιοι δὲ εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐνομφάδη μὲν ἀνδρεῖας, ἐκείνῳ δὲ
20 σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῦον ἰδωρήσαντο, καὶ τριακοσί-
ους τῶν γένων πομποὺς ἄχρι τῶν ὅρων συνεξέπεμψαν. Λέ-
γεται δέ, Ὁλυμπίων τῶν ἐφεξῆς ἀγομένων, καὶ παρελθόντος
εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνι-
25 στῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκείνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν, ἀμα ταυμάζοντας καὶ κροτοῦντας·
ώστε καὶ αὐτὸν ἡσθέντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν
καφρὸν ἀπέχειν τῶν ὑπέρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

V.

CIMON.

Κίμων ὁ Μιλτιάδου, οὗτος τόλμη Μιλτιάδου λειπόμενος, οὗτε συνέσσει Θεμιστοκλέους, δικαιότερος ἀμφοῖν ὁμολογεῖται γενέσθαι, καὶ ταῖς πολεμικαῖς οὐδὲ μικρὸν ἀποδειῶν ἀρεταῖς ἔκεινων, ἀμήχανον δοσον ἐν ταῖς πολιτικαῖς ὑπερβαλέσθαι, νέος ὥν ἔτι καὶ πολέμων ἀπειρος. Ὁτε γὰρ τὸν δῆμον, ἐπι- 5 ὄντων Μήδων, Θεμιστοκλῆς ἐπειθε, προέμενον τὴν πόλιν, καὶ τὴν χώραν ἐκλιπόντα, πρὸ τῆς Σαλαμῖνος ἐν ταῖς γανσὶ τὰ ὅπλα θέσθαι, καὶ διαγωνίασθαι κατὰ θάλασσαν, ἐκ- πεπληγμένων τῶν πολλῶν τὸ τόλμημα, πρῶτος Κίμων ὥφθη διὰ τοῦ Κεραμεικοῦ φαιδρὸς ἀνιών εἰς τὴν ἀκρόπολιν μετὰ 10 τῶν ἑταίρων, ἵππου τινὸς χαλινὸν ἀγαθεῖναι τῇ θεῷ διὰ χει- φῶν πομὲζων· ὃς οὐδὲν ἐππικῆς ἀλκῆς, ἀλλὰ νουμάχην ἀν- δρῶν ἐν τῷ παρόντι τῆς πόλεως δεομένης. Ἀναθεῖς δὲ τὸν χαλινὸν, καὶ λαβὼν ἐκ τῶν περὶ τὸν γαὸν κρεμαμένων ἀσπι- δῶν, καὶ προσειξάμενος τῇ θεῷ, κατέβαινεν ἐπὶ θάλασσαν, 15 οὐκ ὀλίγοις ἀρχὴ τοῦ θαψεῖν γενόμενος. Ἡν δὲ καὶ τὴν ἴδεαν οὐ μεμπτὸς ἀλλὰ μέγας, πολλῇ καὶ οὐλῇ τριχὶ κομῶν τὴν κεφαλήν. Φανεῖς δὲ κατ’ αὐτὸν τὸν ἀγῶνα λαμπρὸς καὶ ἀνδροβόης, τυχὸν δόξαν ἐν τῇ πόλει μετ’ εὐνοίας ἔσχεν, ἀθροιζόμενον πολλῶν πρὸς αὐτὸν, καὶ παρακαλούντων ἄξια 20 τοῦ Μαραθῶνος ἥδη διαγοεῖσθαι καὶ πράσσειν. Ὁρμη- σαντα δ’ αὐτὸν ἐπὶ τὴν πολιτελαν ἀσμενος ὁ δῆμος ἐδέξατο, καὶ μεστὸς ὥν τοῦ Θεμιστοκλέους, ἀγῆγε πρὸς τὰς μεγιστας ἐν τῇ πάλει τιμὰς καὶ ἀρχὰς, εὐάρμοστον ὄντα καὶ προςφιλῆ τοῖς πολλοῖς, διὰ προφέτητα καὶ ἀφέλειαν. Οὐχ ἦκιστα δ’ 25 αὐτὸν ηὔξησεν Ἀριστείδης ὁ Λαυριμάχον τὴν εὐφίελν ἐνορῶν τῷ ἥδει, καὶ ποιούμενος οἶον ἀντίπαλον πρὸς τὴν Θεμιστο- κλέους διενόιητα καὶ τόλμαν.

Ἐπειδὲ δὲ, Μήδων φυγόντων ἐκ τῆς Ἑλλάδος, ἐπέμφθη στρα-

τηγὸς κατὰ θάλασσαν, οὕπω τὴν ἀρχὴν Ἀθηναῖον ἔχονταν,
ἔτι δὲ Πανσανίῃ καὶ Λακεδαιμονίοις ἐπομένων, πρῶτον μὲν
ἐν ταῖς στρατηγίαις αὖτις παρεῖχε τοὺς πολλτας κόσμῳ τε θαυ-
μαστοὺς καὶ προθυμίης ποιὺν πάνταν διαφέροντας. Ἐπειτα
5 Πανσανίου τοῖς μὲν βαρβάροις διαλεγομένου περὶ προδο-
σίας, καὶ βασιλεὺς γράφοντος ἐπιστολάς, τοῖς δὲ συμμάχοις
τραχέως καὶ αὐθάδως προσφερομένου, καὶ πολλὰ δὶ ἔξουσι-
αν καὶ ὅγκον ἀνόητον ὑβρίζοντος, ὑπολαμβάνων πράξις τοὺς
ἀδικουμένους, καὶ φιλανθρώπως ἔξομιλῶν, ἐλαθεν οὐδὲν δὶ¹⁰
οἴπλων τὴν Ἑλλάδος ἡγεμονίαν, ἀλλὰ λόγῳ καὶ ἥθει παραλό-
μενος. Προσετείθεντο γὰρ οἱ πλειστοι τῶν συμμάχων ἐκείνῳ
τε καὶ Ἀριστείδῃ, τὴν χαλεπότητα τοῦ Πανσανίου καὶ
ὑπερφύσιαν μὴ φέροντες.

Κίμων δὲ, τῶν συμμάχων ἥδη προσκεχωρηκάτοιν αὐτῷ,
15 στρατηγὸς εἰς Θράκην ἐπλευσε, πυνθανόμενος, Περσῶν
ἄνδρας ἐνδόξους καὶ συγγενεῖς βασιλέως, Ἡίορα πόλιν, ἐπὶ²
τῷ Στρυμόνι κειμένην ποταμῷ, κατέχοντας, ἐνοχλεῖν τοῖς
περὶ τὸν τόπον ἐκεῖνον Ἑλλησιν. Πρῶτον μὲν οὖν μάχη
τοὺς Πέρσας αὐτοὺς ἐνίκησε, καὶ κατέκλεισεν εἰς τὴν πόλιν.
20 Ἐπειτα τοὺς ὑπὲρ Στρυμόνα Θράκας, ὅθεν αὐτοῖς ἐφοίτα
σῖτος, ἀγναπτάτους ποιῶν, καὶ τὴν χώραν παραφυλάττων
ἄπασαν, εἰς τοσαύτην ἀποφίλων τοὺς πολιορκουμένους κατέ-
στησεν, ὡςτε Βούτην, τὸν βασιλέως στρατηγὸν, ἀπογνότα
τὰ πράγματα, τῇ πόλει πῦρ ἐνεῖναι, καὶ συγδιαφθέραι μετὰ
25 τῶν φίλων καὶ τῶν χρημάτων ἐστόν. Οὕτω δὲ λαβὼν τὴν
πόλιν, ἄλλο μὲν οὐδὲν ἀξιον λόγου ὀφελήθη, τῶν πλειστῶν
τοῖς βαρβάροις συγκατακαίνετων τὴν δὲ χώραν, εὐφυε-
στάτην οὖσαν καὶ καλλιστην, οἰκῆσαι πάρειδωκε τοῖς Ἀθη-
ναῖοις.

30 Ἡδη δὲ εὐχορδῶν ὁ Κίμων, ἐφόδια τῆς στρατηγίας, ἢ κα-
λῶς ἀπὸ τῶν πολεμίων ἔδοξεν ὀφελῆσθαι, κάλλιον ἀνήλισκεν
εἰς τοὺς πολίτας. Τῶν τε γὰρ ἀγρῶν τοὺς φραγμοὺς ὀφει-
λεν, ἵνα καὶ τοῖς ξένοις καὶ τῶν πολιτῶν τοῖς δεομένοις ἀδε-
ῶς ὑπάρχῃ λαμβάνειν τῆς ὀπώρας· καὶ δεῦπον οἰκοι παρ-

αὐτῷ, λιτὸν μὲν, ἀφροῦν δὲ πολλοῖς, ἐποιεῖτο καθ' ἡμέραν. ἕρ' ὁ τοῦ πενήτων ὁ βουλόμενος εἰςήνει, καὶ διατροφὴν εἶχεν ἀπράγμονα, μόνοις τοῖς δημοσίνις σχολάζων. Ὡς δὲ Ἀφρο-
στοτέλης φησίν, οὐχ ἀπάγτων Ἀθηναῖων, ἀλλὰ τῶν δημοτῶν
αὐτοῦ Λακιαδῶν παρεσκευάζετο τῷ βουλομένῳ τῷ δεῖπνον. 5
Αὐτῷ δὲ νεανίσκοι παρείποντο συνήθως δύο, ἡ τρεῖς, ἀμπε-
χόμενοι καλῶς ὡν ἔκαστος, εἴ τις συντύχοι τῷ Κίμωνι τῶν
ἀστῶν πρεσβύτερος, ἡμιφεσμένος ἐνδεῶς, διημείβετο πόδες
αὐτὸν τὰ ἴματα. Καὶ τὸ γιγάντεον ἐφαινετο σεμνόν. Οἱ
δὲ αὐτοὶ καὶ νόμισμα κομβίζοντες ἀφθονον, παριστάμενοι 10
τοῖς κομψοῖς τῶν πενήτων ἐν ἀγορᾷ, σιωπῇ τῶν κερματίων
ἀνέβαλλον εἰς τὰς χεῖφας.

Τοῦ μεγάλου βασιλέως οὐδεὶς ἐταπείνωσε καὶ συνέστειλε
τὸ φρόνημα μᾶλλον ἡ Κίμων. Οὐ γάρ ἀνῆκεν ἐκ τῆς Ἐλ-
λάδος ἀπηλλαγμένον, ἀλλ' ὥσπερ ἐκ ποδὸς διώκων, πρὸν δι- 15
απνεῦσαι καὶ στῆναι τοὺς βαρβάρους, τὰ μὲν ἐπόρθει καὶ
κατεστρέφειτο, τὰ δὲ ἀφίστη καὶ προσήγετο τοῖς Ἑλλησιν,
ῶστε τὴν ἀπ' Ἰωνίας Ασίαν ἄχρι Παμφυλίας παντάπαις Περ-
σικῶν ὅπλων ἐρημώσαι.

Ἵρχε μὲν τῶν βασιλικῶν γεῶν Τιθραύστης, τοῦ δὲ πε- 20
ζοῦ, ὡς μὲν Ἐφροδος λέγει, Φερενδάτης. Καλλισθένης δὲ
Ἀφρομάνδην τὸν Γιωβρύον φησὶ κυριώτατον ὅντα τῆς δυνά-
μεως, παρὸ τὸν Ἐνδρυμέδοντα ταῖς ναυσὶ παρορμεῖν, οὐπ
όντα μάχεσθαι τοῖς Ἐλλησι πρόθυμον, ἀλλὰ προσδεχόμενον
ὅγδοικοντα ναῦς Φοινίσσας ἀπὸ Κύπρου προεπλεούσας. 25
Τινάς τις φθῆναι βουλόμενος ὁ Κίμων ἀνήχθη, βιάζεσθαι
παρεσκευασμένος, ὃν ἐκόντες μὴ ναυμαχῶσιν. Οἱ δὲ πρῶ-
τον μὲν, ὡς μὴ βιασθέειν, εἰς τὸν ποταμὸν εἰςωρμίσαντο,
προσφερομένων δὲ τῶν Ἀθηναῖων ἀντεξέπλευσαν, ὡς ἴστορει
Φανόδημος, ἔξακοσίαις ναυσὶν, ὡς δὲ Ἐφροδος, πεντήκοντα 30
καὶ τριακοσίαις. Εργον δὲ κατὰ γοῦν τὴν θάλασσαν οὐδὲν
ὑπὸ αὐτῶν ἐπράχθη τῆς δυνάμεως ἀξιον, ἀλλ' εὐθὺς εἰς τὴν
γῆν ἀποστρέφοντες, ἐξέπιπτον οἱ πρῶτοι, καὶ κατέφευγον
εἰς τὸ πεζὸν ἔγγυς παρατεαγμένον· οἱ δὲ καταλαμβανόμε-
νοι διεφθείροντο μετὰ τῶν γεῶν.

Τῶν δὲ πεζῶν ἐπικαταβάντων πρὸς τὴν Θάλασσαν, μήγα
μὲν ἔργον ἐφαίνετο τῷ Κίμωνι τὸ βιάζεσθαι τὴν ἀπόβασιν,
καὶ κεκυρικύτας ἀκρῆσι καὶ πολλαπλασίους ἐπάγειν τοὺς Ἑλ-
ληνας· ὅμως δὲ φάμη καὶ φρονήματι τοῦ κρατεῖν ὑρῶν ἐπήρ-
5 μένους καὶ προθύμους δόμοσε χωρεῖν τοῖς βαρβάφοις, ἀπε-
βίβαστε τοὺς ὄπλιτας ἐπι θεφούς τῷ κατὰ τὴν ναυμαχίαν ἀγῶ-
νι, μετὰ κραυγῆς καὶ δρόμου προσφερομένους. Ἄποστάντων
δὲ τῶν Περσῶν καὶ δεξαμένων οὐν ἀγεννῶς, κρατερὰ μάχη
συνέστη· καὶ τῶν Ἀθηναίων ἀνδρες ἀγαθοὶ καὶ τοῖς ἀξιώ-
10 μασι πρῶτοι καὶ διαπρεπεῖς ἔπεισον· πυλλῷ δ' ἀγῶνι τρε-
ψάμενοι τοὺς βαρβάρους ἔκτεινον, εἴτα ἥρον τούτον τε καὶ
σκηνὰς παντοδαπὸν χρημάτων γεμούσας. Κίμων δ', ὀςπερ
ἀθλητὴς δεινὸς, ἡμέρᾳ μιᾷ δύο καθηγηκὼς ἀγωνίσματα,
καὶ τὸ μὲν ἐν Σαλαμῖνι πεζομαχίῃ, τὸ δὲ ἐν Πλαταιαῖς ναυ-
15 μαχῇ παρεληλυθόῳ τρόπαιον, ἐπηγωνίσατο ταῖς νίκαις, καὶ
τὰς ὄγδοηκοντα Φοινίσσας τριήρεις, αὖ τῆς μάχης ἀπελειφθη-
σαν, Ἄρδεψ προσβεβληκέναι πυθόμενος, διὰ τάχους ἔπλευσεν·
οὐδὲν εἰδότων βέβαιον οὕτω περὶ τῆς μετίζονος δυνάμεως
τῶν στρατηγῶν, ἀλλὰ δυσπίστως ἥδη καὶ μετεώρως ἔχότων·
20 ἥ καὶ μᾶλλον ἐκπλαγέντες, ἀποίκεσαν τὰς ναῦς ἀπάσας, καὶ
τῶν ἀνδρῶν οἱ πλεῖστοι συνδιεφθάρησαν.

Τοῦτο τὸ ἔργον οὗτως ἐταπείνωσε τὴν γνώμην τοῦ βασι-
λέως, ὃς τε συνθέσθαι τὴν περιβόητον εἰρήνην ἐκείνην, ἵππου
μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν Θαλάσσης, ἐνδον δὲ
25 Κυανέων καὶ Χελιδονίων μακρῷ νηὶ καὶ χαλκεμβόλῳ μῆ-
πλέειν.

VI.

ALCIBIADES.

Passages from the Life of Alcibiades.

Τὸν τοῦ Ἀλκιβιάδου ἥθος πολλὰς ἀνομοιότητας πρὸς αὐτὸν καὶ μεταβολὰς ἔπειτείσατο. Φύσει δὲ πολλῶν ὅντων καὶ μεγάλον παθῶν ἐν αὐτῷ, τὸ φιλονείκον ἴσχυρότατον ἦν, καὶ τὸ φιλέρπατον, ὃς δῆλόν ἐστι τοῖς παιδικοῖς ἀπομνημονεύμασιν. Ἐν μὲν γὰρ τῷ παταλειν πιεζόμενος, ὑπὲρ τοῦ μὴ διεσπεῖραι ἀναγαγάν πρὸς τὸ στόμα τὰ ἄμματα τοῦ πιεζόντος, οἷος ἦν διαφαγεῖν τὰς κεῖτας. Ἀφέντος δὲ τὴν λαβὴν ἐκείνου, καὶ εἰπόντος, Δάκνεις, ὃς Ἀλκιβιάδη, καθάπερ αἱ γυναικεῖς. Οὐκ ἔγωγε, εἶπεν, ἀλλ ὃς οἱ λεοντες.

Ἐτι δὲ μικρὸς ὡν ἔπαιζεν ἀστραγάλοις ἐν τῷ στενωπῷ. 10 Τῆς δὲ βολῆς καθηκούσης εἰς αὐτὸν, ἄμαξα φορτιων ἐπήγει. Πρῶτον μὲν οὖν ἐκέλευεν περιμεῖναι τὸν ἄγοντα τὸ ζεῦγος· ὑπέπιπτε γὰρ ἡ βολὴ τῇ παρόδῳ τῆς ἀμάξης. Μὴ πειθομένου δὲ δὶ ἀγροικλαν, ἀλλ ἐπάγοντος, οἱ μὲν ἄλλοι παῖδες διέσχον, ὁ δὲ Ἀλκιβιάδης καταβαλὼν ἐπὶ στόμα πρὸ τοῦ ζεύ- 15 γους, καὶ παρατείνας δαυτὸν, ἐκέλευεν οὔτως, εἰ βούλεται, διεξελθεῖν· ὥστε τὸν μὲν ἀνθρώπου ἀνακροῦσαι τὸ ζεῦγος δπίσω, δεισαντα, τὸν δὲ ἰδούτας ἐκπλαγῆναι καὶ μετὰ βοῆς συνδραμεῖν πρὸς αὐτόν.

Ἐπεὶ δὲ ἐις τὸ μανθάνειν ἦκε, τοῖς μὲν ἄλλοις ὑπίκους 20 διδασκάλοις ἐπιεικῶς, τὸ δὲ αὐλεῖν ἔφευγεν ὡς ἀγεννές καὶ ἀνελεύθερον. Πλήκτρον μὲν γὰρ καὶ λύφας χρῆσιν οὐδὲν οὔτε σχῆματος οὔτε μορφῆς ἐλευθέρην πρεπούσης διαφθείρειν, αὐλοὺς δὲ φτισθῆτος ἀνθρώπου στόματι καὶ τοὺς συνήθεις ἄν πάντα μόλις διαγνῶναι τὸ πρόσωπον. Ἐτι δὲ τὴν 25 μὲν λύφαν τῷ χρωμένῳ συμφθέγγεσθαι καὶ συνάδειν, τὸν δὲ αὐλὸν ἐπιστομῆσεν καὶ ἀποφράττειν, ἐκάστου τὴν τε φονῆν

καὶ τὸν λόγον ἀφαιρούμενον. Αὐλείτωσαν οὖν, ἔφη, Θη-
βαῖον παιδες· οὐ γάρ ἵσσω διαλέγεσθαι· ἡμῖν δὲ τοῖς
Ἄθηναῖοις, ὡς οἱ πατέρες λέγουσιν, ἀρχηγέτις Ἀθηνᾶ
καὶ πατρός Ἀπόλλων ἐστιν· ἀνὴρ οὐ μὲν ἔφειψε τὸν αὐλὸν, ὁ
δὲ καὶ τὸν αὐλητὴν ἔξεδειρε. Τοιαῦτα παιζῶν ἄμα καὶ
σπουδάζων ὁ Ἀλκιβιάδης αὐτὸν τε τοῦ μαθήματος ἀπέστησε
καὶ τοὺς ἄλλους. Ταχὺ γάρ διῆλθεν ὁ λόγος εἰς τοὺς παι-
δας, ὡς εὖ ποιῶν ὁ Ἀλκιβιάδης βδελύττοιτο τὴν αὐλητικὴν,
καὶ χλευάζοι τοὺς μανθάνοντας· ὅθεν ἔξεπεσε κομιδῆς τῶν
10 ἑλευθέρων διατριβᾶν, καὶ προεπηλακίσθη παντάπαισιν ὁ
αὐλός.

Περικλεῖ ποτε βουλόμενος ἐντυχεῖν, ἐπὶ Θύρας ἤλθεν αὐ-
τοῦ. Πυθόμενος δὲ μὴ σχολάζειν, ἀλλὰ σκοπεῖν καθ' ἐσ-
τὸν, ὅπως ἀποδῶσι λόγον Ἀθηναῖοις, ἀπιών ὁ Ἀλκιβιάδης;
15 Εἴτη, ἔφη, βέλτιον οὐκ ἦν σκοπεῖν αὐτὸν, ὅπως οὐκ ἀποδώ-
σι λόγον Ἀθηναῖοις;

"Ετι δὲ μειράκιον ἄν, ἐστρατεύσατο τὴν εἰς Πατεῖδας
στρατείαν, καὶ Σωκράτη σύσκηνον εἶχε, καὶ παφαστάτην ἐν
τοῖς ἀγῶσιν. Ἰσχυρᾶς δὲ γενομένης μάχης, ἥψιστευσαν μὲν
20 ἀμφότεροι· τοῦ δὲ Ἀλκιβιάδου τραύματι πεφικεσόντος, ὁ
Σωκράτης προέστη καὶ ἤμυνε, καὶ μάλιστα δὴ προδήλως
ἔσωσεν αὐτὸν μετὰ τῶν ὅπλων. Ἐγίνετο μὲν οὖν τῷ δικαι-
στάτῳ λόγῳ Σωκράτους τὸ ἀριστεῖον· ἐπεὶ δὲ οἱ στρατηγοὶ
διὰ τὸ ἀέλωμα τῷ Ἀλκιβιάδῃ σπουδάζοντες ἐφανηντο περι-
25 θεῖναι τὴν δόξαν, ὁ Σωκράτης βουλόμενος αὐξέσθαι τὸ φιλό-
τιμον ἐν τοῖς καλοῖς αὐτοῦ, πρῶτος ἐμαρτύρει καὶ παρεκάλει
στεφανοῦν ἐκεῖνον καὶ διδόναι τὴν πανοπλίαν.

Πρώτην δ' αὖτὸν πάροδον εἰς τὸ δημόσιον γενέσθαι λέ-
γουσι μετὰ χρημάτων ἐπιδόσεως, οὐκ ἐκ παρασκευῆς, ἀλλὰ
30 παριόντα, θορυβούντων Ἀθηναῖοιν, ἐρέσθαι τὴν αἰτίαν τοῦ
θορύβου· πυθόμενος δὲ, χρημάτων ἐπίδοσιν γίνεσθαι,
παρελθεῖν καὶ ἐπιδούντα· τούν δὲ δήμους κροτοῦντος καὶ
βοῶντος, ὑφ' ἡδονῆς ἐπιλαθέσθαι τοῦ ὅρτυγος, ὃν ἐτύγχανεν
ἔχων ἐν τῷ ἴματι. Πτοιηθέντος οὖν καὶ διαφυγόντος, ἔτι

μᾶλλον ἐκβοῆσαι τοὺς Ἀθηναίους, πολλοὺς καὶ συνθηρῆσαι ἀνωτάντας, λαβεῖν δὲ αὐτὸν Ἀττιχον τὸν κυβερνήτην, καὶ ἀποδοῦνται· διὸ καὶ προεφιλέστατον τῷ Ἀλκιβιάδῃ γενέσθαι.

Αἱ δὲ ἵπποτροφαὶ περιβόητοι μὲν ἐγένοντο καὶ τῷ πλήθει τῶν ἀρμάτων· ἐπτὰ γὰρ ἄλλος οὐδεὶς καθῆκεν Ὀλυμπίας ἀστὶ ἴδιωτης, οὐδὲ βασιλεὺς, μόνος δὲ ἐκεῖνος. Καὶ τὸ νηῆσαι δὲ καὶ δεύτερον γενέσθαι καὶ τέταρτον, ὡς Θουκυδίδης φησὶν, οἱ δὲ Εὐφιπλῆς, τρίτον, ὑπερβάλλει λαμπρότητι καὶ δόξῃ· πᾶσαν τὴν ἐν τούτοις φιλοτιμίαν. Λέγει δὲ ὁ Εὐφιπλῆς ἐν τῷ ἄσματι ταῦτα· Σὲ δὲ ἀείσομαι, ὡς Κλεινίου παῖ· καλὸν ἀνίκα· καλλιστον δὲ (ὅς μηδεὶς ἄλλος Ἐλλάτων), δοματιὶ πρώτα δραμεῖν, καὶ δεύτερα καὶ τρίτα.

Ἐπειδὲ δὲ ἀφῆτεν αὐτὸν εἰς τὴν πολιτείαν ἔτι μειράκιον ὅν, τοὺς μὲν ἄλλους εὐθὺς ἐταπείνωσε δημαγγούντις, ἀγῶνα δὲ εἰχε πρὸς τε Φαλακὰ τὸν Ἐρασιστράτου, καὶ Νικλαν τὸν Νικηφάτου· τὸν μὲν, ηδη καθ' ἡλικίαν προήκοντα, καὶ στρατηγὸν ἄριστον εἶναι δοκοῦντα· Φαλακα δὲ ὀρχόμενον, ὡς περ αὐτὸς, αὐξάνεσθαι τότε, καὶ γνωρίμων ὅτα πατέρων, διατετούμενον δὲ τοῖς τέ ἄλλοις καὶ περὶ τὸν λόγον. Ἐντεπικός γὰρ ἴδει καὶ πιθανὸς δέοκει μᾶλλον, ἡ φίρειν ἀγῶνας ἐν δήμῳ δυνατός· Ἡν γὰρ, ὡς Εὔπολης φησι,

Λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

Ἡν δέ τις Ἐπέρθοδος Περιθοίδης, οὗ μέμνηται μὲν ὡς ἀνθρώπου πονηροῦ καὶ Θουκυδίδης, τοῖς δὲ κωμικοῖς ὅμοιον τι πᾶσι διατριβὴν, ἀεὶ σκωπτόμενος ἐν τοῖς θεάτροις, παρεῖται 25 χρειν. Ἀτρεπτος δὲ πρὸς τὸ μακῶς ἀκούειν καὶ ἀπαθῆς ὅν, δλυγωρίᾳ δόξης, οὐδεὶν μὲν ἡρεσικεν, ἔχρητο δὲ αὐτῷ πολλάτις ὁ δῆμος, ἐπιθυμῶν προπηλακίειν τοὺς ἐν ἀξιώμασι καὶ συκοφαντεῖν. Ἀναπεισθεὶς οὖν ὑπὲν αὐτοῦ τότε, τὸ δοστρακον ἐπιφέρειν ἔμελλεν, φένοιον τὸν προύχοντα δόξῃ 30 καὶ δυνάμει τῶν πολιτῶν ἐλαύνοντα, παραμυθούμενοι τὸν φθόνον μᾶλλον ἢ τὸν φόβον. Ἐπεὶ δὲ δῆλον ἦν, ὅτι ἦν τῶν τριῶν τὸ δοστρακον ἐποίσουσι, συνήγαγε τὰς

στάσις εἰς ταῦτὸν ὁ Ἀλκιβιάδης, καὶ διαλεχθεὶς πρὸς τὸν Νικίαν, κατὰ τοῦ Ἐπιφύλου τὴν δοτρακοφορίαν ἔπει-
ψεν.

VII.

ALCIBIADES.

Death of Alcibiades.

Ἄθηναῖοι χαλεπῶς μὲν ἔφερον τῆς ἡγεμονίας ἀποστερη-
5 θέντες. Ἐπεὶ δὲ καὶ τὴν ἐλευθερίαν ἀφελόμενος αὐτῶν ὁ
Ἀνσανδρος ἀνθράσι τριάκοντα παρέδωκε τὴν πόλιν, οὓς οὐκ
ἔχρησαντο σώζεσθαι δυνάμενοι λογισμοῖς ἀπολωλότων ἥδη
τῶν πραγμάτων, συνέσαρ, ὀλοφυρόμενοι καὶ διεξιόντες τὰς
άμαρτιας αὐτῶν καὶ ἀγνοοῖς ὃν μεγίστην ἐποιοῦντο τὴν
10 δευτέραν πρὸς Ἀλκιβιάδην ὀργήν. Ἀπεφθίη γὰρ οὐδὲν
ἀδικῶν αὐτὸς, ἀλλ᾽ ὑπηρέτη χαλεπήναντες ὀλίγας ἀποβαλόν-
τι ναῦς αὐσοχθῶς, αἴσχιον αὐτὸς τὸν κράτιστον καὶ πολεμικῶ-
τατον ἀφελούστη τῆς πόλεως στρατηγόν. Ἔτι δὲ οὐν ὅμως
ἐκ τῶν παρόντων ἀνέφερε τις ἐπὶς ἀμυνφά, μὴ παντάπαιων
15 ἔφθει τὸ πράγματα τῶν Ἀθηναίων, Ἀλκιβιάδου περιόντος.
Οὔτε γὰρ πρότερον ἡγάπησε φεύγων ἀπραγμόνως ξῆν καὶ
μεθ' ἡσυχίας, οὔτε νῦν, εἰ τὰ καθ' ἑαυτὸν ἵκανως ἔχοι, περι-
όψεται Λακεδαιμονίους ὑβρίζοντας, καὶ τοὺς τριάκοντα
παρουνοῦντας. Ταῦτα δὲ οὐκ ἦν ἀλογον ὀνειροπολεῖν οὕτω
20 τοὺς πολλοὺς, ὅπότε καὶ τοῖς τριάκοντα φροντίζειν ἐπήρει καὶ
διαπυνθάνεσθαι, καὶ λόγον ἔχειν πλείστον ὃν ἐκεῖνος
ἔπραττε καὶ διενοεῖτο. Τέλος δὲ Κριτίας ἐδίλασκε Λόνσανδρον,
ώς οὐκ ἔσται, Ἀθηναίων δημοκρατονμένων, ἀσφαλῶς ἀρχειν
Λακεδαιμονίοις τῆς Ἑλλάδος. Ἀθηναίους δὲ, καν πρώτως
πάνυ καὶ καλῶς πρὸς ὀλιγαρχίαν ἔχωσιν, οὐκ ἔάσει ζῶν Ἀλ-

κιβιάδης ἀτρεμεῖν ἐπὶ τῶν καθεστώτων. Οὐ μὴν ἐπείσθη γε πρότερον τούτοις ὁ Λύσανδρος, η̄ παρὰ τῶν οἰκοι τελῶν σκυτάλην ἐλθεῖν, κελεύοντας ἐκποδῶν ποιήσασθαι τὸν Ἀλκιβιάδην· εἴτε κάκενον φορβηθέντων τὴν δεύτηρα καὶ μεγαλοπραγμασύνην τοῦ ἀνδρὸς, εἴτε τῷ Ἀγιδὶ χαριζομένων.

Οὐσὶν ὁ Λυσανδρός ἐπειψε πρὸς τὸν Φαρνάβαζον ταῦτα πράττειν κελεύων, ὃ δὲ Μαγαλῷ τε τῷ ἀδελφῷ καὶ Σουσαμίθρῃ τῷ θειῷ προσέταξε τὸ ἔργον, ἔτυχ μὲν ἐν κοίμῃ τινὶ τῆς Φρογύλας ὁ Ἀλκιβιάδης τότε διαιτώμενος, ἔχων Τιμάρδραν μετ' αὐτοῦ τὴν ἑταῖραν. — Οἱ δὲ πεμφθέντες πρὸς αὐτὸν οὐκ 10 ἀπόλυταν εἰςελθεῖν, ἀλλὰ κύκλῳ τὴν οἰκίαν περιστάντες ἐνεπιμπρασσαν. Λισθόμενος δ' ὁ Ἀλκιβιάδης, τῶν μὲν ἴματῶν τὰ πλεῖστα καὶ τῶν στρωμάτων συναγαγών, ἐπέφυψε τῷ πυρὶ. Τῇ δ' ἀφιστεφῇ χειρὶ τὴν ἀστοῦ χλαμύδα περιελέξας, τῇ δὲ δεξιᾷ σπασάμενος τὸ ἔγχειρδιον, ἐξέπεσεν ἀπαθῆς ὑπὸ 15 τοῦ πυρὸς, πρὸν ἡ̄ διαφλέγεσθαι τὰ ἴματα, καὶ τοὺς βαρβάρους ὄφθης διεσκέδασεν. Οὐδεὶς γάρ ὑπέμεινεν αὐτὸν, οὐδὲ εἰς χεῖρας συνῆλθεν, ἀλλ' ἀποστάντες ἐβαῖλον ὄκοντίοις καὶ τοξεύμασιν. Οὕτω δ' αὐτοῦ πεσόντος, καὶ τῶν βαρβάρων ἀπελθόντων, ἡ̄ Τιμάρδρα τὸν γενέρον ἀνελετο, καὶ τοῖς αὐτοῖς 20 τῆς περιβαλοῦσσα καὶ περικαλύψασα χιτωνίσκοις, ἐκ τῶν παρόντων ἐκήδευσε λαμπρῶς καὶ φιλοτίμως.

VIII.

PERICLES.

Beginning of the Peloponnesian War.

Ἐνέβαλον εἰς τὴν Ἀττικὴν στρατεῦ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ Βασιλέως ἡγουμένου, καὶ δημούντες τὴν χώραν προῆλθον εἰς Ἀχαρνάς, καὶ κατε- 25
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στρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομάνων; ἀλλ ὑπὸ ὁργῆς καὶ φρονήματος διαμαχουμένων πρὸς αὐτούς. Τῷ δὲ Περικλεῖ δεινὸν ἀφαίνετο πρὸς ἔξακιςμυρίους Πελοποννησίων καὶ Βουιωτῶν ὄπλατας (τοσοῦτοι γὰρ ἡσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι τοὺς δὲ βουλομένους μάχεσθαι, καὶ διεπαθοῦτας πρὸς τὰ γυνόμενα, κατεπράῦντο λέγων, ὡς δένδρα μὲν τημθέντα καὶ κοπέτα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ φῆδιόν ἔστι. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνῆγε, δεδιώς 5 βιασθῆναι παρὰ γνώμην, ἀλλ ὡςπερ νεάδες κυβερνήτης, ἀγεμονούντος ἐν πελαγεῖ, θέμενος εἰς πάντα καὶ κατατείνας τὰ ὄπλα, χρῆται τῇ τέχνῃ, δάκρυα καὶ δεήσεις ἐπιβατῶν ναυτιώντων καὶ φοβουμένων ἔσας, οὕτως ἐκεῖνος, τὸ τὸ συγκλείσας, καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφά- 10 λειαν, ἔχρητο τοῖς αὐτοῦ λογισμοῖς, βραχίσια φροντίζειν τῶν καταβοώντων καὶ δυνχεφαινόντων. Καίτοι πολλοὶ μὲν αὐτοῦ τῶν φίλων δεόμενοι προσέκειντο, πολλοὶ δὲ τῶν ἔχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες· πολλοὶ δὲ ἥδον φόματα καὶ σκώμματα πρὸς αἰσχύνην, ἐφυφιζόντες αὐτοῦ τὴν στρατη- 15 γίλαν, ὡς ἄνανδρον καὶ προεμένην τὰ πρόγματα τοῖς πολεμοῖς. Ἐπεφύετο δὲ καὶ Κλέων, ἥδη διὰ τῆς πρὸς ἐκεῖνον ὁργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν.

Πλὴν ὑπὸ οὐδενὸς ἐκινήθη τῶν τοιούτων ὁ Περικλῆς, ἀλλὰ πρᾶψις καὶ σιωπὴ τὴν ἀδόξιαν καὶ τὴν ἀπέκχθειαν ὑφεστάμενος, καὶ νεῶν ἐκατὸν ἐπὶ τὴν Πελοπόννησον στόλον ἐκπέμπων, αὐτὸς οὐ συνεξέπλευσεν, ἀλλ ἐμεινεν οἰκουρῶν καὶ διὰ χειρὸς ἔχων τὴν πόλιν, ἔως ἀπηλλάγησαν οἱ Πελοποννήσιοι. Θεραπεύοντο δὲ τοὺς πολλοὺς, ὅμως ἀσχάλλοντας ἐπὶ τῷ πολέμῳ, διανομαῖς τε χρημάτων ἀνελάμβανες, καὶ κληρουχίας ἀνέγρα- 20 φεν. Αἰγυπήτας γὰρ ἔξελάσας ἀπαντας, διέτρεψε τὴν τῆσσον Ἀθηναίων τοῖς λαχοῦσιν. Ἡν δί τις παρηγοφία καὶ ἀφ' ὧν ἔπασχον οἱ πολέμιοι. Καὶ γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον, χώραν τε πολλήν, κώμας τε καὶ πόλεις μικράς διεπόρθησαν. Καὶ κατὰ γῆν αὐτὸς ἐμβαλὼν εἰς τὴν Με-

γαρικήν, ἔφθειρε πᾶσαν. Ἡτί καὶ δῆλον ἦν, ὅτι πολλὰ μὲν δρῶντες κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ πάσχοντες ὑπὲκείνων ἐκ Θαλάσσης, οὐκ ἄν εἰς μῆκος πολέμου τοσοῦτον προύβησαν, ἀλλὰ ταχέως ἀπεῖπον, ὥςπερ ἐξ ἀρχῆς ὁ Περικλῆς προηγόρευσεν, εἰ μή τι δαιμόνιον ὑπεναντιάθη τοῖς ἀνθρωπίσις λογιασμοῖς.

IX.

PERICLES.

Τοῦ Περικλέους ἡδη πρὸς τῷ τελευτῆν ὅντος, περικαθήμενοι τῶν πολιτῶν οἱ βέλτιστοι, καὶ τῶν φίλων οἱ περιόντες, λόγον ἐποιοῦντο τῆς ὀρετῆς καὶ τῆς δυνάμεως, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμετροῦντο, καὶ τῶν τροπαίων τὸ πλῆθος. 10 Ἐννέα γάρ ἦν ἀ στρατηγῶν καὶ τικῶν ἔστησεν ὑπὲρ τῆς πόλεως. Ταῦτα, ὡς οὐκέτι συνιέντος, ἀλλὰ καθηρημένου τῷ αἰσθησιν αὐτοῦ, διελέγοντο πρὸς ἀλλήλους· ὁ δὲ πᾶσιν ἐπύγχανε τὸν νοῦν προσεσχηκώς, καὶ φθεγξάμενος εἰς μέσον, ἔφη Θαυμάζειν, ὅτι ταῦτα μὲν ἐπανοῦσιν αὐτοῦ καὶ μνημονεύουσιν, ἀ καὶ πρὸς τύχην ἐστὶ κοινά, καὶ γέγονεν ἡδη πολλοῖς στρατηγοῖς· τὸ δὲ καλλιστον καὶ μέγιστον οὐ λέγουσιν. Οὐδεὶς γάρ, ἔφη, δὲ ἐμὲ τῶν ὅντων Ἀθηναίων μέλσαν ἴμάτιον περιεβάλετο.

Θαυμαστὸς οὖν ὁ ἀνὴρ οὐ μόνον τῆς ἐπιεικείας καὶ πρᾳότητος, ἦν ἐν πράγμασι πολλοῖς καὶ μεγάλαις ἀπέκθεταις διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος, εἰ τῶν αὐτοῦ καλῶν ἡγείτο βέλτιστον εἶναι τὸ μήτε φθόνω, μήτε θυμῷ χαρίσασθαι μηδὲν ἀπὸ τηλικαντῆς δυνάμεως, μηδὲ χρήσασθαι τινι τῶν ἔκθρων ὡς ἀγηκόστη.

X.

LYSANDER.

End of the Peloponnesian War, and the Taking of Athens.

Ἐκ δὲ τούτου πλέων ὁ Αύσανδρος ἐπὶ τὰς πόλεις, Ἀθηνῶν μὲν οἵς ἐπιτύχοι, ἐκέλευε πάντας εἰς Ἀθήνας ἀπίεναι· φεισοθαὶ γὰρ οὐδενὸς, ἀλλ᾽ ἀποσφάξειν, ὃν ἂν ἔνο λάβῃ τῆς πόλεως. Ταῦτα δὲ ἔπραττε καὶ συνήλαυνεν ἀπανταῖς εἰς 5 τὸ ἄστυ, βουλόμενος ἐν τῇ πόλει ταχὺ λιμὸν ἴσχυρὸν γενέσθαι καὶ σπάνιν, ὅπως μὴ πράγματα παφάσχοιεν αὐτῷ τὴν πολιορκίαν εὐπόρως ὑπομένοντες. Καταλύων δὲ τοὺς δήμους, καὶ ἄλλας πολιτείας, ἵνα μὲν ὁρμοστὴν ἐκάστη Λακεδαιμόνιον κατέλιπε, δέκα δὲ ἀρχοντας ἐκ τῶν ὑπὸ αὐτοῦ συγκεκρο-10 τημένων κατὰ πόλιν ἐταξιδών. Καὶ ταῦτα πράττων ὁμοίως ἔν τε ταῖς πολεμίαις καὶ ταῖς συμμάχοις γεγενημέναις πόλεις, παρέπλει σχολαίως, τρόπον τινὰ κατασκευαζόμενος ἑαυτῷ τῇς Ἑλλάδος ἡγεμονίαν. Οὔτε γὰρ ἀριστίνθην ὡς πλουτείνδην ἀπεδείκνυε τοὺς ἀρχοντας, ἀλλ᾽ ἐταξίας καὶ 15 ἔντλαις χαριζόμενος τὰ πράγματα, καὶ κυβελους ποιῶν τιμῆς τε καὶ κολάσεως, πολλαῖς δὲ παραγινόμενος αὐτὸς σφαγαῖς, καὶ συγεκβάλλων τοὺς τῶν φίλων ἔχθρονς, οὐκ ἐπεικες ἔδίδον τοὺς Ἑλλησι δεῖγμα τῇς Λακεδαιμονίων ἀρχῆς. Ἀλλὰ καὶ ὁ κωμικὸς Θεόπομπος ἔοικε ληρεῖν, ἀπεικάζων 20 τοὺς Λακεδαιμονίους ταῖς καπηλίσιν, ὅτι τοὺς Ἑλληνας ἥδιστον ποτὸν τῇς ἐλευθερίας γεύσαντες, δῖος ἐνέχεαν. Εὐθὺς γὰρ ἦν τὸ γεῦμα δυσχερές καὶ πικρὸν, οὗτε τοὺς δήμους κυρίους τῶν πραγμάτων ἐῶντος εἶναι τοῦ Αυσάνδρου, καὶ τῶν ὀλίγων τοῖς θρασυτάτοις καὶ φιλογεικοτάτοις τὰς πόλεις 25 ἐγχειρίζοντος.

Διατρίψας δὲ περὶ ταῦτα χρόνον οὐ πολὺν, καὶ προπέμψας εἰς Δακεδαιμονα τοὺς ἀπαγγελοῦντας, ὅτι προσπλεῖ μεταγενέν διακοσίων, συγέμιξε περὶ τὴν Ἀττικὴν Ἀγιδι καὶ Παυσανίᾳ, τοῖς βασιλεῦσιν, ὃς ταχὺ συναιρήσων τὴν πόλιν. Ἐπεὶ δ' ἀντέχον οἱ Ἀθηναῖοι, λαβὼν τὰς ταῦς πάλιν εἰς 5 Ασίαν διεπέρασσε, καὶ τῶν μὲν ἀλλων πόλεων διμαλῶς ἀπασῶν κατέλινε τὰς πολιτείας, καὶ καθίστη δεκαδαρχίας, πολλῶν μὲν ἐν ἐκάστῃ σφαττομένων, πολλῶν δὲ φευγόντων, Σαμίους δὲ πάντας ἐκβαλὼν, παρέδωκε τοῖς φυγάσι τὰς πόλεις. — Ήδη δὲ τοὺς ἐν ἀστεὶ κακοῖς ἔχειν ὑπὸ Ιμοῦ πυνθανόμενος, κα- 10 τόπλευσεν εἰς τὸν Πειραιᾶν καὶ παρεστήσατο τὴν πόλιν, ἀναγκασθεῖσαν ἐφ' οὓς ἐκέντος ἐκέλευε, ποιήσασθαι τὰς διαλύσεις.

Ο δὲ οὖν Λύσανδρος, ὃς παρέλαβε τὰς τε ταῦς ἀπάσας, πλὴν δώδεκα, καὶ τὰ τελχη τῶν Ἀθηναίων, ἔκτη ἐπὶ δεκάτῃ Μουνικῶνος μηρὸς, ἐν ἥ καὶ τὴν ἐν Σαλαμῖνι γανμαχίαν ἐνίκων 15 τὸν βάρβαρον, ἐβούλευσεν εὐθὺς καὶ τὴν πολιτείαν μεταστήσαι. Λυστειθῶς δὲ καὶ τραχέως φερόντων, ἀποστέλλας πρὸς τὸν δῆμον, ἔφη, τὴν πόλιν εἰληφέναι παρασπονδοῦσαν· δεστάναι γὰρ τὰ τελχη, τῶν ἡμερῶν, ἐν αἷς ἔδει καθῆρησθαι, παρηγμένων· ἐτέφαν οὖν ἐξ ἀρχῆς προθήσειν γνώμην περὶ αὐτῶν, ὃς τὰς ὄμοιολγας λελυκότων. Ἐνιοι δὲ καὶ προτεθῆναι φασὶν ὃς ἀληθῶς ὑπὲρ ἀνδροποδισμοῦ γνώμην ἐν τοῖς συμμάχοις· ὅτε καὶ τὸν Θερβαῖον Ἐρλανθόν εἰςηγήσασθαι, τὸ μὲν ἀστεὶ κατασκάψαι, τὴν δὲ χώραν ἀγεῖναι μηλόβοτον. Εἴτα μέντοι συνουσίας γενομένης τῶν ἡγεμόνων, καὶ παρὰ 25 πότον τινὸς Φωκέως φύσαντος ἐκ τῆς Εὐριπίδουν Ἡλέκτρας τὴν πάροδον, ἡς ἡ ἀρχή·

Ἀγεμέμηνος ὡς κόρα, Ἡλυθον, Ἡλέκτρα,

Ποτὶ σὰν ἀγρότειραν αὐλάν·

πάντας ἐπικλασθῆναι, καὶ φανῆναι σχέτλιον ἔργον, τὴν οὐ- 30 τας εὐκλεᾶ καὶ τοιούτους ἀνδρας φέρουσαν ἀνελεῖν καὶ διεργάσασθαι πόλιν.

Ο δὲ οὖν Λύσανδρος, ἐνδόντων τῶν Ἀθηναίων πρὸς ἀπαγτα, πολλὰς μὲν ἐξ ἀστεος μεταπεμψάμενος αὐλητρίδας,

πάσας δὲ τὰς ἐν τῷ στρατοπέδῳ συναγαγὼν, τὰ τείχη κατέσκαπτε, καὶ τὰς τριηρεῖς κατέφλεγε πόδες τὸν αὐλὸν, ἐστεφαγομένων καὶ παιζόντων ἄμα τῶν συμμάχων, ὡς ἐκείνην τὴν ἡμέραν ἄρχονταν τῆς ἐλευθερίας. Ενθὺς δὲ καὶ τὰ περὶ δ τὴν πολιτείαν ἐκνηστεῖς, τριάκοντα μὲν ἐν ἀστεῖ, δέκα δὲ Λειραιές καταστήσας ἄρχοντας, ἐμβαλλὼν δὲ φρουρὰν εἰς τὴν ἀκρόπολιν, καὶ Καλλίβιον ἀρμοστὴν, ἀνδρα Σπαρτιάτην, ἐπιστήσας. Ἐπεὶ δὲ οὗτος Λιτόλυκον, τὸν ἀνθλητὴν τὴν βακτηρίαν διαφάμενος παίσειν ἔμελλεν, ὁ δὲ, τῶν σκελῶν συγκριμένος, ἀνέτρεψεν αὐτὸν, οὐ συνηγανάκτησεν δὲ Λίστανδρος, ἀλλὰ καὶ ἐπεικῆς, φήσας, οὐκ ἐπίστασθαι τὸν Καλλίβιον ἐλευθέρων ἄρχεν. Ἀλλὰ τὸν Λιτόλυκον οἱ τριάκοντα, τῷ Καλλίβιῳ καριζόμενοι, μικρὸν ὑστερον ἀνεῖλον.

XI.

PHOCION.

Φωκίωνα οὗτε γελάσαντά τις, οὔτε κλαύσαντα φρδίως
 15 Ἀθηναίων εἶδεν, οὐδὲ ἐβαλανεῖω δημοσιεύοντι λουσάμενον,
 οὐδὲ ἔκτὸς ἔχοντα τὴν χεῖρα τῆς περιβολῆς, ὅτε τύχοι περιβεβλημένος. Ἐπεὶ κατά γε τὴν χώραν καὶ τὰς στρατείας ἀνυπόδητος ἀεὶ καὶ γυμνὸς ἐβάδιζεν, εἰ μὴ ψύχοις ὑπερθράλλον
 εἴη καὶ δυσκαρτέρητον, ὅπει ταῦτας ἥδη τοὺς στρατευ-
 20 ομίνους σύμβολον μεγάλου ποιεῖσθαι χειμῶνος ἐνδεδυμένου
 Φωκίωνα.

Τῷ δὲ ἥθει προσηνέστατος ὡν καὶ φιλανθρωπότατος, ἀπὸ τοῦ προσώπουν δυξεύμβολος ἐφαίνετο καὶ σκυθρωπὸς, ὥστε μὴ φρδίως ὅν τινα μόνον ἐντυχεῖν αὐτῷ τῶν ὀσυνήθων.
 25 Λιὸς καὶ Χάρητη ποτε πρὸς τὰς ὁφρῦς αὐτοῦ λέγοντι, τῶν Ἀθηναίων ἐπιγελῶντων, Οὐδέν, εἶπεν, αὕτη ὑμᾶς λελύπηκεν ἡ ὁφρύς· δὲ τούτων γέλως πολλὰ κλαύσαι τὴν πόλιν πεποίηκεν.

Ο Φωκίωνος λόγος πλειστον ἐν ἀπαχλιστη λέξει γοῦν εἰχε.
Καὶ πρὸς τοῦτ' ἔσικεν ἀπιδών ὁ Σφήτιος Πολύευκτος εἰπεῖν,
ὅτι φήτωρ μὲν ἄφιστος εἶη Δημοσθένης, εἰπεῖν δὲ δεινότατος
ὁ Φωκίων. Ὁ δὲ Δημοσθένης τῶν μὲν ὅλων κατεφρόνει
πολὺ φητόφων, ἀνισταμένον δὲ Φωκίωνος, εἰώθει λίγειν 5
ἀπέριμα πρὸς τοὺς φίλους· Ἡ τῶν ἐμῶν λόγων κοπής πάρε-
στιν. Ἀλλὰ τοῦτο μὲν ἡνως πρὸς τὸ ἡθος ἀνιστέον. Ἐπεὶ
καὶ φῆμα καὶ νεῦμα μόρον ἀνδρὸς ἀγαθοῦ μυρδοῖς ἐνθυμή-
μασι καὶ περιόδοις ἀντιφθοπον ἔχει πλοτιν.

Οἱ τῶν Ἀθηναίων σύμμαχοι καὶ οἱ ηγοινται τοὺς Ἀθήνη- 10
Θεον ἀποστόλους, ἐτέφουν μὲν ἐκπλέοντος στρατηγοῦ, πολεμούν
τομβζούντες, ἐφράγγυντο τελχη, καὶ λιμένας ἀπεχώννυσσαν, καὶ
κατεκόμιζον ἀπὸ τῆς χαράς εἰς τὰς πόλεις βοσκήματα, καὶ
ἀνδράποδα, καὶ γυναικας, καὶ παιδας· εἰ δὲ Φωκίων ἡγοῖτο,
πόφθων ταυτὸν ἴδαις ἀπαγωντες ἐστεφανωμένοι, καὶ χαλφον- 15
τες, ὡς αὐτοὺς κατῆγον.

Ἴδη δὲ τῶν Ἀθηναίων πρὸς Φίλιππον ἐκπεπολεμωμένων
πανταπάσι, καὶ στρατηγὸν, αὐτοῦ μὴ παρόντος, ἐτεφον ἐπὶ¹
τὸν πόλεμον ἡρημένων, ὡς κατέπλευσεν ἀπὸ τῶν νήσων, πρῶ-
τον μὲν ἐπειθε τὸν δῆμον, εἰρηνικῶς ἔχοντος τοῦ Φιλίππου, 20
καὶ φοβουμένου τὸν κίνδυνον, ἴσχυρῶς δέχεσθαι τὰς διαιλύ-
σις· καὶ τινὸς ἀντικρούσαντος αὐτῷ τῶν εἰωθότων συκο-
φαττεῖν, καὶ εἰπόντος· Σὺν δὲ τοιλαξ, ὁ Φωκίων, ἀποτρέπειν
Ἀθηναίους, ἡδη τὰ ὅπλα διὰ χειρῶν ἔχοντας; Ἐγώ γε, εἶπε,
καὶ ταῦτ' εἶδως, ὅτι, πολέμου μὲν ὄντος, ἔγὼ σοῦ, εἰρήνης δὲ 25
γενομένης, σὺν ἐμοῦ ἄρξεις. Λέσ δ' οὐν ἐπειθεν, ἀλλ ὁ Δη-
μοσθένης ἐκφάτει, κελεύων ὡς ποιόφωτάτω τῆς Ἀττικῆς θέ-
σθαι μαχῆν τοὺς Ἀθηναίους· Ω τάν, ἔφη, μῆ, ποὺ μαχώμε-
θα, σκοπῶμεν, ἀλλὰ πῶς νικήσωμεν. Οὕτω γὰρ ἔσται μα-
χῶν ὁ πόλεμος· ἡττωμένοις δὲ πᾶν ἀεὶ δεινὸν ἔγγυς πάρεστι. 30

* * *

Συνεβούλευεν Ἀλεξάνδρῳ ὁ Φωκίων, εἰ μὲν ἡ συχλας ὄφε-
γεται, θέσθαι τὸν πόλεμον· εἰ δὲ δόξης, μεταθέσθαι
πρὸς τοὺς βαρβάρους ἀπὸ τῶν Ἑλλήνων τραπόμενον. Καὶ

πολλὰ καὶ πρὸς τὴν Ἀλεξανδρού φύσιν καὶ βούλησιν εὐντό-
χως εἰπὼν, οὕτω μετέβαλε καὶ κατεπφάννεν αὐτὸν, ὥστ' εἰ-
πεῖν, ὅπως προεξένουσι τὸν τοῦν Ἀθηναῖοι τοῖς πρόγμασιν,
ώς, εἰ τι γένοιτο περὶ αὐτὸν, ἐκείνοις δόξειν προσῆκον.

5 **Ἴδια** δὲ τὸν Φωκίωνα ποιησάμενος αὐτοῦ φίλοι καὶ ξένοι, ὡς
τοσαῦτην ἔθετο τιμὴν, ὅσην εἰχον ὀλλγοι τῶν ἀεὶ συνόντων.
“Ο γοῦν Δοῦρις εἴρηκεν, ὡς μέγας γενόμενος, καὶ Δαρείου
κρατήσας, ἀφεῖλε τῶν ἐπιστολῶν τὸ Χαὶ λρειν, πλὴν ἐν
ὅσαις ἔγραψε Φωκίων. Τοῦτον δὲ μόνον μετὰ τοῦ Χαὶ λ-

10 φειν προσήγόρευε.

Τὸ μέντοι περὶ τῶν χρημάτων ὁμολογούμενον ἔστιν, ὅτι
διωρεῖν αὐτῷ κατέπειμψεν ἐκατὸν τάλαντα. Τούτων κομι-
σθέντων εἰς Ἀθήνας, ἡρώτησεν ὁ Φωκίων τοὺς φέροντας, τι
δὴ ποτε, πολλῶν ὄντων Ἀθηναίων, αὐτῷ μόνῳ τοσαῦτα δι-
15 δωσίν Αλέξανδρος; Εἰπόντων δὲ ἐκείνων, “Οὐ σὲ κρίνει μό-
νον ἄνδρα καλὸν καὶ ἀγαθόν· Οὐκοῦν, εἶπεν ὁ Φωκίων,
διαστάτω με καὶ δοκεῖν ἀεὶ καὶ εἶγαι τοιοῦτον. Ότι δὲ ἀκο-
λουθήσαντες εἰς οἶκον αὐτῷ πολλὴν ἐνώφων εὐτέλειαν, τὴν
μὲν γυναικαὶ μάττουσαν, δὲ Φωκίων αὐτὸς ἀνιμήσας ὕδωρ
20 ἐκ τοῦ φρέατος ἀπενίπτετο τοὺς πόδας, τινι μᾶλλον ἐνέκειντο,
καὶ ἡγανάκτουν, δεινὸν εἶγαι λέγοντες, εἰ φίλος ὁν τοῦ βασι-
λέως οὗτος διαιτήσεται πονηρῶς. Ἰδών οὖν ὁ Φωκίων πένη-
τα πρεσβύτην, ἐν τριβωνίῳ ἀνταρφῷ πορευόμενον, ἡρώτησεν,
εἰ τούτου χειρονα τομῆσονται αὐτόν· εὐφημεῖν δὲ ἐκείνων δε-
25 ομέγων. Καὶ μὴν οὗτος, εἶπεν, ἀπ' ἐλαττόνων ἐμοῦ ζῆ, καὶ
ἀρκεῖται. Τὸ δὲ δλον, ἡ μὴ χρώμενος, ἔφη, μάτην ἔξω το-
σοῦτον χρυσοί, ἡ χρώμενος, ἐμαυτὸν ἄμα κακεῖνον διαβαλῶ
πρὸς τὴν πόλιν. Οὗτων μὲν οὖν ἐπαγῆλθε πάλιν τὰ χρήματα
30 ἐξ Ἀθηνῶν, ἐπιδεικνύατα τοῖς Ἑλλησι πλουσιώτερον τοῦ δι-

δόγτος τοσαῦτα τὸν μὴ δεόμενον.

XII.

PHOCION.

Phocion's Condemnation and Death.

Τὸν δὲ Φωκίωνα καὶ τοὺς μετ' αὐτοῦ Κλεῖτος εἰς Ἀθήνας ἀγῆγε, λόγῳ μὲν κριθησομένους, ἔφερ δὲ ἀποθανεῖν κατακεφριμένους. Καὶ προσῆν τὸ σχῆμα τῇ κομιδῇ λυπηρὸν, ἐφ' ἀμάξις κομιζομένων αὐτῶν διὰ τοῦ Κεφαλεικοῦ πρὸς τὸ θέατρον. Ἐκεῖ γάρ αὐτοὺς προσαγαγὼν ὁ Κλεῖτος συνέλεγε, ἀχρις οὐ τὴν ἐκκλησίαν ἐπλήρωσαν οἱ ἄρχοντες, αὐτὸν δοῦλον, οὐκ ἔνον, οὐκ ἄτιμον ἀποκρίναντες, ἀλλὰ πᾶσι καὶ πάσαις ἀναπεπταμένον τὸ βῆμα καὶ τὸ θέατρον παρασχότες. Ἐπεὶ δὲ ἡ ἐπιστολὴ τοῦ βασιλέως ἀνεγγώσθη, λέγοντος, αὐτῷ μὲν ἔγνωσθαι προδότας γεγονέναι τοὺς ἄνδρας, ἐκείνοις δὲ διδόναι τὴν κρίσιν, ἐλευθέρους ηδη καὶ αὐτονόμοις οὖσι, καὶ τοὺς ἄνδρας ὁ Κλεῖτος εἰςήγαγεν, οἱ μὲν βέλτιστοι τῶν πολιτῶν, ἀφθέντος τοῦ Φωκίωνος, ἐνεκαλύψαντο, καὶ κάτω κύψαντες ἀδάκρυον· εἰς δὲ ἀναστὰς ἐόλμησεν εἰπεῖν, ὅτι τηλικαύτην κρίσιν ἐγκεχειρικότος τῷ δήμῳ τοῦ βασιλέως, 10 καλῶς ἔχει τοὺς δούλους καὶ τοὺς ἔνοντας ἀπελθεῖν ἐκ τῆς ἐκκλησίας. Οὐκ ἀνασχομένων δὲ τῶν πολλῶν, ἀλλὰ ἀνακραγόντων βάλλειν τοὺς ὀλιγαρχικοὺς καὶ μισοδήμους, ἄλλος μὲν οὐδεὶς ὑπὲρ τοῦ Φωκίωνος ἐπεχείρησεν εἰπεῖν, αὐτὸς δὲ χαλεπῶς καὶ μόλις ἐξακούσθεις, Πότερον, εἶπεν, ἀδίκως η δικαίωσις ἀποκτεῖναι βοώσεσθε ημάς; Ἀποκριγαμένων δὲ τινῶν, 20 οἵτινες δικαίωσις· Καὶ τοῦτο, ἔφη, πῶς γνώσεσθε, μὴ ἀκούσατες; Ἐπεὶ δὲ οὐδὲν μᾶλλον ἤκουον, ἐγγυτέρω προειλθών, Ἐγώ μὲν, εἶπεν, ἀδικεῖν ὅμολογον, καὶ θανάτου τιμῆμα τὰ πεποιητευμένα ἔμαυτῷ· τούτους δέ, ἄνδρες Ἀθηναῖοι, διὰ τὸ ἀποκτενεῖτε, μηδὲν ἀδικοῦντας; Ἀποκριγομένων δὲ πολλῶν· Ὄτι σοὶ φίλοι εἰσὶν· ὁ μὲν Φωκίων ἀποστὰς ἡσυχίαν ἔγειν·

ο δ' Ἀγρωνίδης ψήφισμα γεγραμμένον ἔχων ἀνέγνω, καθ' ὃ τὸν δῆμον ἔδει χειροτονεῖν περὶ τῶν ἀνδρῶν, εἰ δοκοῦσιν ἀδικεῖν· τοὺς δ' ἄνδρας, ἀν καταχειροτονηθῶσιν, ἀποδημήσειν.

6 Ἀναγνωσθέντος δὲ τοῦ ψηφίσματος, ἡξίουν τινὲς προσγράφειν, ὅπως καὶ στρεβλωθεὶς Φωκίων ἀποθάνοι, καὶ τὸν τροχὸν εἰςφέρειν, καὶ τοὺς ὑπηρέτας καλεῖν προσέτατον. Ο δ' Ἀγρωνίδης καὶ τὸν Κλεῖτον ὄφων δυνχεραίνοντα, καὶ τὸ πρᾶγμα βαρβαρικὸν εἶναι καὶ μιαρὸν ἡγούμενος· Ὅταν,
 10 ἔφη, Καλλιμέδοντα τὸν μαστιγίαν λάβωμεν, ἀλλὰ δῆρες Ἀθηναῖοι, λαβόντες στρεβλώσομεν· περὶ δὲ Φωκίωνος οὐδὲν ἔγω γράφω τοιοῦτον. Ἐνταῦθα τῶν ἐπιεικῶν τις ὑπεφώνησεν· Οφθῶς γε σὺ ποιῶν· ἀν γὰρ Φωκίωνα βασανίσωμεν, σὲ τὲ ποιησομεν; Ἐπικυρωθέντος δὲ τοῦ ψηφίσματος, καὶ τῆς
 15 χειροτονίας ἀποδοθεῖσης, οὐδὲις καθήμενος, ἀλλὰ πάντες ἐξαναστάντες, οἱ δὲ πλεῖστοι καὶ στρεφανωσάμενοι, κατεχειροτύνησαν αὐτῶν θάνατον. Ἡσαν δὲ σὸν τῷ Φωκίωνι Νικοκλῆς, Θουόδιππος, Ἡγήμων, Πυθοκλῆς· Δημητρίου δὲ τοῦ Φαληρέως, καὶ Καλλιμέδοντος, ::αὶ Χαρικλέονς, καὶ τινῶν
 20 ἄλλων ἀπόντων κατεψηφίσθη θάνατος.

25 Οἱ οὖν διαλύσαντες τὴν ἐκκλησίαν ἦγον εἰς τὸ δεσμωτήριον τοὺς ἄνδρας, οἱ μὲν ἄλλοι, περιπλεκομένων τῶν φίλων αὐτοῖς καὶ οἰκείων, ὁδυφάμενοι καὶ καταθρηγούντες εβάδιζον· τὸ δὲ Φωκίωνος πρόσωπον, οἷον ὅτε στρατηγῶν ἀπὸ ἐκκλησίας προσύπεμπετο βλέποντες, ἐθαύμαζον τὴν ἀπάθειαν καὶ μεγαλοψυχίαν τοῦ ἀνδρός· οἱ δὲ ἔχθροὶ κακῶς ἐλεγον περατρέχοντες· εἰς δὲ καὶ προσέπτυσεν ἐξενατίας προσελθών. Ὅτε καὶ τὸν Φωκίωνα λέγεται βλέψατα πρὸς τοὺς ἄρχοντας εἰπεῖν· Οὐ παύσει τις ἀσχημονοῦντα τοῦτον;
 30 Ἐπεὶ δὲ Θουόδιππος ἐν τῷ δεσμωτηρίῳ γενόμενος, καὶ τὸ κάνειον ὄφων τριβόμενον, ἔγανάκτει, καὶ κατέκλαιε τὴν συμφορὰν, ὃς οὐ προσηκόντως τῷ Φωκίωνι συναποιόλυμενος, Εἴτ' οὐκ ἀγαπᾷς, εἰπεν, ὅτι μετὰ Φωκίωνος ἀποθνήσκεις; Ἐρομένου δέ τινος τῶν φίλων, εἴ τι πρὸς Φῶκον λέγει, τὸν υἱόν· Πάνυ
 35 μὲν οὖν, ἔφη, λέγω μὴ μνησικακεῖν Αθηναῖοις.

Πεπωκότων δὲ ηδη πάγτων τὸ καίνειον, τὸ φάρμακον ἐπέλιπε, καὶ ὁ δημόσιος οὐκέ τιψειν ἔτερον, εἰ μὴ λάβοι δώδεκα δραχμάς, ὃσου τὴν ὄλκὴν ὀνείται. Χρόνον δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπών, Ἡ μηδὲ ἀποθανεῖν Ἀθηνῆςι δωρεάν ἐστιν, ἐκδεῖται τοῦ ἀνθρώπου δοῦναι τὸ κερμάτιον.

Ὕπερ δ' ημέρα μητρὸς Μουνυκιῶνος ἐνάτη ἐπὶ δέκα, καὶ τῷ Διὶ τὴν πομπὴν πέμπτοντες οἱ ἱππεῖς παρεκῆσαν. Ὡν οἱ μὲν ἀφείλοντο τοὺς στεφάνους, οἱ δὲ πρὸς τὰς θύρας δεδαχρυμένοι τῆς ἐρκτῆς ἀπέβλεψαν. Ἐφάνη δὲ τοῖς μὴ πατάπιασιν ὡμοῖς καὶ διεφθαρμένοις ὑπὲρ ὄργης καὶ φθόνου τὴν ψυχὴν, ἀνοισιάτατον γεγονόναι, τὸ μῆδ' ἐπισχέει τὴν ἡμέραν ἐκείνην, μηδὲ καθαρεύσαι δημοσίου φάνου τὴν πόλιν ἐορτάζουσαν.

Οὐ μὴν ἀλλ' ὥσπερ ἐνδεέστερον ἡγωνισμάνοις τοῖς ἐκθροῖς ἕδοσε καὶ τὸ σῶμα τοῦ Φωκίωνος ἔσορίσαι, καὶ μηδὲ πῦρ ἐναῦσαι μηδέντα πρὸς τὴν ταφὴν Ἀθηναῖων. Λί οἱ φίλοις μὲν οὐδεὶς ἐτόλμησεν ἀμασθαι τοῦ σώματος, Κωνωπίων δέ τις, ὑπουργεῖν εἰδισμένος τὰ τοιαῦτα μισθοῦ, κομισθώτα τὸν νεκρὸν ὑπὲρ τὴν Ἐλευσίνα, πῦρ λαβὼν ἐκ τῆς Μεγαρικῆς, 15 ἔκαυσεν. Ἡ δὲ Μεγαρικὴ γυνὴ παροῦσα μετὰ τῶν θεραπαινίδων, ἔχωσε μὲν αὐτόθι χῶμα κενὸν καὶ κατέσπεισεν· ἐνθεμένη δὲ τῷ κόλπῳ τὰ ὀστᾶ, καὶ κομίσασα νύκτῳ εἰς τὴν οἰκίαν, κατάρρεε παρὰ τὴν ἐστιλαρ, εἰποῦσα· Σοδ, ὁ φίλη ἐστία, παρακατατέθημε ταῦτα ἀνδρὸς ἀγαθοῦ λειψανα· 25 σὺ δ' αὐτὰ τοῖς πατρῷοις ἀπόδος ἡρίοις, ὅταν Ἀθηναῖοι σωφρογήσωσι.

Καὶ μέντοι χρόνου βραχέος διαγενομένου, καὶ τῶν πραγμάτων διδασκότων, οἷον ἐπιστάτην καὶ φύλακα σωφροσύνης καὶ δικαιοσύνης ὁ δῆμος ἀπολεσεν, ἀνδριάντα μὲν αὐτοῦ 30 γαλοκούν ἀνέστησαν, ἔθαψαν δὲ δημοσίοις τέλεσι τὰ ὀστᾶ. Τῶν δὲ κατηγόρων Ἀγνωνίδην μὲν αὐτοὶ, θάνατον καταχειροτονήσαντες, ἀπέκτειναν· Ἐπίκουρον δὲ καὶ Δημόφιλον, ἀποδράντας ἐκ τῆς πόλεως, ἀγευρῶν ὁ τοῦ Φωκίωνος νιός ἐπιμωρήσατο.

XIII.

DEMOSTHENES.

Λίγεται, τοῦ Δημοσθένους ὁδυφορέντου ποτὲ πρὸς Σάτυρον, τὸν ὑποκριτὴν, ὃτι πάντων φιλοπονώτατος ὡν τῶν λεγόντων, καὶ μικροῦ δέων καταναλωκέναι τὴν τοῦ σόματος ἀκμὴν εἰς τοῦτο, χάριν οὐκ ἔχει πρὸς τὸν δῆμον, ἀλλὰ κραιπαλιῶντες ἄνθρωποι καὶ ἀμαθεῖς ἀκούονται καὶ κατέχοντι τὸ βῆμα, παροφῆται δ' αὐτός· Ἀληθῆ λέγεις, ὡς Δημόσθενες, φάναι τὸν Σάτυρον· ἀλλ' ἔγώ τὸ αἴτιον ίάσομαι ταχέως, ἵνα μοι τῶν Εὐρωπίδον τινὰ δέσσεων ἡ Σοφοκλέους έθελκότης εἴπειν ἀπὸ στόματος. Εἰπόντος δὲ τοῦ Δημοσθένους, μεταλαβόντα τὸν Σάτυρον, οὗτον πλάσαι καὶ διεξελθεῖν ἐν ἥθει πρέποντι καὶ διαθέσει τὴν αὐτὴν φῆσιν, ὥσθ' ὅλως ἀτέραν τῷ Δημοσθένει φανῆναι. Πεισθέντα δὲ ὅσον ἐκ τῆς ὑποκρισίας τῷ λόγῳ κόσμον καὶ χάριτος πρόσεστι, μικρὸν ἡγήσασθαι καὶ τὸ μηδὲν εἶναι τὴν ἀσκησιν, ὀμελοῦνται τῆς προφορᾶς καὶ διαθέσεως τῶν λεγομένων. Ἐκ τούτου κατάγειεν μὲν οἰκοδομῆσαι μελετητήσιον· ἐνταῦθα δὲ πάντως μὲν ἐκάστης ἡμέρας κατιόντα πλάττειν τὴν ὑπόκρισιν, καὶ διαπονεῖν τὴν φωνήν· πολλάκις δὲ καὶ μῆνας ἔξης δύο καὶ τρεῖς συνάπτειν, ευρούμενον τῆς κεφαλῆς θάτερον μέρος, ὑπὲρ 20 τοῦ μηδὲ βουλομένου πάνυ προελθεῖν ἐνδέχεσθαι δι' αἰσχύνην. Πρόμησε μὲν οὖν ἐπὶ τὸ πράττειν τὰ κοινὰ, τοῦ Φωκικοῦ πολέμου συνεστῶτος. Λαβὼν δὲ τῆς πολιτείας καὶ λὴν ὑπόθεσιν, τὴν πρὸς Φιλιππούν πέρ τῶν Ἑλλήνων δικαιολογίαν, καὶ πρὸς ταύτην ἀγωνιζόμενος ἀξίως, ταχὺ δόξαν ἔσχε, καὶ 25 περιβλεπτος ὑπὸ τῶν λόγων ἥρθη καὶ τῆς παφῆσιας· ὥστε θαυμάζεοθαι μὲν ἐν τῇ Ἑλλάδι, θεραπεύεσθαι δ' ὑπὸ τοῦ μεγάλου βασιλέως, πλεῖστον δ' αὐτοῦ λόγον εἶναι παρὰ τῷ Φιλιππῷ τῶν δημαγωγούντων· ὁμολογεῖν δὲ καὶ τοὺς ἀπεκθανομένους, ὃτι πρὸς ἔνδοξον αὐτοῖς ἄνθρωποι δ' ἀγών 80 ἔστιν.

‘Η δὲ τοῦ Δημοσθένους πολιτεῖα φανερὰ μὲν ἦν, ἔτι καὶ τῆς εἰρήνης ὑπαρχούσης, οὐδὲν ἔντος ἀνεπιτίμητον τῶν πρατταμένων ὑπὸ τοῦ Μακεδόνος, ἀλλ’ ἐφ’ ἵκαστοφ ταράττοντος τοὺς Ἀθηναίους, καὶ διακαίοντος ἐπὶ τὸν ἄνθρωπον. Διὸ καὶ παρὰ Φιλίππῳ πλεῖστος ἦν λόγος αὐτοῦ· καὶ ὅτι 5 πρεσβείων δέκατος ἦκαν εἰς Μακεδονίαν, ἥκουσε μὲν πάρτων Φιλίππους, ἀπτεῖπε δὲ μετὰ πλειστης ἐπιμελεῖας πρὸς τὸν ἐκείνου λόγον. Οὐ μὴν ἐν γε ταῖς ἄλλαις τιμαῖς καὶ φιλοφροσύναις ὅμοιος αὐτὸν τῷ Δημοσθένει παρεῖχεν, ἀλλὰ προσήγετο τοὺς περὶ Διοχληνην καὶ Φιλοκράτην μᾶλλον. 10 Οὐδεὶς ἐπαινούστων ἐκείνων τὸν Φιλίππον, ὡς καὶ λύγειν δυνατώτατον, καὶ κάλλιστον ὁφθῆναι, καὶ τὴν Δια συμπλεύσιν ἰκανώτατον, ἥταγκάτετο βασικαίσιν ἐπισκεπτεῖν, ὡς τὸ μὲν ασφιστοῦ, τὸ δὲ γυναικός, τὸ δὲ σποργιαῖς εἰη, βασιλέως δὲ 15 οὐδὲν ἔγκωμον.

Ἐπεὶ δὲ εἰς τὸ πολεμεῖν ἔφεπε τὰ πράγματα, τοῦ μὲν Φιλίππου μὴ δυναμένου τὴν ἡσυχίαν ἄγειν, τὸν δὲ Ἀδριανοῦ ἐγειρομένων ὑπὸ τοῦ Δημοσθένους, πρῶτον μὲν εἰς Εὐβοιαν ἐξόρμησε τοὺς Ἀθηναίους, καταδεδουλωμένην ὑπὸ τῶν τυράννων Φιλίππῳ· καὶ διαβάντες, ἐκείνου τὸ ψήφισμα 20 γράμματος, ἐξέλασαν τοὺς Μακεδόνας. Δεύτερον δὲ Βυζαντίος ἐβοήθησε καὶ Περινθίοις ὑπὸ τοῦ Μακεδόνος πολεμουμένοις. Ἐπειτα πρεσβείων καὶ διαλεγόμενος τοῖς Ἑλλήσι, καὶ παροξύνων, συνέστησε, πλὴν ὀλίγων, ἀπαντας ἐπὶ τὸν Φιλίππον· ὡςτε σύνταξιν γενέσθαι πεζῶν μὲν μυρίων 25 καὶ πεντακισχιλίων, ἵππων δὲ διεξιλίων, ὃνευ τῶν πολιτεύοντων δυνάμεων, χρήματα δὲ καὶ μισθοὺς τοῖς ἐίνοις εἰς φίρεσθαι προδύνμακ. Ἐπηρημένης δὲ τῆς Ἑλλάδος πρὸς τὸ μᾶλλον, καὶ συνισταμένων κατ’ ἔθνη καὶ πόλεις Εὐβοίαν, Ἀραιῶν, Κορινθίων, Μεγαρίων, Λευκαδίων, Κεφαλαίων, 30 δό μάγιστος ὑπελείπετο τῷ Δημοσθένει τῶν ἀγορῶν, Θηβαίους προσαγαγόσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δύναμιν ἐναγάντιον ἔχοντας, καὶ μάλιστα τότε τῶν Ἑλλήνων εὐδοκιμοῦντας ἐν τοῖς ὅπλοις. Ἡν δὲ οὐ

φρόδιον ἐπὶ προσφάτοις εἰνεργετήμασι τοῖς περὶ τὸν Φωκικὸν πόλεμον τετιθασσευμένονς ὑπὸ τοῦ Φιλιππον, μεταστῆσαι τοὺς Θηβαίους, καὶ μάλιστα ταῖς διὰ τὴν γειτνίασιν ἀψιμαχίαις ἀναξαινομένων ἐκάστοτε τῶν πολεμικῶν πρὸς ἀλλήλας 5 διαφορῶν ταῖς πόλεσιν.

Οὐ μὴν ἀλλ᾽ ἐπεὶ Φίλιππος εἰς τὴν Ἑλάστειαν ἔξασθης ἐνέπεσε, καὶ τὴν Φωκίδα κατέσχεν, ἐκπεπληγμένων τῶν Ἀθηναίων, καὶ μηδενὸς τολμῶντος ἀναβαίνειν ἐπὶ τὸ βῆμα, μηδὲ ἔχοντος δ, τι χρὴ λέγειν, ἀλλ᾽ ἀποφίλας οὔσης ἐν μέσῳ καὶ συ- 10 ωπῆς, παρελθὸν μόνος δ Ἀημοσθένης, συνεβούλευε τῶν Θηβαίων ἔξεσθαι καὶ τᾶλλα παραθαρέντας καὶ μετεωφίσας, ὡς περ εἰώθει, τὸ δῆμον ταῖς ἐλπίσι, ἀπεστάλη πρεσβευτὴς μεδὲ διέσων εἰς Θήβας. Τὸ μὲν οὖν σύμφερον σὺν διέφυγε τοὺς τῶν Θηβαίων λογισμούς, ἀλλ᾽ ἐν δημασιν 15 ἔκαστος εἰχε τὰ τὸν πολέμου δεινὰ, ἔτι τῶν Φωκικῶν τραυμάτων γεαρῶν παραμενόντων· ἡ δὲ τοῦ φήτορος δύναμις ἐκριπτεῖσα τὸν θυμὸν αὐτῶν, καὶ διακαίουσα τὴν φιλοτιμίαν, ἐπευκότησε τοῖς ἄλλοις ἀπασιν· ὡς τε φόβον καὶ λογισμὸν καὶ κάριον ἐκβαίλειν αὐτοὺς, ἐνθουσιῶντας ὑπὸ τοῦ λόγου 20 πρὸς τὸ καλόν. Οὕτω δὲ μέγα καὶ λαμπρὸν ἐφάνη τὸ τοῦ φήτορος ἔργον, ὡς τε τὸν μὲν Φίλιππον εὐθὺς ἐπικηρυκεύεσθαι, δεόμενον εἰρήνης, δρθῆν δὲ τὴν Ἑλλάδα γενέσθαι καὶ συνεξαστῆναι πρὸς τὸ μέλλον, ὑπηρετεῖν δὲ μὴ μόνον τοὺς στρατηγούς τῷ Ἀημοσθένει ποιοῦντας τὸ προστατόμενον, 25 ἀλλὰ καὶ τοὺς Βοιωτάρχας, διοικεῖσθαι τε τὰς ἐκκλησίας ἀπάσας οὐδὲν ἔττον ὑπὲρ ἐκείνου τότε τὰς Θηβαίων, ἡ τὰς Ἀθηναίων, ἀγαπωμένου παρ᾽ ἀμφοτέρους καὶ δυναστεύοντος, οὐκ ἀδίκως, οὐδὲ παρ᾽ ἀξίαν, ἀλλὰ καὶ πάντα προσηκόντως. Μέχρι μὲν οὖν τούτων ἀνὴρ ἦν ἀγαθὸς· ἐν δὲ τῇ μάχῃ 30 καλὸν οὐδὲν, οὐδὲ δημολογούμενον ἔργον, οἷς εἴπει, ἀποδει- δάμενος, ὥχετο λιπῶν τὴν τάξιν, ἀποδράς αἰσχυστα, καὶ τὰ ὅπλα φίλας, οὐδὲ τὴν ἐπιγραφὴν τῆς ἀσπίδος, ὡς ἔλεγε Πυθέας, αἰσχυνθεὶς, ἐπιγεγραμμένης γράμμασι χρυσοῖς· Ἀγα- θὴ τὸν οὐχ η. Παραστίκα μὲν οὖν δ Φίλιππος ἐπὶ τῇ γειτ

διὰ τὴν χαρὰν ἐξυβρίσας, καὶ κωμάσας ἐπὶ τοὺς γενροὺς, με-
θύων ἥδε τὴν ἀρχὴν τοῦ Δημοσθένους ψηφίσματος, πρὸς
πόδα διαιφῶν καὶ ὑποκρούων.

Δημοσθένης Δημοσθένους Παιανιεὺς τάδ' εἶπεν· ἐκτῆ-
ψας δὲ, καὶ τὸ μέγεθος τοῦ πεφιστάγτος αὐτὸν ὄγδυος ἐν τῷ 5
λαβών, ἐφρίτε τὴν δεινότητα καὶ τὴν δύναμιν τοῦ φήτοφος,
ἐν μέρει μικρῷ μιᾶς ἡμέρας τὸν ὑπέρ τῆς ἡγεμονίας καὶ τοῦ
σώματος ἀναβόλιψαι κλινδυνον ἀναγκασθεὶς ὑπὸ αὐτοῦ.

Τότε δὲ τῆς ἀτυχίας τοῖς Ἑλλησι γενομένης, οἱ μὲν ἀπε-
πολευόμενοι φήτοφες, ἐπεμβαίνοντες τῷ Δημοσθένει, κατε- 10
σκεύαζον εὐθύνας καὶ γραφάς ἐπὶ αὐτόν· ὁ δὲ δῆμος οὐ
μόνον τούτων ἀπέλυεν, ἀλλὰ καὶ τιμῶν διετέλει, καὶ προσκα-
λούμενος αὐτῖς, ὡς εὐνοῦν, ἐις τὴν πολιτείαν, ὥστε καὶ τῶν
δοτέων ἐκ Χαιρωνείας κομισθέντων καὶ Θαπτομένων, τὸν ἐπὶ 15
τοῖς ἀνδράσιν ἔπαινον εἶπεν ἀπέδωκεν, οὐ ταπειγῶς, οὐδὲ
ἀγενγῶς φέρων τὸ συμβεηκός, ἀλλὰ τῷ τιμᾶν μάλιστα καὶ
κοσμεῖν τὸν σύμβουλον ἀποδεικνύμενος τὸ μὴ μεταμέλεσθαι
τοῖς βεβουλευμένοις.

“Οἱ Ἀττιπατροὶ καὶ Κρατερὸς ἡγγέλλορτο προσιόντες ἐπὶ¹
τὰς Ἀθήνας, οἱ μὲν περὶ τὸν Δημοσθένη φθάσαντες ὑπεξῆλ- 20
θον ἐκ τῆς πόλεως, ὁ δὲ δῆμος αὐτῶν θάνατον κατίγνω,
Δημάδον γραφάντος. Ἄλλων δὲ ἀλλαχοῦ διασπαρέντων, ὁ
Ἀττιπατρὸς περιεπεμπει τοὺς συλλαμβάνοντας, ὥν ἡγεμὼν
ἡν Ἀρχίας, ὁ κληθεὶς Φυγαδοθήρας. Τοῦτον δὲ, Θούριον
ὄντα τῷ γένει, λόγος ἔχει τραγῳδίας ὑποκρίνασθαι ποτε, καὶ 25
τὸν Αἰγανήτην Πῶλον, τὸν ὑπερβολόντα τῇ τέχνῃ πάντας,
διείνουν γεγονόνια μαθητὴν ἵστοροῦσιν.

Οὗτος οὖν ὁ Ἀρχίας τὸν Δημοσθένη πυθόμενος ἵετην
εἰς Καλαυρίην ἐν τῷ ιερῷ Ποσειδῶνος καθέξεσθαι, διαπλεύ-
σας ὑπηρετικοῦς, καὶ ἀποβὰς μετὰ Θρακῶν δορυφόρων, 30
ἔπειθεν ἀναστάντα βαδίζειν μετ' αὐτοῦ πρὸς Ἀττιπατρὸν,
ώς δυνητέρες πεισθέντας οὐδέν. “Ο δὲ Δημοσθένης ἐτύγχα-
νειν ὅμιλον ἑωφανῶς κατὰ τοὺς ὑπτίους ἐκείνης τῆς συκτὸς ἀλ-

λόκοτον. Ἐδόνει γάρ ἀνταγωνίζεσθαι τῷ Ἀρχίᾳ τραγῳδίαις ὑποκριτόμενος· εὐημερῶν δὲ καὶ κατέχων τὸ θέστρον, ἐνδεικταὶ παρασκευῆς καὶ χορηγίας κρατεῖσθαι. Λιὸν τοῦ Ἀρχίου πολλὰ φιλάνθρωπα διαλεχθέντος, ἀναβλέψας πρὸς αὐτὸν, 5 ὅπερ ἐτίγχανε καθήμενος· ⁵ Ων Ἀρχία, εἶπεν, οὗτε ὑποκριτόμενος με ἔπεισας πάποτε, οὔτε νῦν πεισεις ἐπαγγελλόμενος. Ἀρεαμένου δὲ ἀπειλεῖν τοῦ Ἀρχίου μετ' ὄργῆς· Νῦν, ἔφη, λέγεις τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, ὅρι τὸ δὲ ὑπεκρίνον. Μηρὸν οὐν ἐπίσχεις, ὅπεις ἐπιστέλλει τι τοῖς οἶκοις. Καὶ 10 ταῦτ' εἶπὼν, ἐντὸς ἀνεγκάρησε τὸν ναοῦν· καὶ λαβὼν βιβλίον, ὃς γράφειν μέλλων προστίνεγκε τῷ στόματι τὸν κάλαμον, καὶ δεκάν, ὥσπερ ἐν τῷ διατοῦσθαι καὶ γράφειν εἰώθει, χρόνον τοῦν κατέσχεν, ἀλιτούργησε συγκαλυψάμενος ἀπέιλινε τὴν κεραλήν. Οἱ μέν οὖν παρὰ τὰς Θύρας ἐπεώτες δορυφόροι κατεγέλλουν ὡς 15 ἀποδιδιλλότος αὐτοῦ, καὶ μαλακὸν ἐκάλουν καὶ ἀνανδρόν· ὃ δὲ Ἀρχίας προειλθὼν ἀνίστασθαι παρεκάλει, καὶ τοὺς αὐτὸὺς ἀπακιλλῶν λόγους, αὐθὶς ἐπηγγέλλετο δειλαγὰς πρὸς τὸν Ἀρτιπατρον. Ἡδη δὲ συνησθημένος ὁ Δημοσθένης ἐμπερικότες αὐτῷ τοῦ φαρμάκου καὶ κρατουντος ἐξεκαλυψατο· καὶ διαβλέψας πρὸς τὸν Ἀρχίαν, Οὐκ ἀν φθάνοις, εἶπεν, ἡδη τὸν ἐκ τῆς τραγῳδίας ὑποκριτόμενος Κρίσοντα, καὶ τὸ σῶμα τοῦτο φλεπτῶν ἀταφον· Ἐγὼ δέ, ὡς φίλος Πόσειδον, ἐπι ζῶν ἐξανίσταμαι τοῦ ιεροῦ· τῷ δὲ Ἀρτιπάτρῳ καὶ Μακεδόσιν οὐδὲ ὁ σὸς γεώς πεδίπορος ὑπολαμβάνωται. Ταῦτ' ἐπών καὶ πεισθεῖσες ὑπολαμβάνειν αὐτὸν ἡδη τρέμοντα καὶ σφειδόμενον, ἔμα τῷ προειλθεῖν καὶ περαλλάξαι τὸν βωμὸν ἔκεστο, καὶ στενότες ἀφῆκε τὴν ψυχήν.

LETTERS.

I.

Crates to Hipparchia, his Wife.

Ἐπανῆκε ταχέως. Ἐτι δύνασαι Διογένηρ καταλαβεῖν
ζῶντα ἐγγὺς γάρ ηδη ἐστὶ τῆς βίου τελευτῆς (χθές γέ τοι
παρὰ τοσοῦτον ἐξέπνευσεν ·) ἵνα καὶ ἀσπάσῃ αὐτὸν τὸ ἔσχα-
τον ἀσπασμα, καὶ γνῷς, ὅσον δύναται καὶ ἐν τοῖς φορθεφω-
τάτοις ἡ φιλοσοφία. 5

II.

Crates to certain Young Men.

Ἐθίζετε ἑαυτοὺς ἐσθλειν μάζαν, καὶ πλειν ὕδωρ, ἵχθων
δὲ καὶ οἶνον μὴ γεύεσθαι. Ταῦτα μὲν γὰρ τοὺς μὲν γέφορ-
τας ἀποθηριοῦ, ὥσπερ τὰ περὶ τῆς Κλεκῆς φάρμακα, τοὺς
δὲ νέους ἀποθηλύει.

III.

Crates to Origen.

Οὐ ποιεῖ ἀγρός σπουδαίους, οὐδὲ ἄστυ φαῖλους, ἀλλ᾽ αἱ 10
σὺν τοῖς ἀγαθοῖς καὶ κακοῖς διατριβαί. Ὡςτε, εἰ βούλει
ἀγαθοὺς καὶ μὴ κακοὺς γενέσθαι σοι τοὺς παῖδας, πέμπε μὴ
καὶ ἀγρὸν, ἀλλ᾽ εἰς φιλοσόφουν, ἵνα καὶ αὐτὸν βαδίζοντες τὰ
καλὰ ἐμάθομεν. Λασκητὸν γὰρ ἡ ἀρετή, καὶ οὐκ αὐτόματον
ἴμβαλγε τῇ ψυχῇ, ὥσπερ ἡ κακλα.

IV.

Amnion to Philomenus.

Ἄπικειφεν ἡμῶν ἡ χάλαιξ βαρίεις ἐμπεσοῦσα τὰ ιητα,
καὶ λιμοῦ φάρμακον οὐδέν. Ἄνεισθαι δὲ ἡμῖν ἐπακτοὺς
πυροὺς οὐχ οἶόν τε διὰ σπάνιν κερμάτων. Ἐστι δὲ σοι, ὡς
ἀκούων, τῆς πέρυσιν εὐετερίας λειψανα. Δάνεισον οὖν μοι
5 μεδίμνους εἰκοσιν, ὡς ἂν ἔχοιμι σῶζεσθαι αὐτὸς, καὶ ἡ γυνὴ,
καὶ τὰ παιδία. Καρπῶν δὲ εὐφορίας γενομένης, ἐκτίσομεν
αὐτὸ τὸ μέτρον, καὶ λώσιον, ἕάν τις εὐθητὰ γένηται. Μὴ
δὴ περιῆδης ἀγαθῶν γείτορας εἰς στεγὸν τοῦ καιροῦ φθι-
ρομίνους.

V.

Iophon to Eraston.

10 Ἐπιτριβείη καὶ πακὸς πακῶς ἀπόλοιτο ὁ κάκιστος ἀλεκτρυ-
ών, ὃς με, ἡδὺν δηνιφον θεῶμενον, ἀναβοήσας ἐξήγειρεν
Ἐδέκουν γάρ, ὃ φύλαττε γειτόνων, λαμπρός τις εἶναι καὶ
βαθύπλουτος· εἰτα οἰκετῶν ἐφέπεσθαι μοι στίφος, οὗτος
κονόμους καὶ διοικητὰς ἐνόμιζον ἔχειν. Ἐφύκειν δὲ καὶ τὰ
15 χεῖρε δακτυλίων πεπληρώσθαι, καὶ πολυταλάντους λιθοὺς
περιφέρειν· καὶ ἡσαν οἱ δάκτυλοι μονού μαλακοί, καὶ ἡκιστα
τῆς δικέλλης ἐμέμνητο. Ἐφαντούτο δὲ καὶ οἱ κόλακες ἐγγύ-
θεν παρεστάναι. Ἐν τούτῳ δὴ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ
θέστρον προειδόντες, ἐβόών προχειρίσασθαι με στρατηγόν.
20 Μεσούνης δὲ τῆς χειροτονίας, ὁ παμπονηρὸς ἀλεκτρυών ἀνε-
βόησε, καὶ τὸ φάσμα ἡφαντίσθη. Ὁμως ἀνεγρόμενος περι-
χωρῆς ἦν ἐγώ· ἐνθύμιον δὲ ποιησάμενος, τοὺς φυλλοχόους
ἴσταναι μῆνας, ἔγνων εἶναι τὰ ἐνύπνια ψευδέστατα.

VI.

Ampeleion to Evergus.

Πολὺς ὁ χρυμάν τὸ τῆτες, καὶ σύνδειν ἐξιτητόν. Πάντα γάρ
ἡ χιῶν κατεῖληρε, καὶ λευκανθέζουσιν οὐκ οἱ λόφοι μόνοι, ἀλ-
λὰ καὶ τὰ κοῦλα τῆς γῆς ἀκοφία δὲ ἔργων, ἀργὸν δὲ καθι-
ζειν ὄνειδος. Προκύψας δῆτα τῆς καλύβης, οὐν ἐφθην παρ-
ανοτέας τὸ θυμόν, καὶ ὁφῶ σὺν τῷ νιφετῷ δῆμον ὅλον ὀφνί- 6
ων φερόμενον, καὶ ποψίχοις καὶ κίχλαις. Εὐθέως οὖν ἀπὸ
τῆς λεκάνης ἀνασπάσας ἵζον, ἐπαλείψω τῶν ἀχράδων τοὺς
πλάδους· καὶ ὅσον οὕπω τὸ γέφρος ἐπέστη τῶν στρονθίων,
καὶ πᾶσαι ἐκ τῶν ὀροδάμων ἐκρέμαστο, Θέαμα ἡδὺ, πτεράν
ἔχομεναι, καὶ κεφαλῆς καὶ ποδῶν εὐλημμέναι. Ἐκ τούτων 10
λάχος σοι τὰς πίονας καὶ εὐσάρκους ἀπίσταλκα πάντες εἰκοσι.
Κοινὸν γάρ ὄγαθὸν τοῖς ἄγαθοῖς· φθονούντεν δὲ εἰ πονη-
ροὶ τῶν γειτόνων.

VII.

Philocomus to Thesyllus.

Οὐκαύποτε εἰς ἄστον καταβὰς, οὐδὲ εἰδὼς τί ποτε ἔστιν ἡ
λεγομένη πόλις, ποθῶ τὸ καινὸν τοῦτο θέαμα ἰδεῖν, ὑφ' ἣν 15
περιβόλῳ κατοικοῦντας ἀνθρώπους, καὶ τ' ἄλλα ὅσα διαφέρειν
πόλις ἀγροικίας μαθεῖν. Εἰ οὖν σοι πρόφασις ὁδοῦ ἄστυνδε
γένηται, ἡκὲ ἀπάξιων τὴν κάμε· καιφὸν γάρ ἔγος δὴ οἷμας
τοῦ πλειόν τι μαθεῖν, ἡδη μοι βρένειν θριξὶ τῆς ὑπήρνης ἀρ-
χομένης. Τίς οὖν δή με κάκεῖ μυσταγωγεῖν ἀπειτήδιος, ἢ 20
σὺ, ὁ τὰ πολλὰ εἰσα πυλῶν ἀλιευδούμενος;

VIII.

Gamochætron to Phagodætes.

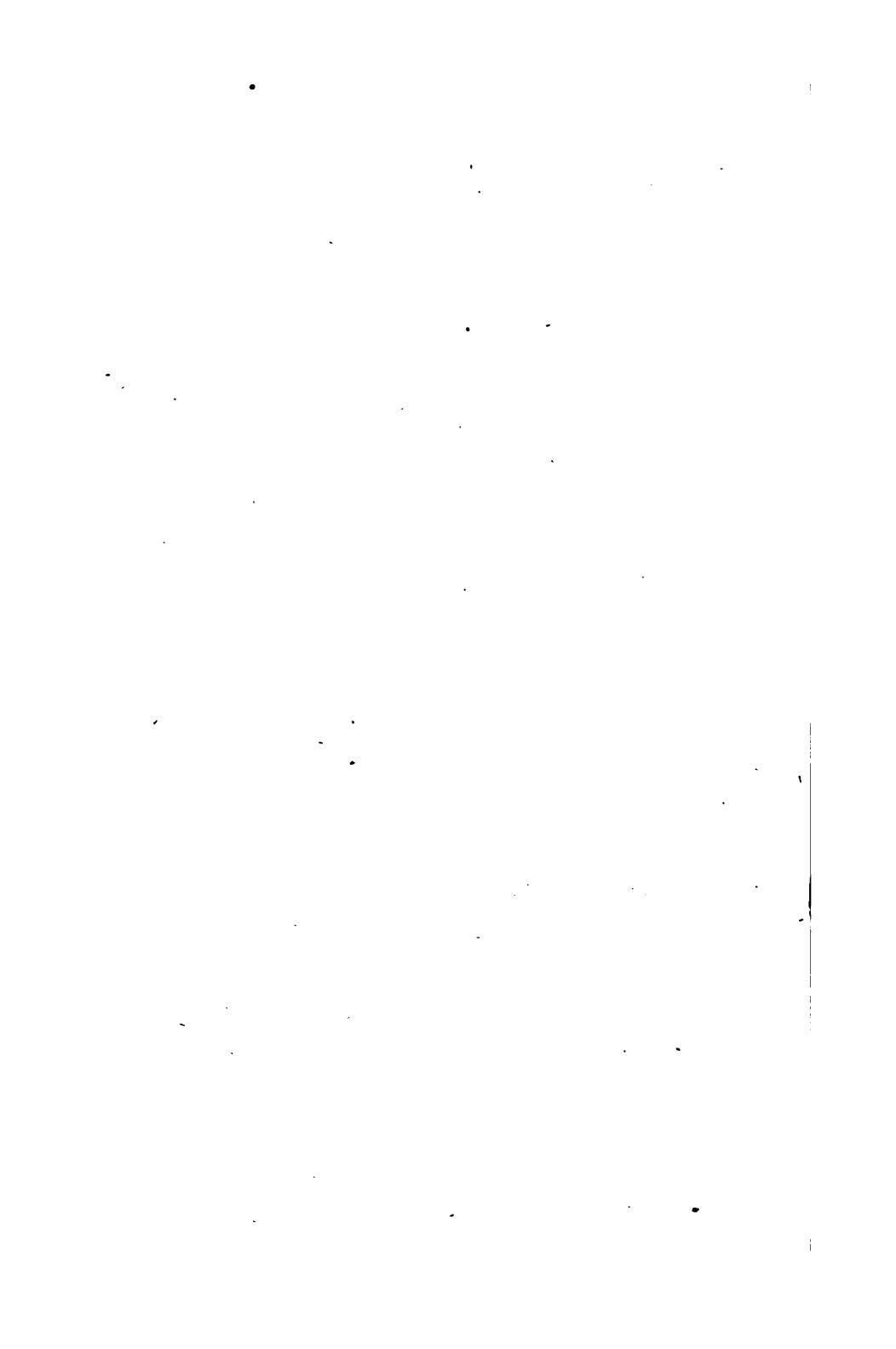
Ἐθεάσω οιά με εργάσατο ὁ κατάφατος οὗτος κουρεὺς, ὁ πρὸς τῇ ὁδῷ λέγω δὲ τὸν ἀδόλεσχον, καὶ λάλων, τὸν Ἀβροτησίου προτιθέμενον ἐξοπτρα, τὸν τοὺς χειροήθεις κόρακας, τιθασσεύοντα, τὸν ταῖς μαχαιρίσι τυμβαλισμὸν εὗδρυμον ἀνακρούοντα. Ήταν γὰρ ἀφικόμην ἐνφιεῖσθαι τὴν γενειάδα βουλόμενος, ὁσμένως το ἐδέξατο, καὶ ἐφ' ὑψηλοῦ θρόνου καθίσας, σινδόνα καινὴν πεφιθεὶς, πράως εὐ μάλα κατέφερε μοι τῶν γνάθων τὸ ἐυφόν, ἀπομιλῶν τὸ πύκνωμα τῶν τριχῶν. Ἀλλ' ἐν αὐτῷ τούτῳ πανούργος ἦν καὶ σπαίσ·

10 Ἐλαθε γὰρ τοῦτο παρὰ μέρος ποιῶν, καὶ οὐ κατὰ πάσης τῆς γνάθου, ὡς τε ὑπολειφθῆναι μοι πολλαχοῦ μὲν δασεῖσαν, πολλαχοῦ δὲ λείαν τὴν σιαγόνα. Κάγω μὲν οὐντείδως τὴν πανουργίαν, ὡχόμην κατὰ τὸ εἰωθός ἀκλητος εἰς Πασίωνος· οἱ συμπόται δὲ, ὃς εἶδον, ἐξέθανον τῷ γέλωτι· ἔως ἀγυοοῦντα

15 με ἐφ' ὅτῳ γελῶσιν, εἰς τις εἰς μέσους παρελθών, τῶν ἀπολευθεισῶν τριχῶν ἀπιλαβόμενος εἶλκυσεν. Ἐκείνας μὲν οὐν περιπαθῶς κοπίδα λαβὼν ἀπεφέλισσα, ἔτοιμος δέ εἰμι ξύλον εἰμέγεθες ἀνελόγενος κατὰ τοῦ βρέγματος πατάξαι τὸν ἀλιτήριον. Ά γὰρ οἱ τρέφοντες παῖζουσι, ταῦτα μὴ τρέφων

20 ἀπόλημασε.

POETICAL EXTRACTS.



I.

*The Meeting of Hector and Andromache.**

Ή οἵ τα φωνήσας, ἀπέβη κορυθαιόλος Ἐκτοφ.
 Άψα δ' ἔπειδ' ἵκανε δόμους εὐναιετάοντας,
 Οὐδ' εὐφ' Ἀνδρομάχην λευκώλενον ἐν μεγάφοισι.
 Άλλ' ἦγε ἐν ταῖς παιδὶ καὶ ἀμφιπόλῃ εὐπέπλῳ
 Πύργῳ ἐφεστήκει γούωσά τε, μυρομένη τε. 5
 Ἐκτοφ δ' ὡς οὐκ ἐνδον ἀμύμονον τέτμεν ἄκοιτιν,
 Ἐστη δὲ πούδον ἵων, μετὰ δὲ δμοῖσιν ἔειπεν
 Εἰ δ', ἄγε μοι, δμωαῖ, γημερτία μυθήσασθε.
 Πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάφοιο;
 Ήττη πη ἐς γαλόων, ἡ εἰνατέρων εὐπέπλων, 10
 Ή ἐς Ἀθηναῖς ἔβοιχεται, ἐνθα περ ἄλλαι
 Τρωαὶ ἐϋπλόκαμον δεινὴν θέον ἐλάσκονται;
 Τὸν δὲ αὐτὸν ὀτρηρὴ ταμίη πρὸς μῆθον ἔειπεν.
 Ἐκτοφ, ἐπει τοι μάλιστας ἀληθέα μυθήσασθαι. 15
 Οὔτε πη ἐς γαλόων, οὔτε εἰνατέρων εὐπέπλων,
 Οὔτε ἐς Ἀθηναῖς ἔβοιχεται, ἐνθα περ ἄλλαι
 Τρωαὶ ἐϋπλόκαμον δεινὴν θέον ἐλάσκονται.
 Άλλ' ἐπι πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκοντας
 Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 Ή μὲν δὴ πρὸς τεῖχος ἐπείγομένη ἀφικάνει, 20
 Μαινομένη εἰκῦνα φέρει δὲ ἄμα παῖδα τιθήνη.
 Ή φα γυνὴ ταμίη· δὲ δὲ ἀπέσσυτο δώματος Ἐκτοφ,
 Τὴν αὐτὴν ὁδὸν αὐτίς, ἐϋκτιμένας κατ' ὄγυιάς.
 Εὗτε πύλας ἵκανε, διερχόμενος μέγα ἀστυν,
 Σκαιάς — τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε — 25

*Homer's Iliad, VI. 369.

Ἐνθ' ἄλοχος πολύδωρος ἐναντίη ἡλθε θίουσα,
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετλωνος,
 Ἡετίων, ὃς ἔναειν ὑπὸ Πλάκωνος ὑληέσση,
 Θήβη τοποτακτή, Κιλίκεσσον ἄνδρεσσιν ἀνάσσων.
 Τοῦ περ δὴ θυγάτηρ ἔχειθεν Ἐκτοροι χαλκοκορυστῆ. 30
 Η οἱ ἔπειται ηγησαν, ἅμα δὲ ἀμφίπολος κιλενοῖς τοῖς,
 Παῖδες ἐπὶ κόλποι ἔχοντες ἀταλάφφονα, τήπιον αὐτως,
 Ἐκτοροιδην ἀγαπητὸν, ἀλλγκιον ἀστέροι καλῶ.
 Τὸν δὲ Ἐκτωφ καλέσσει Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 ἀστυάνακτες οἶος γάρ ἐρύτεο Ἰλιον Ἐκτωφ. 35
 Ήτοι δὲ μὲν μείδησεν ίδων ἐξ παῖδα σιωπῆ.
 Ἀνδρομάχη δὲ οἱ ἄγκι παρίστατο δακρυχέουσα,
 Ἐν τούτῳ οἱ φῦ χειρὶ, ἔπος τούτῳ ἔφατο, ἐκ τούτῳ ὀνόμαζεν.
 Λαιμόνις, φθίσει σε τὸ σὸν μένος, οὐδὲ θλεαίρεις
 Παῖδας τε γηπίλαχον, καὶ ἔμπορον, ἡ τάχα χήρη 40
 Σεῦ ἔσομαι τάχα γάρ σε κατακτανέασιν Ἀχαιοί,
 Πάντες ἐφορμηθείτες ἐμοὶ δὲ κα κέδμιον εἴη,
 Σεῦ ἀφαμαρτούση, χθόνα δύμεναι οὐ γάρ εἶτε ἄλλη
 Εσται θαλπωρή, ἐπειδὲ ἂν σύγε πότμον ἐπίσπης,
 Άλλ' ἄχεις οὐδὲ μοι ἔστι πατήρ καὶ πότνια μήτηρ. 45
 Ήτοι γάρ πατέρος ὁμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
 Εκ δὲ πόλιν πέρσεν Κιλίκεων εὐναυετάωσαν,
 Θήβην ύψηπολον κατὰ δὲ ἔκτανεν Ἡετλωνα,
 Οὐδέ μιν δενάριξε σεβάσσασι γάρ τόγε θυμῷ.
 Άλλ' ἄφα μιν κατέκησε σὺν ἐντεσι δαιδαλέοισιν, 50
 Ήδὲ ἐπὶ σῆμα ἔχεεν περὶ δὲ πτελέας ἐφύτεισαν
 Νύμφαι ὁρεστιάδες, κοῦραι Διὸς αἰγιόχαι.
 Οἱ δέ μοι ἐπτὰ καστίγνητοι ἔσαν ἐν μεγάροισιν,
 Οἱ μὲν πάντες ιῷ κιον ἡματι Ἀΐδος εῖσαν.
 Πάντας γάρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς 55
 Βουσὶν ἐπὶ εἰλιπόδεσσι καὶ ἀργεννῆς δίεσσιν.
 Μητέφα δέ, ἡ βισσέλευεν ὑπὸ Πλάκωνος ὑληέσση,
 Τὴν ἐπεὶ ἄφ δεῦρο ἡγαγέ μὲν ἄλλοισι κτεάτεσσιν,
 Άφ δύε τὴν ἀπάλυσας, λαβὼν ἀπεφεύστη ἀποινα.

Πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἵοχαιαρα. 60
 Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μῆτηρ,
 Ἡδὲ καστηνήτος, σὺ δὲ μοι θαλερὸς παρακοίτης.
 Άλλ' ἄγε νῦν ἐλέαιαρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 Μή παῖδ' ὄρφανικὸν θεῖας, χήρη τε γυναικα·
 Λαὸν δὲ στῆσον παφ' ἐριεὸν, ἔνθα μάλιστα 65
 Ἀμβατός ἔστι πόλις, καὶ ἐπιδρομον ἔπλετο τεῖχος.
 Τρὶς γάρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄφιστοι,
 Ἀμφ' Λίαντα δύνω καὶ ἀγακλυτὸν Ἰδομενῆα,
 Ἡδ' ἀμφ' Ἀτρείδας καὶ Τυδίδος ἀλκιμονύῖν·
 Ἡ πού τις σφιν ἔνισπε θεοπροπίων εὐ εἰδὼς, 70
 Ἡ νυ καὶ αὐτῶν θυμὸς ἐπορθύνει καὶ ἀνάγνη.
 Τὴρ δ' αὐτὲς προσέειπε μέγας καρυθαιόλος Ἐκτωρ·
 Ἡ καὶ ἔμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰγῶς
 Αἰδέομαι Τρῶας καὶ Τρώαδας ἐλκεσιπέπλους,
 Άλλε κακὸς ὁς, τόσφιν ἀλυσκάζω πολέμοιο 75
 Οὐδέ με θυμὸς ἄνωγε, ἐπεὶ μάθον ἔμεται εσθλὸς
 Αἰεὶ, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
 Ἀφρύμενος πατρός τε μέγας οἰλέος ἥδ' ἐμὸν αἴτον.
 Εὐ γάρ ἔγώ τόδε οἴδα κατὰ φρένα καὶ κατὰ θυμὸν,
 Έσσεται ἡμαρ, δέ τ' ἄν ποτ' ὀλώλη Πλος ἴρη, 80
 Καὶ Πρίλαμος καὶ λαὸς ἔμμελιν Πριάμοιο.
 Άλλ' οὐ μοι Τρώων τόσον μέλει ἄλγος ὀπισσω,
 Οὐτὲ αὐτῆς Ἐκάβης, οὐτε Προάμιοιο ἄνακτος,
 Οὐτε καστηνήτων, οἵ κεν πολέες τε καὶ εσθλοὶ
 Ἡν κονίησι πέσοισιν ὑπὲ ἀνδράσι δυξμενέεσσιν, 85
 Ὁσσον σε', ὅτε κέν τις Ἀχαιῶν χαλκοχιτῶνων
 Δικρυνόεσσαν ὅγηται, ἐλεύθερον ἡμαρ ἀπούδας·
 Καὶ κεν ἐν Ἀργει τούσα, πρὸς ἄλλης ἴστὸν ὑφαίνοις,
 Καὶ κεν ὑδωρ φορέοις Μεσσηνίδος ἡ Ἄπερείης,
 Πόλλ' ὀσκαζομένη, κρατερὴ δ' ἐπικειστ' ἀνάγκη· 90
 Καὶ ποτὲ τις εἰπήσιν, ἴδων κατὰ δάκρυν χέουσσαν.
 Ἐκτορος ἥδε γυνὴ, δις ἀφιστεύεσσις μάχεσθαι
 Τρώων ἵπποδάμων, διτε Πλοιον ἀμφεμάχοντο.

“Ος ποτέ τις ἐφέει· σοὶ δὲ αὐτὸν γένονται ἄλγος
Χήτει ταιοῦδ' ἀγδρός, ἀμύνειν δούλιον ἡμαρ. 95
Ἄλλα με τεθημέτα χντή κατὰ γῆνα καλύπτοι,
Πρόν γέτει σῆς τι βοῆς, σοῦ δὲ ἔλευθροι πυθέσθαι!
“Ος εἰπὼν, οὗ παιδὸς ὁρέετο φαιδιμος Ἐκτιφ.
Ἄφ δὲ πάτερ πόρος κόλποις ἐνζώνιοι τιθήνται.
Ἐκλινθῇ ἵάχεται, πατρὸς φίλου ὄψιν ὑπυγένεις. 100
Τιφθήσας καλύκον τε, ἴδε λόφον ἐπιπιοχαίτην,
Δεινὸν ἀπὸ ἀκροτάτης κόρυθος γεύσαται νοήσας.
Ἐκ δὲ ἔχαλασσος πατήρ τε φίλος καὶ πάτηται μῆτηρ.
Ἄντεικ ἀπὸ κρατὸς κόρυνθ' εἰλετο φαιδιμος Ἐκτιφ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ τὸν κόρυθον παμφανόωσαν. 105
Ἄνταρ δὲ ὅν φίλον οὐδὲν ἐπεὶ κύνει, πήλει τις καφιν,
Εἴπειν ἐπενδύμενος Διῆ τ', ἄλλοισιν τι θεῖσαι.
Ζεῦ, ἄλλοι τε θεοὶ, δότε δὲ καὶ τόνδε γενέσαθαι
Παῖδ' ἐμὸν, ὃς καὶ ἐγώ περ, ἀμυπρεπέα Τρώισσαν,
Ζεῦδε βίηκ τὸν ἀγαθὸν, καὶ Πλούτον ἤψι ἀνάσσειν. 110
Καὶ ποτέ τις εἰπησι· πατρὸς δὲ ὅγε πολλὸν ἀμείψειν!
Ἐπι πολέμου ἀνιόνται· φέροι δὲ ἔναρα βροτόσατα,
Διαβάνται δῆσσον ἀνδρα, χαρεῖν δὲ φρένα μάτηηρ.
“Ος εἰπὼν, ἀλόχοιο φίλης ἐν χεροῖν ἔθηκει
Παῖδ' ἐόν· ἡ δὲ ἄρα μην κηώδει δέεστο κόλπῳ 115
Διακρινόντες γελάσασσα. Πόσαις δὲ οὐέησε νοήσας,
Χειρὶ τέ μιν κατέρεξεν, ἔποις τὸν ἔφατ', ἐκ τοῦ δικάμουτεν.
Δαιμονίη, μὴ μοι τι ληγεῖ ἀκαρχέο θυμῷ!
Οὐ γάρ τις μὲν ὑπέρι αἰσαν ἀνήρ Ἀΐδη προῦάψει.
Μοῖραν δὲ οὐτινά φημι πεφυγμένον ἔμμεσται ἀνδρῶν. 120
Οὐ κακὸν, οὐδὲ μὲν ἐνθλόγος, ἐπὴν τὰ πρώτα χάκηται.
Ἄλλ' εἰς οἶκον ιοῦσσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ιστόν τ', ἡλακάτην τε, καὶ ἀμφιπόλουσι κέλευς.
Ἐργον ἐποίησεσθαι· πόλεμος δὲ ἀκόρεσσι μελήσει
Πάσιν, ἐμοὶ δὲ μόλιστα, τοῖς Πλούτος ἐγγεγάσσια. 125
“Ος ἄρα φωνήσας, κόρυνθ' εἰλετο φαιδιμος Ἐκτιφ
Ἴππουριν· ἄλοχος δὲ φύλη οἰκόνδε βεβήκει.

Ενιφοπαλιζομένη, θαλερὸν κατὰ δάκρυ χίουσα.
 Άλιψα δ' ἔπιαθ' ἵκανε δόμους εὐταιετάστας
 Εκτορὸς ἀνδροφόνου· πικῆσατο δ' ἔνδοθι πολλὰς 130
 Ἀμφιπόλους, τῇσιν δὲ γόνιν πάσησιν ἐνώφεσεν.
 Άλι μὲν ἔτι ζωὸν γόνον "Εκτορα φένδε οἰκεῖ·
 Οὐ γάρ μιν ἔτελον τρόπον ἐκ πολέμου
 "Ικεσθαι, προφυγόντα μένος καὶ χαῖρας Ἀχαιῶν.

II.

Jupiter commands the Gods to remain neutral. *

"Ηώς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἰαν·
 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικίδανος
 Ἀκροτάτη κορυφῇ πολυυδειφάδος Οὐλύμπιοι.
 Αὐτὸς δέ αφ' ἀγάρευς, θεοὶ δ' ὑπὸ πάντες ἄκουον· 5
 Κέκλυτε μεν, πάντες τε θεοὶ, πᾶσαι τε θάσαι,
 "Οφρ' εἶπον, τά μα θυμὸς ἐν στήθεσσι κελεύει.
 Μήτε τις οὐν θύμεια θεὸς τόγε, μήτε τις ἄρσην
 Πειφάτω διαπέρσαι ἐμὸν ἔπος· ἀλλ' ἄμα πάντες
 Αἴγεντ', δῆρα τάχιστα τελευτήσω ταῦθε ἔργα.
 "Ον δ' ἄν ἔγων ἀπάνευθε θεῶν διθέλοται τοήσω 10
 'Ελθόντ' η τρόμεσσιν ἀρηγέμενην η λανασσαῖν,
 Πληγεῖς οὐ κατὰ κόσμον, ἐλεύσται Οὐλυμπόνδε·
 "Η μιν ἐλών φίψω ἐς Τάρταρον ἡερόεντα,
 Τῆλε μάλι, ἥκι βαθιστον ὑπὸ χθονός ἐστι βέρεθρον·
 "Ενθα σιδηρειαί τε πύλαι καὶ χάλκεος ονδός, 15
 Τόσσον ἐνεργεῖ Ἀΐδεων, ὃσον οὐρανός ἐστ' ἀπὸ γαίης·
 Γινώστε ἔπειθ', ὃσον εἰμὶ θεῶν καρτιστος ἀπάντων.
 Εἰ δ', ἄγε, πειρήσσασθε, θεοὶ, ἵνα εἰδετε πάντας,

Σειρὴν χρυσεῖην ἐξ οὐρανοθεού κρεμάσατες,
 Πάντες δ' ἔξαπτεσθε θεοί, πᾶσι τε θέανται.
 Ἀλλ' οὐκ ἀν ἐρύσσαιτε ἐξ οὐρανοθεού πεδίονδες
 Ζῆν, ὑπατού μήστωρ, οὐδὲ εἰ μάλα πολλὰ κάμοιτε.
 Ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφροναν ἐθέλοιμι ἐρύσσαι
 Αὐτῆν κεν γαῖη ἐρύσαιμι, αὐτῆι τε θαλάσσῃ.
 Σειρὴν μάν κεν ἐπειτα περὶ φίον Οὐλύμποιο
 Αησαλμην· τὰ δέ καὶ αὐτές μετήρομε πάντα γένοιτο.
 Τόσσον ἐγὼ περὶ τέ εἰμι θεῶν, περὶ τέ εἰμι ἀνθρώπων.
 οὐς ἔφαθεν· οἱ δέ ἄρα πάντες ἀκήνη ἐγένοντο σιωπῆ,
 Μῆθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.

III.

*The Triumph of Achilles over the dead Body of Hector, and the Lament of Andromache.**

Τὸν δέ ἐπει ἔξενάριξε ποδάρκης δίος Ἀχιλλεὺς,
 Στέας ἐν Ἀχαιοῖσιν ἔπεια πετεφόεντες ἀγόρευεν.
 οὐ φίλοι, Ἀργειεν ἡγήτορες ηδὲ μεδοντες,
 Ἐπειδὴ τόνδε ἄνδρα θεοί δαμάσσασθαι ἔδωκαν,
 οὐς κακὰ πόλλα ἔφεξεν, οὐδὲ οὐ σύμπαστες οἱ ἄλλοι.
 Εἰ δέ, ὅγει, ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 οὐφεντες· τοῦτον ἡγάμενον Τρώων νόσον, οὐτεν ἔχοντας.
 Η καταλεψουσιν πόλιν ἄκρην, τοῦθε πεισόντος,
 Ηδέ μένειν μεμύσασι, καὶ Ἐκτρόπος οὐκέτε δόντος,
 Ἀλλὰ τὴν μοι ταῦτα φίλος διελέξατο θυμός;
 Κεῖται πάρα κήησσι γίνεντος, ἄθαπτος,
 Πάτροκλος· τοῦ δέ οὐκ ἐπιλήσσομαι, ὅφει ἀν δημογε
 Ζωσίσιν μετέω, καὶ μοι φίλα γούνατες ὁρώμην.

Εἰ δὲ θαυμάσιον περι καταλήθοντες εἰς Ἀΐδαο,
Αὐτὰρ ἔγω καὶ καίδι φίλου μεμνήσομεν ταῦφον. 15
Νῦν δὲ τούτης, αὐτούτης παιήσαντας, κοῦφοι Ἀχαιῶν,
Νησσὸν ἔπει γλαφυρῆς τεράσθα, τόνδι δὲ ἄγωμεν.
Ἡρόμεθα μέγα κῦδος ἐπέφρομεν Ἐπτοφα δίστην,
Ω, Τρῶες κατὰ ἄστυν, θεῷς ὁμοίας, εὐχετόσατο.
Ἡ φα, καὶ Ἐπτοφα δίστην ἀεικέα μηδετεοῦ ἔργα. 20
Ἀμφοτέρους μετόπισθε ποδῶν τέτρηνε τέσσοντες
Ἐξ αφυφόντος πτίγης, βοέσους δὲ ἐδῆπτειν ἴμαντας,
Ἐκ δίφροιο δὲ ἔδησεν· κάρη δὲ ἐλκέσθαις ἔκσεν
Ἐξ δίφρον δὲ ἀναβάτας, ἀνά τε κλυτά τεύχες ἀείρας,
Μάστιξεν δὲ πλάγην, τῷ δὲ σύντοντε πετέσθην. 25
Τοῦ δὲ ἦν ἐλκομένου κονίσσαλος· ἀμφὶ δὲ χαῖται
Κνάγεις πίλλαντο, κάρη δὲ ἀπαντάντην κονίζουν
Κεῖτο, πάρος χραῖστην· τότε δὲ Ζεὺς δυσμενέσσιν
Δῶκεν ἀεικίσσασθαι δῆταν πατρόλιδι γαῖην.
Ὄς τοῦ μὲν κακόντο κάρη ἄπαντα· ἡ δέ νυ μήτηρ 30
Τίλλε κόρμην, ἀπὸ δὲ λιπαρὴν ἔφιψε καλύπτειην
Τηλόσας· κακίσσεν δὲ μάλιστα μέγα, παῖδες ἐξδούσσαι.
Ὄμωξεν δὲ ἀλειναί πατήρ φίλος, ἀμφὶ δὲ λινοῦ
Κωκυτῷ τὸν εἰχοντο καὶ οἰμωγῆς κατὰ ἄστυ·
Τῷ δὲ μάλιστος ἀρέτην ἐναλλάγκιον, οὐς εἰς ἄπαντα 35
Πλιος ὄφρυσέ σαστιν φιλοῦ σμύχοισι κατέτησε.
Λαοὶ μόνοι φαίνοντα μόγις ἔχον ἀσχαλόωντα,
Ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
Πάντας δὲ ἐλλιτάνευε, κυβενδόμενος κατὰ κόπρον· 40
Ἐξομακλήδητος μάρτυρα ἔκαστον·
Σχίσθε, φίλοι, καὶ μὲν οἶος ἔσσαστε, κηδόμενοι περι,
Ἐξελθόντα πόληος, ἵκισθε ἐπὶ τῆς Ἀχαιῶν,
Ἀλσοσῷ ἀνίρα τοῦτον ἀτάσθαλον, ὀβφιμοεργόν,
Ὕπη πως ἡλικίην αἰδέσσεται, ἡδὲ ἀλεήσῃ 45
Γῆρας· καὶ δέ νυ τῷδε πατήρ τοιόσδε τέτυκται,
Πηλεὺς, οὓς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
Τρωστός· μάλιστα δὲ ἐμοὶ περὶ πάντων ἄλγες ἔθηκεν.

Τόσσους γάρ μοι παῦδας ἀπέκτανε τηλεθάσσεις·
 Τῶν πάντων οὐ τόσσον ὁδόφοραι, ἀχρύμενός περ,
 “Ως ἐνὸς, οὐ μ' ἄχος ὅξεν κατοίσεται Ἀΐδος εἶσω, 50
 Ἐκτορος· ὡς ὄφελεν Θανάτειν ἐν χεροῖν ἐμῆσιν!
 Τῷ κε κορεσσάμεθα κλαίοντες τε, μυρομένω τε,
 Μήτηρ δ', η μητέτε, δυσάμμοφος, ηδ' ἔγαν αὐτός.
 “Ως ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολίται·
 Τρωῆσιν δ' Ἐκάβη ἀδινοῦ ἐξῆρχε γόοιο. 55
 Τέκνον, ἔγω δειλὴ τί γν φείομαι, αἰνὰ παθοῦσσα,
 Σεῦ ἀποιειθητώιος; ὃ μοι γύντας τε καὶ ἡμαρ
 Εὐχαλὴ κατὰ ἀστυν πελέσκεο, πᾶσι τ' ὄντειαρ,
 Τρωαῖ τε καὶ Τρωῆσι κατὰ πτόλιν, οἵ ας, θεὸν ὡς,
 Σειδέχατ· η γάρ κι σφι μᾶλα μίγα κῦδος ἔησθα, 60
 Ζωὸς ἐών· νῦν αὐλ Θάνατος καὶ Μοῖρα κιχάνει!
 “Ως ἔφατο κλαίουσ'· ἀλοχος δ' οὐπω τι πέπυστο
 Ἐκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
 Πίγγει, ὅτι φάοις ἔκτοθι μίμετ πυλάων.
 Άλλ' ηγ' ἵστον ὑφαινε, μυχῷ δόμον ὑψηλοῖο, 65
 Αἰπλακα πορφυρέην, ἐν δὲ Θρόνα ποικιλ' ἔπασσεν.
 Κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
 Άμφι πυρὶ στήσαι τρέποδα μέγαν, ὄφρα πέλοιτο
 Ἐκτοροι θερμὸι λοετρὸι μάχης ἐκ νοστήσαντε·
 Νηπή, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν 70
 Χεροὺν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθῆνη.
 Κωκυτοῦ δ' ἥκουσε καὶ οἰμωγῆς ἀπὸ πύργου,
 Τῆς δ' ἐλείχηθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κεφαλίς.
 Η δ' αὐτὶς δμωῆσιν ἐϋπλοκάμοισι μετηύδα·
 Δεῦτε, δύνα μοι ἐπεσθον, ίδωμ', οὗτον' ἔργα τέτυκται.
 Αἰδοίης ἐκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἔμοὶ αὐτῇ 75
 Στήθεσι πάλλεται ἡτοφ ἀνὰ στόμα, νέφθε δὲ γοῦνα·
 Πήγνυται· ἔγγὺς δή τι καπόν Πριάμοιο τέκεσσιν.
 Άλλαχα, ἀπ' οὐνατος εἴη ἐμεῦ ἔπος! ἀλλά μαλ' αἰνῶς
 Δεῖδω, μηδ δή μοι θρησκευν· Ἐκτοροα δίος Ἀχιλλεὺς, 80
 Μοῦνον ἀποτημῆξας πόλιος, πεδίονδε διηται,

Καὶ δή μιν καταπάνηση ὁγηνοφίης ἀλεγεινῆς,
 "Η μιν ἔχεσκ"· ἐπεὶ οὗτοι· ἐν πληθύι μένεν ἀνδρῶν,
 Ἄλλοι πολὺ προθίσκε, τὸ δὲ μένος οὐδενὶ εἴκων.
 "Ὄς φαμένη, μεγάφοιο διέσσυτο, μανάδει ἵση, 85
 Παλλομένη κραδίην· ἄμα δ' ἀμφίπολοι κίον αὐτῆς.
 Αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔσεν ὕμιλον,
 "Εστη παπτήκασ"· ἐπὶ τειχεῖ· τὸν δὲ ἐνόησεν
 Ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 "Ἐλκον ἀκιδέστως κολλας ἐπὶ νῆας Ἀχαιῶν. 90
 Τὴν δὲ κατ' ὄφθαλμῶν ἐρεβενή νῦν ἐκάλυψεν·
 "Ηριπε δὲ" ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 Τῇλα δ' ἀπὸ κρατὸς χέες δέπματα σιγαλόεντα,
 "Ἀμπυκα, κεκρυφαλόγ τε ἵδε πλεκτὴν ἀναδέσμην,
 Κρηῆδεμνόν θ", ὃ φάσι δῶκε χρυσέη Ἀφροδίτη,
 "Ηματι τῷ, ὅτε μιν κορυθαίλος ἡγάγεθ" "Ἐκτιωρ
 "Ἐκ δόμου" Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδυν.
 "Ἀμφὶ δέ μιν γαλόω τε καὶ εἰνατέρες ἄλις ἔσταν,
 Άι διετὰ σφίσιν είχον ἀτυζομένην ἀπολέσθαι.
 "Η δὲ" ἐπεὶ σὺν ἀμπυκυτο, καὶ ἐς φρένα θυμός ὁγίφθη, 100
 "Ἀμβλήδην" γούώσα, μετὰ Τρωῆσιν ἔειπεν·
 "Ἐκτιωρ, ἔγω δύστηνος! ἵη ἄρα γεινόμεθ' αἰση
 "Ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 Αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Ιλλάκων ὑληέσση,
 "Ἐν δόμῳ" Ἡετίωνος, δο μ' ἔτρεφε τυτθὸν ἔονταν, 105
 Δύζμορος αἰνόμοφον· ὃς μὴ ὥφελλε τεκέσθαι!
 Νῦν δὲ σὺ μὲν Ἀΐδαο δόμοντος, ἵπο κεύθεσι γαλῆς,
 "Ἐφρει, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πενθεῖ λείπεις
 Χήρητ ἐν μεγάφοισι· πᾶς δὲ εἰς νήπιος αὐτῶς,
 "Ον τέκομεν σύ τ' ἐγώ τε δυσάμμοφοι· οὔτε σὺ τούτῳ 110
 "Ἐσσεαι, Ἐκτιωρ, ὄνειραφ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.
 "Ἡ γὰρ δὴ πόλεμόν γε φύγη πολύδακρυν Ἀχαιῶν,
 Αἰεὶ τοι τούτῳ γε πόνος καὶ κήδει ὀπισσω
 "Ἐσσοντ"· ἄλλοι γάρ οἱ ἀπουφίσσουσιν ἀφούρια.
 "Ημαρ δ' ὁρφανικὸν παναφήλικα παιδα τιθησιν. 115

Πάντα δ' ὑπερμηνύεις, δεδάκηνται δὲ παριαί.
 Λευόμενος δέ τ' ἄγεις πάις ἐς πατρὸς ἑταῖρον,
 Ἀλλοι μὲν χλαινῆς ἐρύσιν, ἄλλοι δὲ χιτῶνες·
 Τῶν δ' ἐλεισάστων κοτύλην τις τοιθὸν ἐπίσχειν,
 Χείλεσα μέν τ' ἐδίηρη, ὑπερφήν δ' οὐκ ἐδίηρεν.

120

Τὸν δὲ καὶ ἀμφιθαλῆς ἐκ δαιτύος ἀστυφέλαιον,
 Χεροῖν πεπληγὼς, καὶ ὄντειδοισιν ἀνίσσων·
 Ἔδρη' οὐτως· οὐ σός γε πατήρ μεταδιάνυται ἡμῖν.

Δακρύοις δέ τ' ἄγεις πάις ἐς μητέφα χίρην,
 Ἀστυάναξ, ὃς πρὸν μὲν τοῦ ἐπὶ γούνασι πατρὸς
 Μνειὸν οἰον ἔδεσκε, καὶ οἰῶν πλογα δημότ·

125

Ἀντάρ ὁδ' ὑπνος ἔλοι, παίναστο τε νηπιασχείων,
 Εὐδεσκ' ἐν λέκτροισιν, ἐν ὄγκαλιδεσσι τιθήνης,
 Εὐνῆρην μαλακῆ, θαλέων ἐμπλησάμενος κῆρ·
 Νῦν δ' ἄν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἀμαρτῶν,

131

Ἀστυάναξ, ὃν Τρόες ἐπίκλησιν καλέονται·
 Οἶος γάρ σφιν ἔρυσι πύλας καὶ ταύχεια μακρά.

Νῦν δέ σε μὲν παρὰ τηνοὶ κορωνίστι, νόσφι τοιήσιν,
 Αἰόλαι εὐλαὶ ἔδονται, ἐπει τε κύνες κορίσσωνται,
 Γυμνόν· ἀτάρ τοι εἴματ' ἐνὶ μηγάδοισι κέονται,

135

Λεπιστό τε καὶ χαρίσντα, τετυγμένα χεροὶ γυναικῶν.
 Ἀλλ' ἥτοι τάδε πάντα παταριέσσι πῦρι πηλέω,
 Οὐδὲν σοιγύ' ὄφελος, ἐπει οὐκ ἐγκείσεαι αὐτοῖς,
 Ἀλλὰ πρὸς Τρέων καὶ Τρωϊάδων κλέος ἀναι.

“Ἄει ἔφατο κλαλονοῦ· ἐπὶ δὲ στενάχοντο γυναικες. 140

IV.

*Priam supplicates Achilles for the dear Body of Hector.**

————— Πέρων δ' ἵθὺς κίεν οἶκον,
 Τῇ δ' Ἀχιλλεὺς ἔσεσκε, Λιῖ φίλος· ἐν δὲ μιν αὐτὸν
 Εὗρε· ἔταροι δ' ἀπάνευθε καθίστατο· τῷ δὲ δύ' οἶκον,
 Ἡφαῖς Αὐτομέδων τε καὶ Ἀλκιμος, ὅσος Ἀρηός,
 Πολπυνον παρεόντε· γέον δ' ἀπέληγεν ἐδωδῆς, 5
 Εοθῶν καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
 Τοὺς δ' ἔλασθ' εἰςελθὼν Πρίαμος μίγας, ἄγκη δ' ἄρα στάσης
 Χερσὸν Ἀχιλλῆος λάβε γούνατα, καὶ κύσσε χεῖρας
 Σεινάς, ἀπδροφόρους, αἱ οἱ πολέας κτάνοντας.
 Οις δ' ὅτι ἀν ἄνδρε' ἀτη πυκιτὴ λάβη, ὅστις ἐνὶ πάτερ 10
 Φῶτα κατακτείνεις, ἄλλων ἐξέκει δῆμον,
 Αὐδρός εἰς ἀφριειοῦ, Θάμβος δ' ἔχει εἰςορόσινας.
 Οις Ἀχιλλεὺς Θάμβησεν, ἴδων Πρίαμον Θεοειδέα·
 Θάμβησαν δὲ καὶ ἄλλους, ἐς ἄλληλους δὲ θίστοι.
 Τὸν καὶ λισσόμενος Πρίαμος πρὸς μῆδον ἔειπεν· 15
 Μηῆσαι πατρὸς σοῦ, Θεοῖς ἐπιεικελ' Ἀχιλλεῦ,
 Τηλίκον, ὥσπερ ἔγών, ὀλοφρέπει γήρασις οὐδῶν.
 Καὶ μάν που κείνον περιγιαίται ἀμφὶς ἐόντες
 Τείρονται, οὐδὲ τις ἔστιν ἀρηὴν καὶ λοιγὸν ἀμύναι.
 Άλλ' ἦτοι κείνος γε, σιθεν ζώοντος ἀκούνων, 20
 Χαλεπει τ' ἐν Θυμῷ, ἐπεὶ τὸ ἔπειται ἡματα πάντα
 Οψεσθαι φίλον νιὸν, ἀπὸ Τροληθε μοιόντα.
 Αὐτὰρ ἔγώ πανάποτμος, ἐπεὶ τέκον νίας ἀξιότους.
 Τροίη ἐν εὐρείῃ· τῶν δ' οὔτινά φημι λελεῖφθαι.
 Περτήκοντά μοι ἥσσαν, ὅτι ἥλυθον νίες Ἀχαιῶν. 25

* Iliad, XXIV. 471 — 675. Priam, under the guidance of Mercury, has reached the tent of Achilles. There leaving his car and charioteer, he enters the tent.

Τῶν μὲν πολλῶν θιῦρος Ἀρης ὑπὸ γούνατ' ἐλυσεν·
 Ὅς δέ μοι οἰος ἔηρ, εἰρυτὸ δὲ ἄστυ καὶ αὐτοὺς,
 Τὸν σὺ πρώτην κτεῖνας, ἀμυνόμενον περὶ πάτρης.
 Ἐκτοφα· τοῦ νῦν εἶνεξ ἵκανων τῆς Ἀχαιῶν,
 Ανσόμενος παρὰ σέοι, φέρω δ' ἀπέρεισι· ἀποιγα. 30
 Ἀλλ' αἰδεῖο θεοὺς, Ἀχιλεῦ, αὐτὸν τὸ ἐλέησον,
 Μήνσάμενος σοῦ πατρός· ἔγω δ' ἐλεεινότερός περ,
 Ἔιλην δ', οὐ σύπει τις ἐπιχθόνιος βροτὸς ἄλλος,
 Ἀνδρὸς παιδοφόρου ποτὲ στύμα χαρφ' ἀφέγεσθαι.
 Οὓς φάτο· τῷ δ' ὅρα πατρὸς ὑψὸν ἴμερον ἄρσε γόπο·
 Ἀψάμενος δ' ἄρα χειρὸς, ἀπάντατο ἥπα γίφοντα. 36
 Τῷ δὲ μηνσαμένῳ, οὐ μέν· Ἐκτοφος ἀνδροφόρονοι,
 Κλαῖται· ἀδιτὰ, προπάσχοιεν ποδῶν Ἀχιλῆος ἐλυσθεῖς·
 Αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὸν πατέρο, ἄλλοτε δὲ αὐτὸς
 Πάτροκλον· τῷ δὲ στοραχῇ κατὰ δώματ' ὄρώραι. 40
 Αὐτὰρ ἐπει φάγοιο τετάρτητο δῖος Ἀχιλλεὺς,
 Αὐτεὶς ἀπὸ θρόνου ὄρτο, γέροντα δὲ χειρὸς ἀνίστη,
 Οἰκτείρεων πολιόν τε κάρη, πολιόν τε γένειον·
 Καὶ μιν φωνήσας ἔπει πτερόεντα προσηνύδα·
 Ἄ δειλ', η δὴ πολλὰ κάκιον ἄνοχεο σὸν κατὰ θυμόν. 45
 Πῶς ἔτλης ἐπὶ τῆς Ἀχαιῶν ἐλθέμεν οἶος,
 Ἀνδρὸς ἐς ὄφθαλμοὺς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
 Τίεις ἔξενύριξε; σιδηρίσιον νῦ τοι ἥτορ.
 Ἀλλ' ἄγε δὴ κατ' ὅρον ἔξει-ἐπὶ θρόνου· ἀλγεα δὲ ἔμπης
 Ἐν θυμῷ κατακείσθαι εάσομεν, ἀχνύμενοι περ. 50
 Οὐ γάρ τις πρῆξις πάλεται κρενεφοῦ γόνοιο.
 Οὓς γάρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
 Ζόειν ἀχρυμένοις· αὐτοὶ δὲ τὸ ἀκηθόες εἶσιν.
 Δοιοδ γάρ τε πέθοι κατακείσται ἐν Διός οὐδεις,
 Λώρων, οἴα δίδωσι, κακῶν, ἔτερος δὲ, ἕάνω. 55
 Μὲ, μέν καὶ ἀμμένεις δῷῃ Ζεὺς τερπικέρωνος;
 Ἀλλοτε μέν τε κακῷ δύε κύρεται, ἄλλοτε δὲ ἐσθλῷ·
 Οὐ δέ κε τῶν λυγρῶν δώῃ, λαβητὸν ἔθηκεν·
 Καὶ δὲ κακὴ βούβρωστις ἐπὶ χθονα τίσται εἰσένει·

Φοιτᾶ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῦσιν. 60
 "Ως μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
 'Εκ γενεῖς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 "Ολβῷ τε, πλούτῳ τε, ἀνασσοῖς δὲ Μυρμιδόνεσσιν·
 Καὶ οἱ θυητῷ ἔοντι θεάν παίησαν ἄκοιτιν·
 'Αλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακὸν, ὅτι οἱ οὔτε
 Παιδῶν ἐν μεγάφοισι γονὴ γένετο κρειόντων.
 'Αλλ' ἔνα παῖδα τέκεν παναύριον· οὐδέ νυ τόνγε
 Γηράσκοντα κομῖσθω· ἐπεὶ μάλα τηλόθι πάτρης
 'Ημαὶ ἐνὶ Τροίῃ, σὲ τε κήδων ἡδὲ σὺ τάκνα.
 Καὶ σὲ, γέρον, τὸ πόνιν μὲν ἀκούομεν ὅλβιον εἶναι· 70
 "Οσσον Λέσβος ἄνω, Μύκαδος ἔδος, ἐντὸς ἐργεῖ,
 Καὶ Φρυγίη καθύπερθε καὶ Ἐλλήσποντος ἀπειρῶν,
 Τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάυθαι.
 Αὐτὰρ ἐπει τοι πῆμα τόδ' ἥγαγον Οὐρανίωνες,
 Διεὶ τοι περὶ ἄστυ μάχαι τὸ ἀνθροπίτασι τε· 75
 "Ανοχεο, μηδ' ὀλίστοιν ὁδύρεο σὸν κατὰ θυμόν.
 Οὐ γάρ τι πρήξεις ἀκαχήμενος νῖος ἑνὸς,
 Οἰδέ μιν ἀντήσεις, πολὺ καὶ κακὸν ἄλλο πάθησθα.
 Τὸν δ' ἡμειβετέ ἔπειτα γέρων Πρίαμος θεοειδῆς·
 Μή μέ που εἰς θρόνον ἔξε, Διοτρεφεῖς, ὅφρα κεν· Ἐκτενεῖ
 Κεῖται ἐνὶ κλισῆσιν ἀκηδῆς· ἀλλὰ τάχιστα 81
 Λῦσον, ἵν' ὄφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
 Πολλὰ, τὰ τοι φέρομεν· σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 Σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας.
 Τὸν δ' ἄρδ' ὑπόδρα ἴδων προσίψη πόδαις ὀκνεῖς Ἀχιλλεύς·
 Μηκέτι νῦν μ' ἔρεθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 86
 Ἐκτοφά τοι λῦσαι· Δισθένει δέ μοι ἄγγελος ἥλθεν
 Μήτηρ, η μ' ἔτεκεν, θυγάτηρ ἀλλοιο γέροντος.
 Καὶ δέ σε γιγνόσκω, Πρίαμε, φρεσὶν, οὐδέ με λήθεις,
 "Οττι θεῶν τις ὁ ἥγε θοὰς ἐπὶ τῆς Ἀχαίων. 90
 Οὐ γάρ κε τιλαή βροτὸς ἐλθέμεν, οὐδὲ μάλιστα,
 "Ἐς στρατόν· οὐδὲ γὰρ ἄν φυλάκους λάθοι, οὐδέ τοι ὁχῆς
 "Ρεῖα μετοχλίσσεις θυράσων ἡμετεράσσων.

Τῷ τοῦ μή μοι μᾶλλον ἐν ἀλγεσι θυμὸν ὀφίησε.
Μή σε, γέφον, οὐδὲ αὐτὸν ἐν κλισίησιν ἵσσω, 95
Καὶ ἵκετηρ περ ἔντα, Διός δὲ ἀλτωμαὶ ἐφετμάς.
“Ἄγες ἔφατι· ἔδδεισεν δὲ ὁ γέφων, καὶ ἐπειθετο μύθῳ.
Πηλειδῆς δὲ οἰκοιο, λέων ὁς, ἀλτο θύραζε,
Οὐκ οἶος· ἀμα τῷγε δύω θεράποντες ἐπογτο,
“Ηρας Λιπομέδων ἡδὲ Ἀλκιμος, οὓς φα μάλιστα 100
Τῇ Ἀχιλεὺς ἑτάρων, μετὰ Πάτροκλὸν γε θανόντα.
Οἱ τόδε υπὸ ζυγόφιν λύνον ἵππους ἡμιόνους τε,
Ἐες δὲ ἄγαγον κήρυκον καλήτορα τοῦ γέφοντος.
Καὰδ δὲ ἐπὶ δίφρου εἰσαν· ἐνξέστον δὲ ἀπ’ ἀπήνης
“Ηρεον Ἐκτορέης κεφαλῆς ἀπερεῖσι ἀποιγα. 105
Καὰδ δὲ ἐλπον δύο φάρες, ἐννητόν τε χιτῶνα,
Οφρα τέκνη πυκάσσεις δώμη οἰκόνδε φέρεσθαι.
Δμωὰς δὲ ἐκκαλέσας λοῦσαι κέλετ, ἀμφι τ’ ἀλεῖψαι,
Νόσοφιν ἀειφάσας, ὃς μὴ Πρίλαμος ἴδοι νιόν.
Μὴ δὲ μὲν ἀχρυμένη φραδῆι κόλον οὐκ ἔφυσαιτο, 110
Παιδαὶ ἴδων, Ἀχιλῆι δὲ ὅφιν θειῃ φίλον ἡτοι,
Κοι ει κατακτενειε, Διός δὲ ἀλτηται ἐφετμάς.
Τὸν δὲ ἐπεὶ οὖν δμωὰι λοῦσαν καὶ χρῖσαν ἐλαῖω,
Ἀμφὶ δὲ μιν φᾶρος καλὸν βάλον ἡδὲ χιτῶνα,
Αὐτὸς τόνγε Ἀχιλεὺς λεχέων ἐπέθηκεν ἀειφας, 115
Σὺν δὲ ἔταροι ηειφαν ἐνξέστην ἐπ’ ἀπήνην.
“Ωμωξέν τ’ αὐτὸν ἐπειτα, φίλον δὲ ὄνομηνεν ἔταρον.
Μή μοι, Πάτροκλε, σκυδμανέμεν, αὐτὸν πύθηαι
Ἐν “Αἴδος περ ἔων, οἵτι “Ἐκτορα δίον ἐλυσα 120
Πατρὸν φίλῳ· ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἀποινα·
Σοὶ δὲ αὐτὸν καὶ τῶνδε ἀποδάσσομαι, δοσον ἐπέδοικεν.
“Η φα, καὶ ἐς κλισίην πάλιν ἥις δίος Ἀχιλλεύς.
“Ἐξετο δὲ ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
Τοίχουν τοῦ ἔτέρου, ποτὶ δὲ Πρίλαμον φάτο μύθον
Τόσος μὲν δή τοι λέλυται, γέφον, ὃς ἐκέλευες, 125
Κεῖται δὲ ἐν λεχέεσσο· ἀμα δὲ ἡοῖ φαινομενῆφιν
“Οψεαι αὐτὸς ὅγων· τοῦν δὲ μνησώμεθα δόρπου.

Καὶ γάρ τ' ἡῦκομος Νιόβη ἐμνήσατο αἰτον,
 Τῇπερ δώδεκα παιδίς ἐνὶ μεγάροιστν ὅλοντο,
 Ής μὲν θυγατέρες, ἐς δ' οὐίες ἡβώσαντες. 130
 Τοὺς μὲν Ἀπόλλων πέρφεν ἀπ' ὀργυφέοιο βιοῦ,
 Χωμένεος Νιόβη, τὰς δ' Ἀρτεμίς ιοχέατρα,
 Οῦνεκ' ἄρα Λητοῦ ἴνασκετο καλλιπαρήν.
 Φῆ δοιώ τεκέειν, ή δ' αὐτή γεννατο πολλούς.
 Τώ δ' ἄρα, καὶ θοιώ περ ἔοντ', ἀπὸ πάντας ὀλεσσαν. 135
 Οἱ μὲν ἄροι ἐννῆμαρ κεῖστ' ἐν φόνῳ, οὐδέ τις ἡσε
 Κατθάψαι· λαοὺς δὲ λιθοὺς ποίησε Κρονίων·
 Τοὺς δ' ἄρα τῇ δεκάτῃ Θάψαν Θεοὶ Οὐρανίωνες.
 Ή δ' ἄρα σίτου μηγίστα, ἐπεὶ κάμε δακρυχέοντα.
 Νῦν δέ που ἐν πετρησιν, ἐν οὐρανοῖς οἰοπόλοισιν, 140
 Ἐν Σιτύλῳ, δῆτι φασὶ θεάσιν ἔμμεναι εὐνάς
 Νυμφάσιν, αἵτ' ἀμφ' Ἀχελώτον ἐρύμώναστο,
 Ἐνθα, λίθος περ ἔοντα, θεῶν ἐκ κήδεα πένσει.
 Ἄλλ' ἄγε δὴ καὶ νῦν μεδώμεθα, διε γεραιέ,
 Στοι, ἐπειτά κεν αὐτές φίλον παιδία κλαίησθα, 145
 Ἰλιον εἰς ἀγαγάν· πολυδάρκυτος δέ τοι εἴσται.
 Ή, καὶ ἀντίτης διν ἀργυρον ἀκίντης Ἀχιλλεῖς
 Σφάξ· ἔταροι δ' ἔθερόν τε καὶ ἄμφεπον εὐκαὶ κόσμον,
 Μίστυλλον τ' ἄροι ἐπιστεμένας, πειράν τ' ὄβελοῦσσω,
 Οπιτησάν τε περιφραδέως, ἐφύναστο τε παντα. 150
 Αὐτομέδων δ' ἄρα στον· δὲν ἐπένειμε τραπέζη
 Καλοῖς ἐν κανέοισιν· ὀτάροι κρίσια τείμεν Ἀχιλλεύς.
 Οἱ δ' ἐπ' ὀνειαῖς διοῖμα προκείμενα χεῖδας ὑπέλον.
 Αὐτάρ ἐπεὶ πόσιος καὶ διητήνος ἐξ ἔρον ἔντο,
 Ήτοι Δαρδανίδης Πρίλαμος θαύματος Ἀχιλῆα, 155
 Οσσος ἔητ, οἵος τε· θεοῖσι γάρ ἄντα ἐώκει.
 Αὐτάρ ὁ Δαρδανίδην Πρίλαμον θαύματον Ἀχιλλεύς,
 Εἰξορόσων δύψιν τ' ἀγαθήν, καὶ μῦθον ἀκούσων.
 Αὐτάρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρώντες,
 Τὸν πρότερος προξέπειτε γέρων Πρίλαμος θεοειδής· 160
 Λέξον νῦν με τάχιστα, Διοτρεφὲς, ὅφρα κεν ἥδη

Τηνγι υπο γλυκερῷ ταρπώμεθα ποιμηθέντες.
 Οὐ γάρ πω μύσαν δόσσει υπὸ βλεφάρουσιν ἐμοῖσιν,
 Ἐξ οὐν̄ σῆς υπὸ χεροὺν ἐμος παῖς ὄλεος θυμόν· 165
 Ἀλλ' αἰδὲ στενάχω καὶ κῆδρα μυρία πέσσω,
 Αὐλῆς ἐν χόροισι κυλινδόμενος κατὰ κόπρον.
 Νῦν δὴ καὶ σιτου πασάμην, καὶ αἰθοπα οἰγον
 Λαυκανῆς καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.
 Ἡ δ', Ἀχιλεὺς δ' επάροισιν ἴδε δμαῆσι κέλευσεν,
 Σίμιν̄ ὑπ' αἰδούσῃ θέμεναι, καὶ φήγεα καλὰ 170
 Πορφύρε βιμβαλέειν, στρέψας τ' ἐφύπερθε τάπητας,
 Χλαινας τ' ἐνθέμεναι οὐλας καθύπερθεν ἐσασθαι.
 Αἱ δ' θνατ ἐκ μεγάφοιο, δάος μετὰ χεροὺν ἔχονται.
 Άλιψα δ' ἄφα στόρεσαν δοιὼ λέχε ἔγκοντοσαι.
 Τὸν δ' ἐπικεφτομένων προσέφη πόδας ὠκὺς Ἀχιλλεύς.
 Ἐκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις Ἀχαιῶν 176
 Ἐνθάδ' ἐπέλθησιν βουληφόρος, οἵτε μοι αἰεὶ^{τοι}
 Βουλὺς βουλεύουσι παρίμενοι, ή θέμις ἐστίν·
 Τῶν εἰ τις σε Ἰδοτο θοὴν διὰ νύκτα μέλαιναν,
 Αὐτίκ' ἀν̄ ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν, 180
 Καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο.
 Ἀλλ' ὅγε μοι τόδε εἰπὲ, καὶ ἀτρεκέως κατάλεξον,
 Ποσσῆμαρ μέμροντος κτερεῖζεμεν Ἐκτορα δῖον,
 Οφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
 Τὸν δ' ἡμετβοτ' ἐπειτα γέρον Πρέλαμος θεοιδῆς· 185
 Εἰ μὲν δὴ μὲν ἐθέλεις τελέσαι τάφον Ἐκτορι διφ,
 Υπὸ καὶ μοι φέων, Ἀχιλεῦ, πεχαφισμένα θείης.
 Οἰςθα γάρ, ὡς κατὰ ἄστον δέλμεθα, τηλόθι δ' ὑλη
 Αἴδημεν δὲ ὁρεος· μάλια δὲ Τρῶες δεδίσαιν.
 Ἐννῆμαρ μὲν καὶ αὐτὸν ἐν μεγάφοις γούσιμεν, 190
 Τῇ δεκάτῃ δέ κε θάπτοιμεν, δαίνντο τε λαός·
 Ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
 Τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴπερ ἀνάγκη.
 Τὸν δ' αὗτα προσέειπε ποδάρης δῖος Ἀχιλλεύς.
 Ἐσται τοι καὶ ταῦτα, γέρον Πρέλαμ^{τον}, ὡς σὺ κελεύεις. 195

Σχήσω γάρ τόσσον πόλεμον χρόνον, δόσον ἄγνωστας.

“Ως ἄρα φωτήσας, ἐπὶ καρπῷ χεῖρα γίροντος

Ἐλλαβε δεξιερῆν, μήπως δείσει² ἐνὶ θυμῷ.

Οἱ μὲν ἄφ³ ἐν προδόμῳ δόμουσ αὐτόθι κοιμήσαντο,

Κήρυξ καὶ Πρίαμος, πυκνὰ φρεσὸν μῆδε⁴ ἔχοντες. 200

Αὐτὰρ Ἀχιλλεὺς εῦδις μνημῆις αλισίης εὐπήκτιον.

ODES OF ANACREON.

I.

On his Lyre.

Θέλω λέγειν Ἀτρείδας,
Θέλω δὲ Κάδμον φέδειν.
Ἄ βάρβιτος δὲ χορδαῖς
Ἐφεστα μούνον ἡχεῖ.
Ἴμειψα τεῦφα πρώην,
Καὶ τὴν λύρην ἀπασσα.
Κάγω μὲν ἥδον ἀθλους
Ἡρακλέους· λύρη δὲ
Ἐφεστας ἀντερφάνει.
Χαῖροιτε λοιπὸν ἡμῖν,
Ἡρωες· ἡ λύρη γὰρ
Μόνους Ἐφεστας φέδει.

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II.

The Rose.

Τὸ φόδον τὸ τῶν Ἐρωτῶν
Μίξωμεν Διονύσῳ.
Τὸ φόδον τὸ καλλιφυλλον
Κροτάφοισιν ἀρμόσαντες,
Πίνωμεν ἀβρά γελῶντες.

5

'Ρόδον, ὡ φέριστον ἄνθος,
 'Ρόδον εἴλαρος μέλημα·
 'Ρόδα καὶ θεοῖσι τερπνά.
 'Ρόδα παῖς ὁ τῆς Κυθήρης
 Στέφεται καλοῖς ἰούλους,
 Χαρίτεσσος συγχορεύων.
 Στέψουν οὖν με, καὶ λυφίσων
 Παρὰ σοῖς, Διόνυσε, σηκοῖς,
 Μετὰ κούφης βαθυκόλπου
 'Ροδίνοις στεφαίσκους
 Πεπυκασμένος, χορεύσω.15

III.

To a Dove.

'Ερασμίη πέλεια,
 Πόθεν, πόθεν πέτασαι;
 Πόθεν μύρων τοσούτων,
 'Επ' ἡρός θέουσα,
 Πνέεις τε καὶ ψεκάζεις;
 Τίς εἰς; — τι σοι μύλει δέ;
 'Αγαπέων μ' ἔπειμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάρτων
 Κρατοῦτα καὶ τύφαννον.5
 Πέπρασέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὄμνον.
 'Εγὼ δ' Ἀγαρέοντι
 Διακονῶ τοσαῦτα.
 Καὶ τοῦ, ὁρᾶς, ἐκείνου
 'Επιστολὸς κομῆτον.10
 Καὶ φησιν εὐθέως με
 'Ελευθέρην ποιήσειν.
 'Εγὼ δέ, κῆν ἀφῆ με,

Δουλη μεν παρ' αὐτῷ.
 Τῇ γάρ με δεῖ πέτασθαι
 Ὁρη τε καὶ κατ' ἀγροὺς,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι;
 Ταῦτα ἔδι μὲν ἄρτον,
 Αφιρπάσσασα χειρῶν
 Άνακρέοντος αὐτοῦ.
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει
 Πιοῦσα δ' ἀν̄ χορεύω,
 Καὶ δευπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω.
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβίτῳ καθεύδω.
 Έχεις ἄπαντ' ἄπειλθε.
 Λαλιστέραν μ' ἔθηκας,
 Άνθρωπε, καὶ κορώνης.

IV

To a Swallow.

Σὺ μὲν, φίλη χελιδών,
 Ἐτησίη μολοῦσσα,
 Θέρει πλέκεις καλιήγ.
 Χειμῶνι δ' εἰς ἄφαντος
 Ἡ Νεῖλον ἡ πὲ Μέμφις.
 Βρῶς δ' ἀεὶ πλέκει μεν
 Ἐν καρδίῃ καλιήρ.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ο δ' ὀνόν ἐστιν ἀκμῆν,
 Ο δ' ἡμίλεκτος ἥδη.
 Βοή δὲ γίγετ' αἰεὶ¹
 Κεχηρότεων γεοττῶν.

Ἐφετιδεῖς δὲ μικροὺς
Οἱ μεῖζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;
Οὐ γάρ σθέτω τοσούτους
Ἐφετας ἐκσοβῆσαι.

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V.

Return of Spring.

Ἴδε, πῶς ἔπος φανέντος
Χάριτες φόδια βρύουσιν.
Ἴδε, πῶς κύματα θυλάσσης
Ἀπαλύνεται γαλήνη.
Ἴδε, πῶς νῆσσαι κολυμβᾶται.
Ἴδε, πῶς γίγαντος ὁδεύει.
Ἄφελῶν δ' ἐπιμψε Τιτάν.
Νεφελῶν σκιαὶ δογοῦνται.
Τὰ βροτῶν δ' ἔλεμψεν ἔργα.
Καρποῖσι γαῖα προκύπτει.
Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται πῦρα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελῶν ἥνθησε καρπός.

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VI.

Cupid Wounded.

Ἐρες ποτ' ἐν φύδοισι
Κοιμωμένην μέλιτταν
Οὐκ εἰδεν, ἀλλ' ἐιρωθη.
Τὸν δάκτυλον δὲ διαχθεῖς

Τας χειρὸς ἀλόλυξε·
 Δραμὼν δὲ καὶ πετασθεὶς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὁλωλα, μᾶτερ, εἰπεν,
 Ὁλωλα, κἀποθησκω.
 Ὁφεις μὲν ἔτυψε μικρὸς
 Πτερωτὸς, ὃν καλοῦσι
 Μέλιτταν οἱ γεωργοὶ.
 Α δὲ εἶπεν, Εἴ τὸ κέντρον
 Πονεῖ τὸ τας μελίττας,
 Πόσον, δοκεῖς, πονοῦσιν,
 Ξεφως, ὅσους σὺ βάλλεις;

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VII.

To the Cicada.

Μακαρίζομεν σε, τέττιξ,
 Ότι δενδρέων ἐπ' ἄκρων,
 Όλυγην δρόσον πεπωκὼς,
 Βασιλεὺς ὅπως, ἀειδεις.
 Σὺ γὰρ ἔστι κεῖνα πάντα,
 Οπόσα βλέπεις ἐπ' ἄγροῖς,
 Χ' ὅπόσα φέρουσιν ὑλαι.
 Σὺ δὲ φιλός γεωργῶν,
 Άπο μηδενός τι βλάπτων.
 Σὺ δὲ τίμιος βροτοῦσι,
 Θιβεος γλυκὺς προφήτης.
 Φιλέοντι μὲν σε Μούσαι·
 Φιλέει δὲ Φοῖβος αὐτὸς,
 Λιγυρῖν δὲ ἔδωκεν οἴμην·
 Τὸ δὲ γῆρας ωῦ σε τείρει,
 Σοφεί, γηγενῆς, φίλυμψε,
 Άπικθης, ἀναμόσημε.
 Σκεδῶν εἰς θεοῖς δημοιος.

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VIII.

Young Old-Age.

Φιλῶ γέροντα τερπνόν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μέν ἔστι,
Τὰς δὲ φρένας γεάζει.

IDYLS OF BION.

I.

From the Epitaph on Adonis.

Διάκω τὸν Ἀδωνιν· ἐπαιάζονσιν Ἐρωτες.
Κεῖται καλὸς Ἀδωνις ἐπ' ἄρεσι, μηδὸν ὁδόντι
Λευκῷ λευκὸν ὁδόντι τυπεῖς, καὶ Κύπριν ἀνιψιά
Δεπτὸν ἀπογύχνων· τὸ δέ οἱ μέλαν εἰβέται αἷμα
Χιονέας κατὰ σαφκός· ὑπ' οφρύσι δ' ὅμματα ταφκεῖ, 5
Καὶ τὸ φόδον φεύγει τῷ χειλεος· ἀμφὶ δὲ τήνῳ
Θράσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀφήσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώοντος ἀφέσκει·
Ἄλλ' οὐκ εἶδεν Ἀδωνις ὃ μιν θνάσκοντ' ἐφίλασεν.
Ἄλλ' αἱ τὰν Κυθέραιαν! Ἀποίλετο καλὸς Ἀδωνις. 10
Νές ἔτεν, ὃς ἐνόησεν Ἀδώνιδος ἀσχετον Ἐλκος,
Νές ἔτεν φοίνιοις αἷμα μαραμομένῳ περὶ μηρῷ,
Πάχεας ἀμπετάσσασα κινύφετο, Μεῖνον, Ἀδωνι
Δύτιοτε, μεῖνον Ἀδωνι, πανύστατον ὡς σε κιχείω,
Νές σε περιπτύξω, καὶ χείλεσι μέν. 15
Φεύγεις μακρὸν, Ἀδωνι, καὶ ἔρχεται εἰς Ἀχέροντα
Καὶ στυγνὸν βασιλῆα καὶ ἄγριον· ἀ δὲ τάλαινα
Ζώω, καὶ θεός ἐμμὲν, καὶ οὐ δύναμαι σε διώκειν.
Λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσοὶ γὰρ αὐτὰ
Πολλὸν ἐμεῦ κρείσσων· τὸ δὲ πᾶν καλὸν ἐς σὲ καταφέει. 20
Θράσκεις, ὡς τριπόθατε· πόθος δέ μοι, ὃς ὄνταρ, ἔπτη.
Σοὶ δ' ἄμα κεστὸς ὅλωλε· τι γὰρ, τολμηρὸν, κινάγεις;
Καλὸς ἐών τοσσοῦτον ἐμηνας θηροὶ παλαίειν;
Νέδ' ὀλοφύρατο Κύπρις· ἐπαιάζονσιν Ἐρωτες.

Αἰ αἱ τὰν Κυθέρειαν! Ἀπώλετο καλὸς Ἀδωνις. 25
 Δάκρυον ἀ Παφὶη τόσον ἐκχέει, ὅσσον Ἀδωνις
 Λίμα χεῖ· τὰ δὲ πάντα ποτὶ χθονὶ γλυνεται ἀνθη·
 Λίμα φόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώνων.
 Αἰσίω τὸν Ἀδωνιν! Ἀπώλετο καλὸς Ἀδωνις.
 Μηκέτ' ἐν δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι· 30
 Ἐστ' ἀγαθὰ στιβάς, ἔστιν Ἀδώνιδι φυλλάς ἑτοιμα·
 Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε γεκρός Ἀδωνις.
 Καὶ νέκυς ὧν καλός ἔστι, καλὸς νέκυς οὐα καθεύδων.
 Κέκλιται ἀβρόδες Ἀδωνις ἐν εἴμασι πορφυρέοισιν·
 Ἀμφὶ δέ μιν κλαίοντες ἀναστενάχοντιν Ἐφωτες, 35
 Κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶν μὲν διστῶς,
 "Ος δ' ἐπὶ τόξον ἔβαιν, ὃς δ' εὐπτερον ἀγε φαρίτρην·
 Χῶ μὲν ἔλυσε πεδίλον Ἀδώνιδος, ὃς δὲ λέβησι
 Χρυσείοις φορέσσιν ὑδωρ, δὲ μηρὰ λούει·
 "Ος δ' ὅπιθεν πτερούγεσσιν ἀναψύχει τὸν Ἀδωνιν. 40
 Αὐτὸν τὰν Κυθέρειαν ἐπαιάζοντιν Ἐφωτες.
 Ἐσθεσε λαμπάδα πᾶσαν ἐπὶ φλιαῖς Ἄμεναιος,
 Καὶ στέφος ἔξεπέτασσος γαμήλιον· οὐκέτι δ' Ἄμαν,
 Ἄμαν οὐκέτ' αἰεδόμενον μέλος, ἄδεται αὖτις.
 Αἱ Χάριτες κλαίοντι τὸν νιέα τῷ Κινύραο, 45
 Καὶ μιν ἐπαιδίοντιν· δὲ μηρισιν οὐκ ἐπακούει,
 Οὐ μάν οὐκ ἐθέλει, κώρα δέ μιν οὐκ ἀπολύει.

II.

The Fowler.

Ἰξεντάς ἔτι κῆρος, ἐν ὑλσεῖ δευδάσεντι
 Ὁργεα θηρεύων, τὸν ἀπότροπον εἶδεν Ἐρωτα
 Ἐσδόμενον πύξιοι ποτὶ κλάδον· ὃς δ' ἐνόσσε,
 Χαίρων, ὥνεκα δὴ μέγα φαίνετο δρυγεον αὐτῷ,
 Τῶς καλάμως ἀμα πάντας ἐπ' ἀλλάλοισι συνάπτων, 5
 Τῷ καὶ τῷ τὸν Ἐρωτα μετάλμενον ἀμφεδόκεντεν.

Χὼ παῖς, ἀσχαλάων ἔνεχ² οἱ τίλος οὐδὲν ἀπάντη,
 Τὼς καλάμως φίψας, ποτ³ ἀροτρέα πρέσβυν ἵκανεν,
 Ὡς νιν τάνδε τέχναν ἐδιδάξατο καὶ λέγεν αὐτῷ,
 Καὶ οἱ δεῖξεν Ἐρωτα καθήμενον. Ἀντὶρ ὁ πρέσβυς 10
 Μειδιάων κίνησε κύρη, καὶ ὀμειβέτο παῖδα·
 Φειδεο ταῦς Θήρας, μηδ⁴ ἐς τόδε τῶρεον ἔρχεν.
 Φεῦγε μακράν· κακὸν ἐντὶ τὸ Θηρίον· ὅλβιος ἔσση,
 Εἰσόκα μή μιν ἐλῆι· ἦν δ⁵ ἀνέρος ἐς μέτρον ἐλθῆς,
 Οὗτος ὁ νῦν φεύγων καὶ ἀπάλμενος, αὐτὸς ἀφ⁶ αὐτῷ 15
 Ἐλθὼν ἔξαπίγας, κεφαλὰν ἐπὶ σειο καθίξει.

III.

Cleodamus and Myrson.

Κ. Εἴλαρος, ὁ Μύρσων, ἡ χείματος, ἡ φθινοπώρου,
 Ἡ θέρεος, τι τοι ἀδύ· τι δὲ πλέον εὔχεαι ἐλθεῖν;
 Ἡ θέρος, ἀνίκα πάντα τελείεται ὅσσα μογεῦμες;
 Ἡ γλυκερὸν φθινόπωρον, ὅτ⁷ ἀνδράσι λιμὸς ἐλαφρά;
 Ἡ καὶ χεῖμα δύνεργον; ἐπεὶ καὶ χείματι πολλοὶ 5
 Θαλπόμενοι θάλγονται ἀεργεῖη τε καὶ ὄκνοι·
 Ἡ τοι καλὸν ἔαρ πλέον εὐαδεῖν; εἰπὲ τί τοι φρὴν
 Αἴρεται; λαλέειν γάρ ἐπέτραπεν ἀ σχολὰ ἡμῖν.
 Μ. Κρίνειν οὐκ ἐπέοικε θεῆται ἔργα βροτοῖσι
 Πάντα γὰρ ιερὰ ταῦτα καὶ ἀδέα· σεῦ δὲ ἔκατι 10
 Ἐξερέω, Κλεόδαμε, τόμοι πέλεν ἀδιον ἄλλων.
 Οὐκ ἐθέλω θέρος ἡμεν, ἐπεὶ τόκα μ' ἄλιος ὀπτῆ·
 Οὐκ ἐθέλω φθινόπωρον, ἐπεὶ νύσσον ἄρα τίκτει·
 Οὐλον χεῖμα φέρειν, νιφετὸν κρυμούς τε φοβεῦμαι.
 Εἴλαρ ἐμοὶ τριπόθατον ὅλω λυκάβατι παρείη, 15
 Ἀνίκα μήτε κρύσας, μήδ⁸ ὅλιος ἄμμας βαρύνει.
 Εἴλαρι πάντα κίνει, πάντ⁹ εἴλαρος ἀδέα βλαστεῖ·
 Χ' ἀ νὺξ ἀνθρώποισιν ἵσα, καὶ ὁμοῖος ἀώς.

IDYLS OF MOSCHUS.

I.

Cupid a Fugitive.

*Α Κύπρις τὸν "Ερωτα τὸν νέα μακρὸν ἴβωστρεν·
Εἴτις δὲ τριόδοισι πλαινώμενον εἶδεν "Ερωτα,
Δραπετεῖδας ἐμός ἐστιν· ὁ μαντας γέρας ἔξει.
Μισθός τοι τὸ φίλαμα τὸ Κύπριδος· ἦν δ' ἀγάγγης νιν,
Οὐ γυμνὸν τὸ φίλαμα, τὸ δ', ὡς ἔνε, καὶ πλέον ἔξεις. 5
"Ἐστι δ' ὁ παῖς περόσαμος· ἐν εἰκοσι πᾶσι μάθοις νιν.
Χρώτα μὲν οὐ λευκός, πυφὶ δ' εἴκελος· ὅμματα δ' αὐτοῦ
Δριμύλα καὶ φλογόστα· κακὰ φρένες, ἀδὲ λάλημα.
Οὐ γὰρ ἵνον νοέει καὶ φθέγγεται· ὡς μέλι φωνά·
"Ἔν δὲ χολᾶ, νόος ἐστὶν ἀνάμερος, ἡ περοπεντάς, 10
Οὐδὲν ἀλαζεύων· δόλιον βρέφος, ἄγρια παίσοις.
Εὐπλόκαμον τὸ κάραγον, ἔχει δ' ἵπαμόν τὸ πρόσωπον.
Μικκύλα μὲν τήγω τὰ χερόδρια, μακρὰ δὲ βάλλει·
Βάλλει κ' εἰς Ἀχέροντα, καὶ εἰς Ἀίδεια βασιλῆα. 15
Γυμνὸς μὲν τόγε σῶμα, νόος δὲ οἱ ἐμπεπύκαστας·
Καὶ πτερόεις, ὅσον ὄφης, ἐφίππαται ἄλλοτεπ' ἄλλονς
Ἀνίδας ἡδὲ γυναικας, ἐπὶ σπλάγχνοις δὲ κάθηται.
Τέξον ἔχει μάλα βαιόν, ὑπὲρ τόξῳ δὲ βάλεμνον·
Τυπθὸν δοῖ τὸ βάλεμνον, ἐς αἰνέρα δ' ἄχρι φορεῖται.
Καὶ χρύσον περὶ νῶτα φαρέτριον, ἔνδοθι δ' ἐπὶ 20
Τοὺς τικροὺς κάλαμοι, ταῖς πολλάκι κῆμε τιτρώσκει.
Πάντα μὲν ἄγρια, πάντα· πολὺ πλεῖστον δὲ οἱ αὐτῷ
Βαμὰ λαμπάς ἐστιν τὸν ὄλιον αὐτὸν ἀναίθει,
"Ἔν τὸ γέλης τῆνον, δάσας ἄγε, μηδὲ μεήσῃς.*

Κῆν ποτ' ἔδης κλαίοντα, φυλάσσεο μή σε πλανήσῃ. 25
 Κῆν γελάφ, τύ νιν ἐλκε· καὶ, ἦν ἐθέλη σε φιλᾶσαι,
 Φεύγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακον ἔντι.
 Ἡν δὲ λέγῃ, Λάβε ταῦτα, χαφίζομαι ὅσσα μοι ὅπλα,
 Μήνι τιγκε, πλάνα δώρα· τὰ γὰρ πυρὶ πάτα βίβαπτας.

II.

From the Epitaph on Bion.

Ἄρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Άδόνες, αἱ πυκνοῖν πονὸνδόμεναι ποτὲ φύλλοις,
 Νάμισι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθούσας,
 Ὁττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὸν αὐτῷ
 Καὶ τὸ μέλος τεθνάκε, καὶ ὥλετο Δωρὶς ἀοιδά. 5
 Ἀρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Κεῖνος, ὁ ταῖς ἀγέλαισιν ἐράσμιος, οὐκέτι μέλπει,
 Οὐκέτ' ἐφημιασιν ὑπὸ δρυσὶν ἥμενος ἄδει·
 Ἀλλὶ παρὰ Πλούτῃ μέλος λήθαιον ἀείδει.
 Ἀρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι. 10
 Τίς ποτε σῆ σύνηγγι μελίσθεται, ὡς τριπόθατε;
 Τίς δ' ἐπὶ σοῖς καλάμοις θάσιει στόμα; τίς θρασὺς οὐτει;
 Εἰσέτι γὰρ πνείει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἀσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκετ ἀοιδάς.
 Πανὶ φέρω τὸ μέλισμα· τάχ' ἄν αἰκεῖνος ἐρεῖσαι 15
 Τὸ στόμα δειμαίνοι, μὴ δεύτερο σένο φέρηται.
 Τοῦτό τοι, ὡς ποταμῶν λιγνοφάτατε, δευτερον ἄλγος·
 Τοῦτο, Μίλη, τέον ἄλγος· ἀπώλετο πρόν τοι Ὁμηρος,
 Τῆν τὸ Καλλιόπας γλύκερον στόμα· καὶ σὸς λέγοντε
 Μύρεσθαι καλὸν σία πολυπλανύστοισι φεέθροις, 20
 Πᾶσαν δ' ἐπιλησας φωνᾶς ἄλα· νῦν πάλιν ἄλλον
 Τίσα δικρέεις, καινῷ δ' ἐπὶ πένθει τάκη.
 Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἐπιγε
 Παγασίδος κράνας, δ' δ' ἔχει πόμα τὰς Ἀρεθούσας.
 Χῶ μὲν Τυρδαρίοιο καλὰν ἀεισε θύγατρα, 25

Καὶ Θείδος μέγαν νῦν, καὶ Ἀτρείδαν Μεγίλαον·
 Κεῖνος δ' οὐ πολέμους, οὐ δάκρυα, Πᾶγα δ' ἔμελπε,
 Καὶ βότας ἐλύαινε, καὶ ἀειδῶν ἐνόμενε,
 Καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
 Καὶ παιδῶν ἐδίδασκε φιλάδαματα, καὶ τὸν Ἐρωτα 30
 Ἐτρεφεν ἐν κόλποισι, καὶ ἥρεσε τὴν Ἀφροδίτην.
 Ἀρχετε, Σικελικαὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Πᾶσα, Βίων, θρηνεῖ σε κλυτή πόλις, ἀστεα πάντα·
 Ἀσκηρη μεν γοάει σε πολὺ πλέον Ἡσιέδοιο.
 Πλύναρον οὐ ποθέοντι τόσον Βοιωτίδες Ἄλαι· 35
 Ουδὲ τόσον τὸν ἀσιδὸν ἐμύρατο Κήϊον ἀστυ·
 Σὲ πλέον Ἀρχιλόχῳ ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
 Εἰσέτι σεῦ τὸ μέλισμα κενύρεται ἢ Μιτυλάνα.
 Ἀρχετε, Σικελικοὶ, τῷ πένθεος, ἄρχετε, Μοῖσαι.
 Άλι, αἴ, ταὶ μαλάχαι μὲν ἐπὰν κατὰ κάπον ὅλωντοι, 40
 Ἡ τὰ χλωρὰ σίλινα, τό τ' εὐθαλές οὐλον ἄνηθον,
 Τοτεφον αὐλὶς ζώοντι, καὶ εἰς ἔτος ἄλλο φύοντι·
 Ἀμμεις δ', οἱ μεγάλοι καὶ καρτεροὶ ἡ σοφοὶ ἄνδρες,
 Οππότε πρῶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοιλα 45
 Εῦδομες εὐ μάλα μακρὸν ἀτέρμονα τηγρετον ὄντον.
 Καὶ σὺ μὲν ἐν σιγῇ πεπυκασμένος ἔσται ἐν γῆ.



REFERENCE
TO THE
GREEK AUTHORS FROM WHOM THE PRECEDING EXTRACTS
ARE MADE.

FABLES AND ANECDOTES.

Fables.

P. 43. The *Æsopic Fables*, pp. 43—45, are those which are numbered as follows, in *Hauptmann's Edition* of *Æsop* : — 319, 216, 214, 170, 156, 139, 311, 212, 229, 259, 24, 53.

Anecdotes of Philosophers.

45. *Zeno*. § 1. *Diogenes Laërtius*. VII, 23 — § 2.
ib. — § 3. *ib.* 21. — § 4. *Stobæi Florileg.* XXXIII, p. 214.
46. *Aristotle*. § 5—9. *Diog. Laërt.* V, 17—21. — § 10. *Plutarch.* II, p. 503. B.
46. *Plato*. § 11. *Stobæus*, LXXVII, p. 456. — § 12. *Id.* XX, p. 174.
46. *Socrates*. § 13. *Diog. Laërt.* II, 36. — § 14. *Stobæus*, CVI, p. 570.
47. *Diogenes*. § 15. *Diog. Laërt.* VI. 55. — § 16.
Ib. 22. — § 17. *Æliam.* V. H. XIII, 28. — § 18
Diog. Laërt. VI, 37. — § 19. *Ib.* 41. — § 20, 21.
Ib. 29, 30. — § 22—26. *Ib.* 40. — § 27. *Stobæus.* XV, p. 152. — § 28. *Id.* XIII, p. 146, — § 29.
Plutarch. II, p. 78. D.
48. *Antisthenes*. § 30—33. *Diog. Laërt.* VI, 5—8.
§ 34. *Stobæus*, XIV, p. 149.
48. *Aristippus*. § 35—45. *Diog. Laërt.* II, 69—80.
49. *Solon, Gorgias*. § 46. *Stobæus*, CXXI, p. 611.
— § 47, 48. *Id.* XCIX, p. 546. — § 49. *Id.* CXVII, p. 598.

P. 50. *Pittacus*, *Xenophon*. § 50 Stobæus, XIX, p. 169. — § 51. Diog. Laërt. II, 54, 55.

Anecdotes of Poets and Orators.

50. § 52. Stobæus, XCI, pp. 508 and 511. — § 53. Plutarch. II. p. 515. D. — § 54. Ælian. V. H. V, 19. — § 55. Stobæus, XII, p. 145. — § 56. Lucian. VIII, p. 129. — § 57. *Ib.* — § 58. Ælian. V. H. IX, 14. — § 59. Plutarch. II, p. 508. C. — § 60. Stobæus, XXXVI, p. 218. — § 61. Plutarch. 504. C.

Anecdotes of Princes and Statesmen.

52. § 62 Plutarch. II, p. 174. A — § 63. *Ib.* p. 509. A. — § 64. *Ib.* p. 176. C. — § 65. Stobæus, LII, p. 366. — § 66. Plutarch. II, p. 177. C. — § 67. Stobæus, LII, p. 366. — § 68. *Id.* XCVI, p. 532. — § 69. Plutarch. II, p. 105. A. — § 70. Ælian. V. H. VIII, 15. — § 71 Plutarch. II, p. 331. F. — § 72 *Ib.* p. 335. B. — § 73. *Ib.* p. 466. C. — § 74. Ælian. V. H. XIII, 13. — § 75. Stobæus. XLVII, p. 344. — § 76. Plutarch. II, p. 506. C. — § 77. *Ib.* p. 334. A. — § 78. Stobæus, XLV, p. 323. — § 79, 80. Plutarch. II, p. 184. — § 81. Ælian. V. H. XIII, 40. — § 82. Plutarch. II, p. 185. C. — § 83. *Ib.* p. 183. D — § 84. *Ib.* p. 185. E. — § 85. Ælian. V. H. V. 5. — § 86. Stobæus, LII, p. 365. — § 87. Ælian. V. H. XIV, 38. — § 88. Plutarch. II, p. 39. B. — § 89. Stobæus. XL, p. 238. — § 90. *Id.* LII. p. 366. — § 91. Ælian. V. H. IX, 6. — § 92. *Id.* XIII, 41.

Anecdotes of Spartans.

56. § 93. Stobæus, VII, p. 29, — § 94. Plutarch. II, p. 216. C. — § 95. *Ib.* p. 231. D. — § 96. *Ib.* p. 215. B. — § 97. *Ib.* p. 232. B. — § 98. *Ib.* p. 192. C. — § 99. *Ib.* — § 100. *Ib.* p. 218. C. — § 101. *Ib.* E. — § 102. *Ib.* p. 219. A. — § 103. *Ib.* p. 212. F. — § 104. Plutarch. Vit. Lycurg. c. 13 — § 105. Stobæus, XII, p. 140, Compared with Ælian. V. H. VII, 20. —

§ 106. *Ælian.* XIII, 19. — § 107. *Stobæus,* XIX, p. 169. — § 108. *Id.* XXXVIII, p. 228. — § 109. *Plutarch.* II, p. 79. E. — § 110. *Ælian* V. H. III, 25. — § 111. *Plutarch.* II, p. 225. B. — § 112. *Ib.* C. — § 113. *Ælian.* V. H. XII, 21. — § 114. *Stobæus,* VII, p. 88. § 115. *Ib.* — § 116. *Plutarch.* *Vit. Lycurg.* c. 14. — § 117. *Ib.* c. 25. — § 118. *Plutarch.* II, p. 241. C. — § 119. *Ib.* p. 241. F. — § 120. *Ib.* D. — § 121. *Ib.* p. 240. D. — § 122. *Ib.*

Miscellaneous Anecdotes.

P. 60. § 123. *Plutarch.* II, p. 94. F. — § 124. *Ælian.* V. H. XIV, 7. — § 125. *Stobæus,* LII, p. 365. — § 126, 127. *Plutarch.* II, p. 105. — § 128. *Ib.* p. 213. A. — § 129. *Ælian.* V. H. XII, 51. — § 130. *Id.* IV, 25. — § 131. *Plutarch.* *Vit. Alcibiad.* I. p. 199. C. — § 132. *Stobæus,* LXXXIV, p. 493. — § 133. *Ælian.* V. H. IX, 36. — § 134. *Stobæus,* LXXII, p. 443. Compare *Plutarch.* *Vit. Phoc.* c. 19. — § 135. *Ib.* — § 136. *Lucian.* VI, p. 31.

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63. § 1. *Aristot. Hist. An.* VIII, 28. — § 2. *Ælian.* *Hist. Anim.* I, 38. — § 3. *Aristot. H. An.* I, 11. — § 4. *Id.* IX, 1. — § 5. *Strabo,* XV, p. 705. B. C. — § 6—8. *Plutarch,* II, p. 968. — § 9. *Aristot. H. An.* IX, 1. — § 10. *Diodor. Sicul.* III, 85. — § 11. *Id.* I, 35. — § 12. *Arist. H. An.* II, 1. — § 13. *Diodor. Sic.* III, 35 — § 14. *Ib.* — § 15. *Plutarch.* II, p. 968. F. — § 16. *Ib.* p. 971. E. — § 17. *Ib.* F. — § 18. *Ib.* p. 969. C. — § 19. *Ib.* 970. C. F. — § 20. *Ælian.* *Hist. An.* III, 43. — § 21. *Aristot. de Mir.* c. 13. — § 22. *Diodor. Sic.* II, 50. — § 23 *Plutarch.* II, p. 973. B. — § 24. *Diodor. Sic.* I, 35. — § 25. *Herod.* II, 68. — § 26. *Arist. H. An.* V, 19. — § 27. *Plutarch.* II, p. 967. B. — § 28. *Ib.* p. 978. C. — § 29. *Ib.* p. 980. B. — § 30. *Ib.* F. — § 31. *Ib.* p. 982. B. — § 32.

Plato, T. IV, ed. Bipont. p. 186. — § 33. Aristot. de Mir. c. 54.

MYTHOLOGY.

MYTHOLOGICAL NOTICES.

P. 72. § 1. Lucian. de Sacrif. — § 8. T. III, p. 73. ed. Bip. — § 2. Lucian. Icaromenipp. VII, 40. — § 3. Lucian. III, p. 77. — § 4. Lucian. III, p. 76. — § 5-10. Diodor. Sic. V, 72, 73. — § 11. *Id.* IV, 7. — § 12. Lucian. VII, p. 207. — § 13. Apollodor. II. 5. 12, — § 14. *Id.* I, 1. 13.

MYTHOLOGICAL NARRATIONS.

Apollo and Diana.

77. § 1. Apollodor. I, 4. 1. — § 2. *Ib.* 9. 15. — § 3. *Id.* II, 5. 9. — § 4. Diodor. Sic. IV, 74. — § 5. Apollodor. III, 5. 6. — § 6. *Ib.* 4. 4. — § 7. *Ib.* 10. 3.

Bacchus.

79. § 1. Apollodor. III, 5. 1. — § 2. *Ib.* 5. 2. — § 3. *Ib.* 5. 3. — § 4. *Ib.* 14. 7.

Mercury.

81. § 1. Apollodor. III, 10. 2.

Minerva.

81. § 1. Apollodor. III, 14. 1. — § 2. *Ib.* 6. 7.

Hercules.

82. § 1. Anal. Vet. Poët. II, 475. — § 2. Diodor. Sic. V, 76. — § 3. Apollod. II, 4. 8. — § 4. *Ib.* 5. 1. — § 5. *Ib.* 5. 6. — § 6. *Ib.* 5. 11. — § 7. *Ib.* — § 8. *Ib.* 8. 1.

Expedition of the Argonauts.

85. § 1. Diodor. Sic. IV. 47. — § 2. Apollod. 1. 9.

16. — § 3. *Ib.* 21. — § 4. *Ib.* 22. — § 5. 6. *Ib.*
23. — § 7. *Ib.* — § 8. *Ib.* 27.

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P. 89. § 1. Apollod. I, 3. 2. — § 2. Diodor. Sic. V,
23. — § 3. Apollod. I, 7. 1. — § 4. *Ib.* 2. —
§ 5. *Ib.* Σ. 7. — § 6. *Id.* II, 1. 4. — § 7. *Id.*
III, 15. 8. — § 8. Diodor. Sic. IV, 64. — § 9.
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Isocr. Laud. Evag. c. 5. 7. — § 12. Isocr. En-
com. Helen. c. 13.

MYTHOLOGICAL DIALOGUES.

94. The dialogues, which follow from page 94 to 108, may be easily found without more partic-
ular reference in the works of Lucian.

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109. § 1, 2. Strabo, II, pp. 126, 127. — § 3. *Id.* III,
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§ 5 Strabo, III, p. 146. — § 6, 7. Diodor. Sic.
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§ 10. Epitom. Strab. III, p. 33. — § 11. Diodor.
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bo, VII, p. 290. — § 20. *Ib.* p. 294. — § 21.
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— § 26. *Ib.* p. 231. — § 27. *Ib.* p. 243. — § 28.
Ib. p. 247. — § 29. *Id.* VI, p. 262. — § 30.
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P. 125. § 1. Strabo, XI, p. 490. Arrian, Exp. Alex. V, 5. — § 2. Strabo, XI, pp. 497, 499. — § 3. *Id.* IX, p. 499. — § 4. *Ib.* p. 501. — § 5. Diodor. Sic. II, 48. — § 6. *Ib.* 49. — § 7. *Ib.* 50. — § 8. *Ib.* 54. — § 9. Arrian. Exp. Alex. VII, 7. — § 10. Diodor. Sic. II, 37. — § 11 Strabo, XV, p. 690. — § 12. *Ib.* p. 693. Compare Epitom. Strab. p. 194. — § 13. Strabo, XV, pp. 726, 727. — § 14. Diodor. Sic. XVII, 70, 71. — § 15. Epitom. Strab. p. 202. — § 16, 17. Xenophon. Cyrop. I, 2, 6.

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132. § 1. Strabo, XVII, p. 788. — § 2. Diodor. Sic. I, 32. — § 3. Strabo, XVII, p. 788. — § 4. Diodor. Sic. I, 10. — § 5. Strabo, XVII, p. 808 and Epitom. Strab. p. 220, — § 6. Strabo, XVII, p. 816. — § 7. Diodor. Sic. III, 12, 13. — § 8. *Id.* XVII, 52. — § 9, 10 Strabo, XVII. p. 821. — § 11. Diodor. Sic. III, 49. — § 12. *Ib.* 50. — § 13, 14, Strabo, XVII, p. 832.

HISTORY AND BIOGRAPHY.

Solon.

141. Plutarch. Vita Solon. c. 8.

Aristides.

142. Plutarch. Vita Aristid. c. 1, 3, 4, 6, 7, 24, 25.

Themistocles.

P. 145. Plutarch. *Vita Themist.* c. 3, 4.

Incidents in the Second Persian War.

147. Plutarch. *Vita Themist.* c. 7, 8, 10, 11, 12, 13, 14, 17.

Cimon.

153. Plutarch. *Vita Cimonis,* c. 5, 6, 7, 12, 13.

Alcibiades.

157. Plutarch. *Vita Alcibiad.* c. 2, 7, 10, 11, 13.

Death of Alcibiades.

160. Plutarch. *Vita Alcibiab.* c. 38, 39.

Pericles.

161. Plutarch. *Vita Pericl.* c. 33, 34.

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163. Plutarch. *Vita Pericl.* c. 38, 39.

End of the Peloponnesian War.

164. Plutarch. *Vita Lysandri.* c. 13, 14, 15.

Phocion.

166. Plutarch. *Vita Phoc.* c. 4, 5, 11, 16, 17, 18.

Phocion's Condemnation and Death.

169. Plutarch. *Vita Phoc.* c. 34 – 38.

Demosthenes.

172. Plutarch. *Vita Demosthen.* c. 7, 12, 16, 17, 18, 20, 21, 28, 29.

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P. 177. Epist. Divers. Philos. ed. Commel. p. 67.
178. Alciphronis Epist. ed. Wagner. I. 24. III. 10,
30, 31, 66.

POETICAL EXTRACTS.

183. Homeri Iliad. VI. 369. — 502. VIII. 1 — 29.
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200. Anacreontis Carm. ed Fischer. 1, 5, 9, 33, 37,
40, 43, 48.
206. Theocriti, Bionis, et Moschi Carm. ed. Hein-
dorf. — Bionis Idyll. 1, 2, 6. Moschi Idyll. 1, 3.

N O T E S.



NOTES.

ABBREVIATIONS.

B.	Buttmann's Greek Grammar.
F.	Fisk's " "
Gr. and Engl. Lex.	Greek and English Lexicon.

Line		Page
1.	μικρός, μικρά, μικρόν. ίστι, 3. sing. pres. of εἰμί, to be.	1
	βραχὺς, εῖτα, ὑ.	
2.	μακρός, μακρά, μακρόν. The order is, μακρὰ λόγη. τίκτει, 3. sing. pres. ind. of τίκτω. φίλι, imperat. of φιλίω, to love.	
3.	φρόντησι, acc. of φρόντησις.	
4.	ἴλιοι, 3. sing. imperf. of λίγω.	
5.	ἴλιαι, infin. of εἰπεῖ· the acc. with the infinitive. F. Rule IV. μητρότελει, the mother city, in reference to the colonies, which proceed from it; here it signifies origin, source.	
	πάσονται, from πᾶς, πᾶσα, πᾶν.	
6.	ἰργάζεται, 3 sing. pres. of ἴργάζεμαι, to cause, to occasion. ἄλλ', for ἄλλα, conjunction, 'but'; the final letter being cut off because the next word begins with a vowel. This ἄλλα is distinguished by the accent on its second syllable from ἄλλα, the neuter plural of ἄλλος, η, ε, other, another, which is accented on the first syllable.	
8.	οὐδὲ, from οὐδείς, οὐδεμία, οὐδέ· οὐδὲ, οὐδοῦται, no pleasure, literally, nothing of pleasure. F. Rule XII.	
	ἴχι, 3. sing. pres. of ἴχω.	
9.	κτήσις, nom. plur. of κτῆσις, an acquisition, possession, gain. μέναι, from μένω, η, ει.	
	βίβασαι, from βίβασει, ει, ει· βίβασαι here has two accents, because it is followed by ιστη, one of the words called enclitics, which throw back their own accent to the preceding word. F. p. 221.	
10.	ἰστη, are, 3. plur. pres. of εἰμι.	

1. 10. and 11. *ἴ, μή... οὐ, δί.* The particles *μή* and *δί* are used with different words or members of a sentence, which have some reference or opposition to each other, as in this sentence; here *ἰστυχία*, *good fortune or prosperity*, is opposed to *ἀστυχία*, *bad fortune, or adversity*. In such instances *μή* and *δί* are not always to be both translated, and *δί* may generally be translated, *but*.

11. *παῖς*, genit. pl. of *πᾶς*, *πᾶσα*, *πᾶν*.

12. *ἡ οὐσία* — The order is *ἡ οὐσία τοῦ οὐγεμόνος*. Where a sentence, as in this instance, has two nouns in the nominative case, that noun, which has an article prefixed, is usually the subject or nominative of the verb, and is to be taken first in translating. See examples and exceptions to the rule in Gram. and Gr. and Engl. Lex. under the word *ὁ, η, τό*.

προσήκει, is here used impersonally; *it becomes wrestlers, wrestlers must.* See F. Rule XXVIII.

13. *γυμνάζειν*, infin. pres. of *γυμνάζω*. From this is derived the English word *gymnastics*.

κλεινός, ἡ, ὁ, *famous, κλεινότατος*, superl. *very famous*. Superlatives are sometimes rendered by the word *very*, and sometimes by *most*.

14. *ἦν, it was*, 3. sing. imperf. of *εἰμί*.

Δίος, genit. of *Ζεύς*, *Jupiter*.

17. *ἔργατο*, 1. aor. ind. mid. of *ἔργω*.

2. 1. *Ῥέθιμος*, 1. aor. mid. of *Ῥέω*.
Ηίστρις and *Τίγμων*, *Fides and Terminus*, names of Roman divinities.

2. *Καρχηδόν*, *New Carthage* in Spain.

3. *διχούσαι*, *to succeed*. *Asdrubal* succeeded *Barcas*, commonly called *Amilcar*, in the government of Spain, which had been conquered by the *Carthapinians*.

πατέρα, acc. of *πατήν*, genit. *πατέρος*.

4. *Τάλαρον*, the same as *τὸ Βασιλώνος τάλαρον*. *Τάλαρον*, a *talent*; anciently the name of a weight and also of a sum of money; as in English, the word *pound*, which originally was a *pound weight* of silver, also means a sum of money, though at the present day it is a sum of money much less in value than a *pound weight* of silver. In this passage, *τάλαρον* means a *sum of money*. The value of the *talent* varied much at different periods and in different countries. The Babylonian talent is here said to be worth 72 Attic *mina*; and according

to the best medium value, each *mina* may be reckoned at £3. 15s. 2 sterlings, equal to \$16.66 of our money; at which rate the talent, or 72 *minæ*, would be about \$1200.

4. *μνᾶ*, genit. *μνᾶς*, a *mina*; here signifies a piece of money. The Attic *mina*, according to some, was about 17 dollars 18 cents of our money. See also the word *μνᾶ*, Gr. and Engl. Lex.

5. *δύναται*, is worth, from *δύνεμαι*.

7. *Θυμός*, anger; *τινός* understood.

'Ο *πλοῦτος*, wealth, riches; *τινός* understood.

10. *ἦν*, was, imperf. of *εἰμί*.

11. The ancients believed that a greater part of Lower Egypt was formed from the sediment of the Nile.

12. *κατέκνει*, neglect not, contracted for *κατέκνειν*, from *κατεῖναι*.

μακρός, *μακρὰ*, *μακρόν*.

πορεύεσθαι, to go, inf. pres. mid. of *πορεύομαι*.

διδάσκειν, infin. pres. of *διδάσκω*.

13. *Ιταγγιελλόμενος*, particip. pres. of *ιταγγιέλλομαι*; the construction is *πρὸς τοὺς ιταγγιελλομένους* (*to those who promise*) *διδάσκειν χρήσιμόν τι*.

14. *κατῆλθον*, 2. aor. of *κατεῖχομαι*.

16. *ἴναι*, are, from *εἰμί* · the accusative with the infinitive. Render, say that the Sun and Moon are, &c.

λίγονειν for *λίγουσι*, pres. ind. act. of *λίγω*; the final *ι* is here added because the next word begins with a vowel.

μιστῖ from *μιστῶ*.

17, 18. *πολεμοῦσιν*, 3. pl. pres. of *πολεμία*.

19. *Δύνα* and *Ιππω*, dual of *Δύνας* and *Ιππως* · these duals are distinguished from the dative sing. *Ιππω* and *Δύνα* by *τι*, subscribed under the *η*.

συνόμω, nom. dual of *σύνομος*, *feeling together, or in company*.

ἴστον, are, 3. dual pres. of *εἰμί*

20. *αὐτός*, *τι*, *τό* · *οὐ τῷ αὐτῷ*, *δόν* understood, *not the same way*.

Ιπποι, 3. plur. pres. of *ιπποι*, to go; which is distinguished by the accent from *εἰμί*, to be.

21. *μιγίστα*, nom. dual, from *μιγίστες*, the superl. of *μίγας*; *μιγάλη*, *μίγα*.

πολλοῖς, acc. pl. of *πολὺς*, *πολλὴ*, *πολὺ*.

ἀπάλισσα, 1. aor. of *ἀπάλιλυμι*.

22. *ἀνατριφουσατ*, part. pres. of *ἀνατρίψω*.

2 23. *κοριδῆ*, adv. *very*; dative of the substantive *κοριδῆ* (which means *care, diligence*,) used adverbially.
 24. *ἄκρα* nom. pl. of *ἄκρον*, *the summits or tops*; *ἡ ἄκρα* fem. is also used in the same sense.

οἱ ἵνωντες, *those who inhabit*; *ἵνωντες*.

24, 25. *μακροβιώσατος*, *η, ον*, *very long lived*; superl. of *μακρόβιος*. The order is, *οἱ ἵνωντες τὰ ἄκρα τοῦ Ἀθώ λίγοτες μῆναι μακροβιώσατο*.

3 25. *λίγονται*, *are said*, S. pl. pres. ind. pass. of *λίγω*
 1. *ἴξιαλνή*, 1. aor. of *ἴκασλάντη*; the first aorist, as in this instance, must often be rendered by the present tense; *to disclose* or *uncover*; the true force of the aorist in such instances may be better expressed by the verb, *is accustomed*, or *is wont*, as here we might say, *is accustomed to disclose*.

κρυπτάμενος, *hidden or concealed*; part. pres. pass. of *κρύπτω*. The construction is *ἔργην πολλάκις ίξιαλνψει τόσον κρυπτάμενον λιθόπτων*.

εἴδους, genit. sing. of *εἴδος*, *the form or figure*.

2. *ἰστε*, for *ἰστι*. The construction is *χαλασίς ιστι πάτεστρος εἴδους*. The ancients used metallic mirrors for looking-glasses.

ἀνδρῶν, genit. of *ἀνδρός*.

Θεῖξι, *is wont to reveal*, 1 aor. of *δείκνυμι*. See remark in preceding note.

4. "Εἴναι, from "Εἴνε.

νέας, Attic for *νέος*.

5. *φ*, from *θ*, *θ*, *θ*.

πολὺ πλῆθος, *a great many*, literally *a great multitude*.

τερψται, 3. sing. pres. pass. of *τερψω*.

6. *πατεστρίσαστο*, *built*, from *πατεστρίσαζε*.

7. *αιροῦνται*, S. pl. pres. pass. of *αιρίω*.

ἀλάτικος, genit. sing. of *ἀλάτηκε*.

7, 8. *τοτὶ μή ... τοτὶ δί*, *sometimes ... sometimes*.

8, 9. *πλάστους*, superl. *πλάσσετος*, *η, ον*, of *πολύς*. F. p. 52.

10. *ἦν*, *was*, from *εἴρι*.

12. *πατερίδος*, genit. sing. of *πατερίς*.

13. *ἦν*, *being*; that is, *while he was*; part. pres. of *ἴμι*. this is distinguished from *ἦν*, genit. pl. of *θ*, *ἡ θ*, by its accent and breathing.

τι Θέασις, *in the chase*.

13. *σὺς*, genit. sing. of *σὺς*.
 τελέην, was wounded, from *τελέσσειν*, or *τελέττειν*.

14. *ἴγεντο*, became, from *γίνεμαι*.

15. *δράκοντος*, genit. sing. of *δράκων*.

15. 16. *όρφωδις*, 3. sing. pres. of *όρφωδιν*.

16. *ὑπάρχων*, like *ων*, in note page 3, line 13; part. pres. of *ὑπάρχειν*, being, instead of, when he was.
 μῦν, acc. sing. of *μῦν*.

διάκων, particip. pres. of *διάκων*, pursuing, instead of, while he pursued.

17. *μίλιτος*, genit. sing. of *μίλιον*.
 τείνειν, he fell, from *πίπτειν*; instead of *τείνειν καὶ απίβαντι*, fell and died.

απίβαντι, 2. aor. of *ἀποβιβάσσειν*.

18. *διεπάσσεντος*, from *διεπασάω*.

20. *ἀνδρῖς*, nom. pl. of *ἀνήρ*.
 εἰκόνες, nom. pl. of *εἰκὼν*, genit. sing. *εἰκόνος*. see note above as to the subject of the verb.

21. *φυησαν*, lived, dwelt, from *εἰκών*.
 πρῶτος, at first, from *πρῶτος*. The order is, *Αἴτενις ἀντρόχοος φυησαν τὴν Ἰταλίαν*.

21. 22. *ἀντρόχοοις*, nom. pl. of *ἀντρόχων*.

22. *ἀπαρισ*, from *ἀπας*, *ασα*, *ατ*· compounded of *α* (for *ἀμα*) and *πᾶς*.

23. *ὑδατος*, genit. sing. of *ὑδωρ*.
 κοιλαίνοντος, 3. pl. pres. ind. of *κοιλαίνειν*.

25. *ἴθον*, 3. pl. imperf. ind. of *Θέω*.

1. *εἰ θί*, that is, *πέριθες*.
 θεατας, 3. pl. of *εἰμι*.

2. *λίγης*, 3. sing. pres. of *λίγων*.
 τοὺς γίγεντας, acc. pl. of *γίγεναι*.
 ταλίμπαδας, from *ταλίμπαται*· *ταλίμπαδας γίγνεται*· the accusative with the infinit. The order is, *τοὺς γίγεντας γίγνεται ταλίμπαδας*.

3. *γίγνεται*, become, pres. infinit. of *γίγνομαι*; accusative with the infinitive. F. Rule IV.

4. *μυρμήκων*, genit. pl. of *μύρμηξ*.
 γίγνονται, became, perf. inf. of *γίγνομαι*.
 ἀνδρεας, acc. with inf. ; the order is *τοὺς Μυρμίδνας γίγνενται ἀνδρεας* *τοὺς μυρμήκων*.

4. 5. *οἱ Νομάδες τῶν Λιβύων*, the Nomades of Libya, instead of, the Libyan Nomades.

6. *ἀριθμοῦσιν*. 3. pl. pres. ind. of *ἀριθμεῖν*, reckon time.
ταῖς ἡμέραις, by the days, *ταῖς νύκταις*, by the nights.

7. *ἰρωτηθεὶς*, part. 1. aor. pass. being asked, instead of, when he was asked, from *ἰρωτάνειν*.

8. *μίγνυστον*, superl. of *μίγνυας*. F. p. 52.

9. *ἰλάχηστος*, superl. of *ἰλάχητος*.

10. *ἰτει*, he said; from *ἰτειν*.

11. *φέιν*, from *φεῖν*.

12. *περισσεων*, better, mightier. F. p. 51.

13. *χιεῦν*, from *χιεῖν*, *χιεῖται*, poet. *χιεῖται* *ἴστει* understood.

14. *γνωτεῖν*, dat. pl. of *γνῶναι*.

15. *φέγειν*, 3. sing. brings, adds; from *φέγειν*. the order is, *ἢ στηγὴ φέγειν σύνεργον γνωτεῖν*.

16. *δέται*, from *δέτειν*, *δέτος*.

17. *σὺν ἵχουσας*, part. pres. of *ἵχειν* not having, instead of, that has not.

18. *γράφειν*, is painted, represented in a picture.

19. *διεσβλίποντα*, looking at, regarding, part. pres. of *διεσβλίπειν*. *διεσβλίπειν* is here used adverbially.

20. *ἵχειν*, 3. sing. pres. of *ἵχειν*.

21. *καθέστον*, sit, from *καθέμειν*.

22. *γιλῶντες*, dual of *γιλῶν*, smiling, part. pres. of *γιλάων*.

23. *μηδέτεις*, *μηδέταις*, *μηδέται*, nothing. F. XIV, p. 159.

24. *τὸν μελλόνταν* from *τὰ μελλόντα*, literally, the future; of the things which awaited them.

25. *ιδόντει*, knowing, dual of *ιδὼν*; from *ιδεῖ*, *I know*. B. p. 201.

26. *καὶ ταῦτα*, although, (Latin *idque*.) B. § 151, p. 314.

27. *ἴδοντει*, seeing, even when they saw; dual of *ἴδειν* part. of *ἴδειν*.

28. *μίγνυστον*, superl. of *μίγνυας*.

29. *τυρφλόν*, *χερῆμα* *ἴστει* understood.

30. *λαλῶντις*, *ἴστει* understood.

31. *σέμανται*, *ἴστει* understood.

32. *εἰπειν* after the negative for *ειπειν*. B. p. 307.

33. *Ιψας*, said; from *φημί*.

34. *μημνεῖν* remember thou, from *μημνήσκειν*.

22. *διαστάσις*, genit. of *διαστάσις*. F. Rule XVIII, p. 162. 4
δέξη, from *δέχω*.

23. *διαλόγιος*, genit. sing. of *διάλογος*. F. Rule XVIII.

24. *ποιητής*, genit. of *ποιητός*, a *barber*.
τὸν τέχναν, by trade.
διμονούστας, from *διμονίας*.

25. *ἰσχυρεία*, comp. of *ἰσχυρός*, *λ.* *σ.* F. Rule XV, p. 159.

26. *ἴθιτε*, 1. aor. of *εἰσέρ*. 5

3. *Πίθων*, *Python*, the name of the serpent that guarded the Delphian oracle, which was in the possession of the goddess *Ge*, or *Gaea*.

4. *πατερίδης*, from *πατερίδιον*.
ἡλίτης, from *ἱερχόματι*.
παρίλαβτι, from *παραλαμβάνω*.

5. *ἴση*, *thou will be*, from *εἰμί*.

6. *δέξης*, from *δέχω*.
σαυτὸν, by erasis for *σαυτὸν*, from *εἰ* and *αὐτός*.
αἰδινότας, from *αἰδίοπας*.

7. *ἴχωντος*, 3. pl. from *ἴχω*.

9. *τείνειν*, are, from *εἰμί*.

τὸ μὲν, *the one*; see remark on the use of *μὲν* and *δέ*, page 1, lines 10 and 11.

9, 10. *καλόνυμον*, *called*; part. pres. of *καλίνω*.

10. *ἴχω*, 3. sing. pres. of *ἴχω*.

11. *φίειν*, 3. sing. pres. of *φίει*. Compare note, l. 17.

12. *μίγνωτος*, superl. of *μίγνυεις*.
ἴφει, *is*; from *φύει*.

12, 13. *περιφένει*, 3. sing. pres. of *περιφένει*.

13. *Δημητρίος*, the son of Antigonus, one of the successors of Alexander the great. *Τιμοθέου*, an Athenian general.

14. *ἥγειν*, 3. sing. imperf. of *ἥγει*.
περιτάσσειν, part. pres. of *περιτάσσω*, *shaking down* instead of *by shaking down*.

15. *πείθειν*, part. pres. of *πείθω*, *persuading*, for *by persuading*.
ἴγιειν, from *γίγνεσθαι*, *there was*, that is, *there lived*.

16. *καὶ οὗ*, from *whom*; from *καὶ*, and *οὗ* genit. of *Ιτ*, *ἴ*, *τ*.

17. *ἰρητάζειν*, 3. sing. pres. ind. pass. of *ἰρητάζω*. The verb in the singular is joined with neuters plural. See B. § 129. 1. p. 261. F. p. 147. Exc. 1.

τίμειν, *honor thou*; imperat. of *τίμειν*.

5. 18. φυλάσσει, 3. sing. pres. of φυλάσσω.
 πολύποδες, nom. pl. of πολύποδος.
 ἐλλοχάσσει, 3. pl. pres. of ἐλλοχάσω.
 19. εἶπε, said, 3. sing. imperf. ind. of ἦσσε.
 20. φίέται, acc. with inf. The order is, Ἀνάχαρεις εἶπε τὸν ἀμφι-
 λον φίέται τοῖς βότραις.
 22. πόνος, loc. understood.
 ἔλασσον, have acquired or gained; from λαρβάνω.
 23. τασσόντας, genit. sing. of τασσών, τασσα, σύν, from τασσών. The or-
 der is λόγος λοττι φέρεταις ψυχῆς τασσόντας.
 24. τὸ γῆράς. The order is τὸ γῆράς λοττι χαλιεύτης βαρός τοῖς ἀνθρά-
 τοις. χαλιεύτης agrees with βαρός.
 26. οὐδέ οὐδε· see above, p. 5. l. 16.
 27. παλιτάται, 3. sing. pres. pass. of παλιτείω.
 οὐδετέ, ... οὐδε, neither ... nor; when the word οὐδε occurs
 twice in a sentence, the first οὐδε signifies neither, and the second
 nor.
 ἀφελεῖ, 3. sing. pres. ind. of ἀφελίω.
 6. 3. σιτῶνται, feed themselves on, used with the genit. of a thing,
 from σιτίωμαι. F. Rule XVIII, Obs. 9.
 5. ἵππιλαστότερος, genit. sing. of ἵππιλαστός· part. perf. mid. of
 λαστίων.
 6. μιστὰ, the genitives στάσις; and ἀναρχίας, are governed by
 μιστά. F. Rule XIII, p. 158.
 7. φίέται, is borne on, rushes on.
 μένος χιόνες, the power of the snow, that is, abundance, or sim-
 plly the snow.
 10. ταράσσεται, 3. sing. pres. pass. of ταράσσω.
 11. φύσει, loc. understood.
 13. ἰχτί, 3. sing. imperf. of ἰχθύη.
 14. ἰφί, 3. sing. imperf. of φημί· accusative with the infinitive.
 15. διαφέρειν, inf. pres. of διαφέρω, with the genitive of the thing
 differed from.
 16. ἀναδίδομενος, part. pres. of διδίδωμαι.
 εἶπε, said, from ἦσσε.
 Τῷ γένει, By descent, or birth. Σκύθης τινί, understood, a Scyth-
 ian, of course a barbarian. F. Rule XXXVIII, p. 182.
 17. ἀλλά, instead of οὐδε. See note, p. 1. l. 6.
 ήτη, it was lawful, 3. sing. imperf. of ἡγίεται.

17. ζῆι, Doric for ζῆι, inf. pres. of ζέω. 6

18. βασιλέως, inf. pres. of βασιλέω, with the genitive of the thing ruled over.

19. ἀρχιτ, inf. pres. of ἀρχω.

20. μίντι, inf. pres. of μίντω.

21. ὅντι, dat. sing. of ὅν from τιμή. ὅντι is not here rendered.

22. ἀλίτε, chose; from αἰτία.

μίτι, inf. pres. of τιμή.

ἀργῆς ὅν, being indolent, instead of in indolence.

μηδίν, from μηδίν, μηδίνα, μηδίν.

μηδίν χεράμων, part. pres. of χεράμως. without making use of, without exercising.

23. δῆι, (Latin oportet) it is necessary; χρῆσθαι περιέντει, (modest uti,) to be modest.

24. ἱβαψίν, from βάπτω.

ἱπποτίχην, 1. aor. pass. of πεστίχω.

1. ποτῖ, 3. sing. pres. ind. of ποτίω.

μιδ', instead of μιτά, because the next word begins with an aspirated vowel.

2. κάν, for κα) λά.

3. ἀφίλης, you should take away, or deprive of; from ἀφαιρέω.

4. ποτίς, 2. sing. pres. ind. of ποτίω.

ἴλαβε, took; 3. sing. 2. aor. of λαμβάνω.

5. παρ', instead of παρά.

μή ... δί. For use of these particles, see note p. 1. l. 10, 11.

Θάραχη, acc. sing. of Θάραξ.

7. δῶτι, give, from δίδωμι.

10. Ξέρκου πολιμούντος, when Xerxes was waging war. F. Rule, XXXIII, p. 179.

πολιμούντος, part. pres. of πολιμίω.

11. δίδκι, thought, seemed; 3. sing. imperf. of δίδω.

δίδι, to see, from δίδω.

12. ἐκριπτινάτα, superl. of ἐκριπτής.

14. γνέμων, being; instead of, when he was; part. 2. aor. mid. of γνέμω.

ινθίσσεις, ordered, commanded.

15. φεύγιν, inf. pres. of φεύγω.

δίδκι, inf. pres. of δίδκι.

7 16. *καλέζονται*, 3. pl. pres. ind. pass. of *καλέω*.
 to be *θεον*, that is, *to be present* *θεον*, in *Hades*, or the infernal regions; literally in *the abode of Hades*.

17. *τίνεται*, from *τίνει*.

20. *τίχον*, 3. pl. imperf. of *τίχω*.
 τριπλάσιον, to be rendered, *for all three*, or, *being three*, or, *all three together*.

21. *καὶ ταῦτα, and these.*
 ταῦτα μίκρα, in succession.
 δόθησαν, they gave, or imparted; from *δέσμω*.

22. *Κλεάνθης*, Cleanthes, a Stoic philosopher, was in his youth so poor, that he could not procure the common materials for writing.

23. *ἔγραψεν*, 3. sing. imperf. of *γράψω*.
 τὰς, literally, all which, he *rendered*, *those things which* ;
 from δέσμη, δέσμη, δέσμη.
 δέσμης μεριάτων, for want of money.

24. *ἔπειτα, so as to buy*; *render, wherewith to buy* ;
 from δέσμεω.

25. *ἔπειτα, has bestowed, from νέμω*.

27. *ἔτης, being, or when he was*; *part. pres. of εἰμί*.

28. *ἔργαφη*, 3. sing. imperf. of *εργίφω*.

29. *ἔθηκε, made him*, from *εἰθηκει*.

30. *ἴην, 3. sing. imperf. of φημί*.
 δῆν, man ought, it is proper; *inf. of δεῖ, impersonal verb.*
 κορμῆν, inf. pres. of κορμίω.

31. *τῶν αἰκενόντων, of the inhabitants*; from *αἰκίων*, *οὐρρός* : *part. pres. of αἰκίων*.

8 1. *τίχον*, for *τίχη*, 3. sing. imperf. of *τίχω* · see note p. 2. l. 16. under the word *λίγυσσος*.

4. *καὶ ταῦτα, 3. sing. pres. of καίμα*.

5. *ἴστη* is understood after *βίσιος*.

6. *βραχύα*, from *βραχὺς*, *τία, οὐ*.

7. *πέρδει αἰσχύνεται, ἴστη* understood.
 τὸ μίλλον, ἴστη understood.

8. *γίγνεται, results*; from *γίγνομαι* or *γίγνεται*.

9. *τίπτι, called*; from *τίπτω*. B. p. 197.

11. *πολλαῖς*, from *πολὺς*.

12. *ἰρασσεται*, from *ἰραστής*, *οὐ*.

12. *ἰσθι*, *are*; from *ἰμι*.

Τρέπωντος, *ἰστι* understood.

πλεῦντος, *χρῆματος* *ἰστιν* understood. See note above, p. 1. l. 12.

τυφλῶν, *χρῆμα* understood; *χρῆμα* is also understood after *πιστῶν*, &c.

15. *ἴχυ φόβοι*, *brings or causes fear*; a neuter plural with a verb in the singular.

ἴχυ, 3. sing. pres. ind. of *ἴχω*.

16. *πυρῖ*, from *πυρίω* • synonymous with *ἴστι*.

18. *πρώτην*, comparative of *ἀγαθός*.

μιτ' for *μισά*.

19. *δέσποτας*, from *δέσπος*, *αστα*, *αν*.

20. *μάχοσθα*, inf. pres. of *μάχομαι*.

ἀγαθός, *the valiant*; *κακός*, *the cowardly*.

ἴρην, *than anger*; the order is, *αὐτὸν* (*ἴστιν*) *διδούστην* *ἴρην*.

After the comparative degree *ἢ*, *than*, is often omitted, and the genitive used instead of the nominative. See F. Rule XV. B. p. 269.

21. *πέλαμος ἵδεῖος* (*ἴστι* understood); the order is, *πέλαμος ἵδεῖος αἰσιότερος αἰσχρῆς* *ἴρην*.

22. *ἴρη*, from *φημί*.

δῆ, *ought*; accusative with the infinitive.

23. *πανίστιν*, part. pres. of *παίνω*; literally, *ceasing from*; it may here be rendered, *retiring from office*.

24. *γέγενία*, perf. inf. mid. of *γίγεναι*.

σοφία, *ἴστι* understood.

26. *πατέρημ* • the order is, *αὐτὸν* *ἴστιν* *πατέρημ* *πατεμαρτυρῶν*, *προσβούντιον*.

1. *αὐτὸν* *ἴστιν*, *it is not permitted*.

πατεμαρτυρῶν, inf. pres. of *πατεμαρτυρῶν* • with the genitive of the person against whom one bears witness.

ἴστι understood after *ἴστη*.

4. *πολλὰ* *ἴστι*, *and* *ἴχυ* • neutrals plural with a verb singular.

See B. p. 261. F. p. 147.

ἴστα, *all those which*; from *ἴστος*, *α*, *ον*.

5. *πλεῖον*, contracted for *πλεῖστον* • comparative degree of *πολλός*.

ἴχυ, see note, line 4, above.

εὐ ποίει, from *ποίει* • *πλεῖστον* from *πολλόν*. These infinitives are here used as substantives. See F. Rule XXX.

6. *γλάσσων*, comparative of *γλασσός*.

9. 7. *ων λετον· οὐδὲν*, instead of *ν* after a negative; B. p. 307. F. Rule XV, p. 159. The order is *οὐδὲν λετον τίκτους οὐδεν πατερός*, *than the mother.*

8. *φένες*, the order is, *φένες εγίρεται (ιστι)* *εἰκατεμοῦ*:
χεῖν, *it is necessary, it is proper.*
ειργῆν, pres. inf. of *ειργάσας*.
ἢ περισσον λέγεται, or say something which is better. F. Rule XV, p. 159.

9. *λέγεται*, inf. pres. of *λέγεται*.
δύται, acc. pl. of *εός*, *άντος*.
ἰχομέναι, 1. pl. pres. ind. of *ἰχνεύειν*.

10. *Ιν*, from *εἰς*, *μία*, *ἴν*.
ἀκούομεναι, 1. pl. pres. subj. of *ἀκούειν*.
ἔττοτε, comp. of *ἰλεχός*. See F. p. 51.

11. *λέγωμεν*, 1. pl. pres. subj. of *λέγεται*.
πλέονται ιστι, *is more abundant.*

12. *ευμφίεττος*, *than what is useful*; part. pres. of *ευμφίειν*.
ἄρχει, imperat. of *ἄρχειν*, with the genit. *μηδὲν δύτον*, *not less*; see note, p. 9. l. 10.

13. *ερίγη*, *love, be content with*; pres. pass. of *ερίγεται*.
τὰ πάροντα, *what thou hast*, literally, *things present*; part. pres. of *πάρονται*.
ζήτει δὲ, *but seek*; imperat. pres. of *ζητεῖται*.
βιλετία, irregular comparison of *ἀγαθός*.

14. *οι μετίχοται*, from *μετίχω*, with the genitive of the thing participated. The order is, *οι μετίχοται τῶν τελετῶν ιχνουσι τὰς ιλατίδας οὐδίους περὶ τῶν τελετῶν τοῦ βίου*. ‘*than the uninitiated*,’ understood. *ἀδίαιος*, comp. of *ἡδὺς*, *ἡδεῖα*, *ἡδονή*.

15. *ἰχνουσι*, 3. pl. pres. ind. of *ἰχνεύειν*.

19. *τῶν δύτων*, part. pres. of *εός*, *of beings*; the neuter adjectives in this sentence agree with *χεῖν* understood.

21. *χωρῖ*, 3. sing. of *χωρίσται*.

22. *τρίχη*, 3. sing. of *τρίχειν*.
κρατεῖ, 3. sing. pres. ind. of *κρατεῖται*, with the genitive.

23. *ἀνιηρίσκει*, 3. sing. pres. ind. act. of *ἀνιηρίζειν*.

24. *γίγνεται*, *becomes*; from *γίγνεται*, or *γίγνομαι*.

25. *ώδη*, *τοῦ προκαθίλλου* understood.
χνησίου, *ώδη* understood, instead of *ἢ οὐδὲν χάριν*.

26. *ἴττα καὶ δικάπηχυς*, *seventeen ells long.*

27. *βίος*. The order is, *δέ βίος τῶν πλείστων παραπόλλων* 9
μελλομένη.

παραπόλλων, is lost, S. sing. pres. ind. pass. of *παραπόλλωμι*.

28. *ἢ*, instead of *τις*.

ὑγιαίνειν, inf. pres. of *ὑγιαίνω*.

30. *τυχίον*, *τυγχάνω*, with the genitive. The construction is,
τυχίον ταύτων, *διν*, to obtain that, which.

ἰεῖ, S. sing. pres. ind. act. of *ἰράω*, with the genitive.

F. Rule XVIII.

31. *χαρίστως*, superl. of *χαρίς* · formed from *χιέω*.

1. *βαλτίστως*, superl. of *ἀγαθός* · formed from the verb *βαλλωμαι*. 10
διτροφόν, S. sing. pres. ind. of *διτροφέω*.

2. *Θαυμάζω*, S. sing. pres. of *Θαυμάζω*. It signifies here to *venerate*,
rate, and through veneration, to *spare*.

3. *κτῖται*, S. sing. pres. ind. of *κτίμαι*.

4. *εἰ πλεύσω*. The order is, *εἰ πλεύσων πολλάκις δὲ συνίστω*
τῆς οὐτοχίας ἡδονῆς διηνεκεῖ.

5. *συνίντω*, S. pl. pres. of *συνίμει*, with the genit.

διν, *νίσ* understood, was the son.

6. *ἐκ*, *through*. The order is, *πέρτι δύναται γίγνεσθαι πρίντει*
λα, &c.

8. *δύναται*, S. sing. pres. of *δύναμαι*.

γίγνεσθαι, inf. pres. of *γίγνομαι*.

9. *ἐπεδίδωκι*, has attributed.

10. *παρεισύλλω*, plundered.

11. *ἴχνη*, part. pres. neuter gender, of *ἴχω*, agreeing with
ἴγαλμα.

παραπάνιστη, from *παραπάνιστος*, *π*, *π*, part. pres. of *παραπάνιμαι*.

12. *ἀφῆλιν*, took away; 2. aor. of *ἀφαίλω*.

ἴδω, 2. aor. part. of *ἴδω* · seeing.

14. *φάνταται*, appear; from *φάντημα*.

15. *Οὐ κρίττω*, *ἰστι* understood.

16. *ἐστάσσεσθαι*, to choose, to lead; inf. of *ἐσταθμάνω*.

17. *ἀνδρός λετιν*, it is the part or duty of a man. F. Rule XVII,
p. 162.

πλάνη, instead of *τὰ πλάνη*.

18. *λίγιον*, inf. pres. of *λίγω*.

19. *ἴχνη*, S. sing. imperf. of *ἴχω*.

21. *ιδει*, inf. pres. of *ἰδει* · acc. with the inf.

10 22. *καὶ* instead of *κατότι*.
 23. *διαχίνουσι*, 3. pl. pres. ind. of *διαχίνειν*.
 χίνουσι, comp.; see *κατότι*.
 24. *ἄρχειν*, to rule; acc. with inf. from *ἄρχειν*, with the genit.
 F. Rule XVIII, 11.
 25. *λιγότερον*, 3. sing. imp. or 2. aor. of *λιγότερον*.
 χειρότερον, *τινα* understood, *it was better*.
 27. *ἔτι*, *οὖσα*, *ἔτι*, part. pres. of *τιμή*. *ἔτι* is here to be rendered, which is.
 βαδίζειν, 3. sing. pres. ind. from *βαδίζειν*.
 28. *χρῆται*, Attic for *χρῆται*, *it uses*; 3. sing. pres. ind. of *χρέομαι*.
 τελείμαντος, waged war; from *τελείμανται*.
 30. *γραψεῖν*, wrote; from *γράψω*.
 31. *βιώσας*, having lived; from *βιών*.

11 1. *ιτάρεας*, passed over, carried over; from *ιτάρεω*.
 4. *ιτεροῦντο*, they say; 3. pl. pres. ind. of *ιτεράειν*.
 ζῆν, to live; Doric for *ζῆν*, from *ζέω*.
 5. *βιών*, inf. pres. of *βιών*.
 λόγος, *τινι* understood, *it is the report*; equivalent to *λέγοντος*, they say.
 7. *λέγεται*, is said; 3. sing. pres. ind. pass. of *λέγειν*.
 βιώσαι, to have lived; inf. 1. aor. of *βιών*.
 8. *τεῶν*, genit. of quality. F. Rule XI, p. 157.
 9. *τελείσαντος*, 1. aor. ind. of *τελείνειν*.
 10. *βιώσεις*, part. pres. of *βιών*, *after he had lived*.
 12. *ινέ διόττα τριν*, thirty years less or wanting one; *ινέ* governed by *διόττα*. F. Rule XVIII, 6.
 βασιλεύσαντος, *after he had reigned*, literally, *having reigned*; part. 1. aor. ind. act. of *βασιλεύειν*.
 17. *έπειτε*, said; imperf. of *έπειτα*.
 έπειταις, 2. sing. pres. ind. of *έπειτα*.
 18. *τις θάνατος*, *έπειται* understood.
 19. *τελείσαντος*, 1. aor. of *τελείνειν*.
 έπειτάντας, having met; from *έπειτάνται*.
 ζῶτει, the survivor; part. pres. of *ζέω*.
 20. *ηρώτα*, 3. sing. imperf. of *ηρώειν*.
 εἰ ηρώεις, *is it you that died?* from *ηρώειν*.
 εῦτ', instead of *εῦτε*.
 21. *ἀπολιπούσα*, leaving; part. 2. aor. act. of *ἀπολίπειν*.

21. Θαρίζειν, 2. sing. pres. ind. of Θαρίζω.
 22. ευθεοῦ, inf. pres. of ευθεία. The order is, τοῦτο σὺ λέω ευθεοῦ.
 23. σύχειν, not on this condition, these terms.
 24. παρέδωκεν, has given; from παρέδωμαι.
 25. ἀναργῆ, being in want (of money); part. pres. of ἀναργία.
 26. πεπάσκεται, 3. sing. imperf. of πεπάσκω.
 27. γράφειν, part. pres. ind. of γράφω.
 28. ἔλεγε, 3. sing. imperf. of λέγω. γράφειν ἔλεγε, wrote him the
 a letter.

Σύγχαιρε, rejoice with; imperat. pres. of συγχαιρεῖν.

29. τρέψειν, 3. sing. pres. ind. of τρέψω.
 30. λέγονται εἶναι, are said to be.
 31. ταίσονται, 3. pl. pres. ind. of ταίσειν.
 32. εἰς θάνατον, to death, mortally.
 33. τοῦς θίνειν, ταίσονται, understood.
 34. ἀγαπῶσσιν, 3. pl. pres. ind. of ἀγαπάω.
 35. ἀρωταῖς, having been asked; part. 1. aor. pass. of ἀρωτέονται.
 36. ἔρη, 2. aor. of θητέοι.
 37. ἔργον, produced; from γένον.
 38. κρατῶν, part. pres. of κρατέω. governing the genit.
 39. Πάρεσται, is/will be understood.
 40. δύναμις, ability. The order is, ξένος κατὰ τὸ δύναμιν, each
 one according to his ability or power.

41. προσεκτίζονται, 3. pl. pres. ind. of προσεκτίζω.
 42. τωλῶν, part. pres. of τωλίειν.
 43. τις διῆγειν, as a sample.
 44. τριπάτειν, 3. sing. imperf. of τριπάτειν.
 45. δέ, if thou art; part. pres. of εἰμί.
 46. ταῦτα, instead of τὰ αὐτὰ, the same; in the same way.
 47. γίγνονται, know, decide; imperat. from γιγνόνται.
 48. ταῦται, part. pres. of ταίσειν.

49. ἐπιμελῶ, take care of; imperat. of ἐπιμελέσθαι, with the
 genitive of the thing cared for. F. Rule XVIII, Obs. 2.

Βούλειν, seek; imperat. of βούλομαι.

δρίσκων, inf. pres. of ἀδρίσω.

50. Πάνταν, of all. The order is, αἰσχένον ταῦτα πάλιντα εἴσενται.

51. αἰσχύνειν, respect, regard, reverence; pres. imperat. of αἰσχύ-
 νέμαιναι.

12. 17. Οἱ τοντοί. The order is, *οἱ τοντοί ἀποβλίσσουν μόνον τοις*
οἱ τοντοί.
ἀποβλίσσουν, *look only to*, &c., from ἀποβλίσσω.
18, 19. πολέμου, 3. sing. pres. ind. pass.
20. σύζηται, inf. pres. of σύζειν.
21. διαστῶν, from διαστένω. The order is, διαστῶν (αὐτὸν)
ναὶ (even) ἐφετοῦ βαρύθεν.
22. ἔριλος. The order is, *αὐτὸς ἔριλος, οὗτος* understood; *there is*
no advantage.
23. Ἰλεῖ, *comes upon*; from ἵεχμαι.
24. συρριπτόμενο, opt. pres. mid. of συρριπτόμαι.
25. εἰδὼς μηδὲ διαφέντων, *that he thought himself to differ in nothing*. - The construction is, μηδὲ διαφέντων τὸν ἴσωνάμαντον governed in the genitive by διαφέντων. F. Rule XVIII, Obs. 14.
ἴσωνάμαντος, *being asked*; from ἴσωνάμανται.
13. 1. εἰδοποιεῖται, *might gain renown, be distinguished*; εἰδοποιεῖται,
Attic dialect, instead of εἰδοποιεῖ, from εἰδοποίησαι.
4. παταρθρῶν, *if he should despise*; governing the genitive.
F. Rule XVIII, Obs. 3.
5. ταριχισσόντων, *abτρόνται* understood; *embalming them, literally,*
preserving, smoking, salting.
6. Παρμαῖος οὐ, θάντοντος τοὺς οὐρανοὺς understood.
7. διάνοειν, from διάνω.
8. τοὺς Ἀθηναῖους, governed by δικαῖοι, together with τοὺς Ἐρμαῖοι.
F. Rule XXIV, p. 171.
ἴχονται, part. pres. of ἴχω, dat. pl.; *which have, instead of*
having.
10. ἴερατην, *the healing art, ῥιζην* understood.
ἴερατεσσι, 1. aor. act. of ῥινεῖσθαι.
11. ἴερα, 3. sing. pres. ind. of ἴερει.
ἴειμι, imp. ind. act. of ῥιζει.
12. ναὶ τὰ λαῖτα, this is the Latin *et cetera*; *τρούις* is understood.
ἴεταιαγέτην, from ῥινεῖσθαι.
13. οἱ ναῖτοι οἱτι, *while yet children*.
κατίλιται, 2. aor. act. of καταλιπται.
ἴετηγεται, 2. aor. of ἴεται.
16. τῆς Ἑλλάδος, genit. governed by ἴερατεσσι. F. Rule XVIII,
Obs. 12.

17. *χρόνος*, for a period. F. XLI, p. 183. 18
χρωμίν, with the dative. F. Rule XX, Oba. 7. Serving or
 obeying; so long as she served, obeyed, or used.

20. *εύεται*, future of *εύξει*.

21. *ἐνιδίεις*, from *ἐνιδίζει*.

22. *Κάτι*, instead of *καὶ Κάτι*.

23. *γένεται*, should be; 2. sing. pres. sub. of *είμι*.

22, 23. *μάτι* ... *μηδί*, instead of *τι*.

23. *ἴργαση*, from *ἴργασμα*.

24. *ἴτηση*, thou will be; 2. sing. fut. ind. of *είμι*. The order is,
της ἔξος αἰδοῦς ταρὰ τέσσερα.

25. *Αἰδοῦσας*, genit. contract. governed by *ἄξεις*. F. Rule XIII,
 p. 158.

24. *ἄξεις*, from *ἄρχει*.

25. *αἰδοῦσας*, from *αἰδίσμα*.

25. 'Αἰδοῦσας, *της* understood.

26. *γνωγραφῆσαι*, from *γνωγραφίω*.

26. *τὸ παῖς*, infinitive used as a substantive. F. Rule VIII,
 Oba. 5.

27. *μεθ' ἡμίσει*, by day; *μεθ'* instead of *μετά*.

28. *τὴν*, agreeing with *εὐληρόστητη*.

29. *καταλύσατεις*, having laid aside, or, after they had laid aside;
 from *καταλύειν*.

30. *ἴξωσιλλα*, from *ἴξοπίλλω*.

30. *συνακίσας*, from *συνακίζει*.

1. *τοὺς κατακούτας*, the inhabitants; from *κατακοία*. 14

2. *ἀπίφητι*, from *ἀποφάίνω*.

3. *ἀποδεκτῆ*, 2. aor. inf. of *ἀποδέκνω*.

4. *ἀπίνεμα*, from *ἀπίνεμω*. The construction is à *φθορεις* *ἀπίνεμα*
τοῖς ἀγαθοῖς θῶν (as something peculiar) *τὸ παλᾶς* *ἀποδεκτῆ*.

5. *Ἐξ εδ'*, since; *χρέον* understood.

6. *τηνίσατε*, 2. sing. 1. aor. ind. thou thoughtest; from
τηνίσαι.

6. *εγκαὶ της ἤγίσαι*, thou hast become a pedant; *της* in this pas-
 sage cannot be translated.

7. *ἴγραση*, from *ἴργασμα*.

14. 7. διακαθέρρει, 1. aor. part. of διακαθέρρειν.
 8. ιείσιν, 3. sing. 2. aor. of ιείστην.
 ιείσιν, from ιείσια.
 τὸν φιλαργίαν, ίμοι understood.
 11. τούτους σταρίστον, part. 2. aor. pass. of στρίγειν - these being sown, or, when these were sown. Genitive absolute. F. Rule XXXIII, p. 179.
 ἀνίστιλλος, from ἀνίστιλλα.
 12. Ἀθροίστις ἱεῖ, it is a mark of folly.
 13. περιστίλλως, from περιστίλλα.
 15. ματὸν, 2. aor. part. of μανθάνειν.
 16. ζῆ, from ζάω.
 ἀγαράσσως, from ἀγαράζω.
 17. συγκάμπτοι. The order is, οἱ θεοὶ φιλοῦ (loves) συγκάμπτοι (to assist) τῷ πάμποντι.
 18. μὴ παρὸν, instead of οἱ μὴ πάμποι, from πάμποι.
 δόνται, 2. sing. pres. opt. of δύναμαι.
 19. ιείσιν, from ιείσια.
 Δημοσθένεος ιείσιρες, when Demosthenes said, literally, Demosthenes saying; genit. absolute. See above, p. 14. l. 11.
 20. Ἀγοραῖνοις, from ἀγοραῖναι.
 21. μανῶν, 3. pl. 2. aor. subj. of μανθάνειν.
 24. καλῶς, λίγοι, understood; a play of words; κακῶς; λίγοι signifies to speak incorrectly and to speak injuriously, to both which significations καλῶς λίγοι is opposed.
 μιμέθηκας, from μανθάνειν.
 25. τὸν ιανοῦ γνώμην, his own opinion.
 ὑπερίσταχ, from ὑπεράσταση.
 τῷ διοκεῖντι, to him who governs, from διοκέειν.
 26. ἀγαθὸς πολῖτας, διοικέσσοντος τὸν ιανοῦ γνώμην understood.
 27. Τὸν ιεροχόοντα, the happy man; from ιεροχία.
 χρή, must; with the accusative like the Latin oportet.
 F. Rule XXVIII, Obs. 1.
 περιπάτειν, equivalent to ιείσαι; from φέναι.
 28. κατ' ἴνα δοῦναι, having dreamed.
 πεντεπάτειν, from πεντάσια.
 29. περιπάτεσσον, from περιπάτειν.
 ματὸν, 2. aor. act. part. of μανθάνειν.
 30. Διὸς οἱ γάρ, why then.

30. θέω, 2. aor. act. part. of θέω, to see. 14

31. κικυφίται, from κίνηται.

1. συμβίβαιναι, perf. act. of συμβαίνω. 15
2. κικηνίται, from κινέω.
3. Εἰρήκαστι, from ἵστω. The order is, τὸν ἄλλον τίνεις λίθον· acc. with the inf.
5. πιθανόνται, from φύγω.
6. ιστιφύκαι, from ιστιφύω, used here for ήν.
- τούς τοδες, governed by κατὰ understood. B. p. 265.
7. ιστιφύκαι, grew rough, was put in motion or disturbed, from φέρεσθαι or φέρεσθαι.
8. ισηνθήκαι, from ισηνθίω.
9. κλίστηται, is connected with ιφη.
10. ηδίαι, pluperfect of ηδω· perf. mid. ηδε.
- τιλεστῆς φροντιγγαλθίσις, genit. absol. *The death being announced.*
11. Ἡδίαι αὐτοῖς θνητῶς γεννήσας, *I knew that I begat them, mortal.* B. p. 296.
12. χρέοιμαι', instead of χρέοιμα.
- εἰδόνται, by syncope for εἰδοντός, part. perf. act. of εἰδίω.
- τίλλαι' instead of τόλλαι. B. p. 32.
14. The Middle Voice signifies what we do to ourselves, or for ourselves. Thus τρίπτω, Active, I turn; τρίπτομαι, Passive, I am turned; τρίπτομαι, Middle, I turn myself. Λούω, Active, I wash; λαύσθαι, Passive, I am washed; λαύσμαι, Middle, I wash myself; or I bathe; Γεύω, Active, I make another to taste; γεύσθαι, Passive, I am made to taste by another; γεύσμαι, Middle, I make myself taste, or I taste.

Other languages do not always express the minute and unobvious signification of the middle voice; and hence some grammarians erroneously confound the middle with the active voice. [Later eminent Greek scholars have observed that the above doctrine respecting the middle voice is liable to very numerous exceptions. Buttmann remarks, "The true reflective meaning of the middle voice prevails in but *very few* verbs; principally those which express some familiar corporeal actions like dress, crown, &c." See the preface to Buttmann's Greek Grammar, English translation.]

ιερωνύμεις, part. 1. aor. pass. of ιερωνύμω.

17. αἰσχύνοι, Ionic form for αἰσχύνεαι.

15 17. *εἰς παῖδα*. The order is, *νό εἰς παῖδα σὸν* (loren) *ἀριστόν*.

F. Rule III. Obs. 2.

εἰς, instead of *καὶ εἰς*, even *γέ*.

18. *φαίνεται*, from *φαίνειν* or *φαίνω*.

20. *ἴστις*, *ἴστι* understood.

Τὸς ἀργυρέων διαφέρειν. The order is, *Νίκαιος τὸν ἀργυρέων διαφέρειν τοῦ πατρούτον τῷ χρόνῳ*.

22. *ὑπερχωρεῖν*, from *ὑπερχωρία*.

23. *εἰς εορτήν*, *advantage*, *profit*.

24. *Οἱ πάλαι, ίστις* understood; that is, *εἰ παλαιόι*. The adverb, when it stands between the article and the substantive, acquires the force of an adjective.

ἀριστίχωτο, from *ἀριστίχων*. it has a double augment. See other instances. B. p. 101.

26. *τοῦς ἀν τις δέρεται*, *how one might please*; without the particle *δε*, it would mean, *how one pleases*.

16 1. *Γνώσασθαι* and *γίνεσθαι*, from *γίνεσθαι* or *γίγνεσθαι*.

Ιστι, used instead of *ἴστιστι*, *it is possible*, *it is permitted*.

2. *Ἐσειν*, from *εἴσω*.

Αἱ καμηλοπαθέλαιη. The order is, *αἱ καμηλοπαθέλαιη Ἰχεοντι πατὰ τὴν ἡγέτην περιμφρεῖς καμέλη*. that is, *περιμφρεῖς τῷ τοῦ πατέλους πορτώμενοι*.

5. *Διδίκαστοι*, from *δίδικα*.

τοσοῦτος, *so much*; *ὅσος*, *as*.

6. *Δικήσων*, from *ἀκούω*. (Attic reduplication formed by prefixing the two first letters of the verb to the temporal augment without changing the vowels.) F. p. 74, Obs.

7. *ἴστις ἄνθρωποι τὸ παλαιόν*, *who were formerly men*.

μετιβάλλον, *2. aor. of μεταβάλλειν*.

8. *ἴγρηγρότος*, part. mid. of *ἴγριέσθαι*, *to awake*.

10. *ἴσωταῖς*, 1. aor. pass. part. of *ἴσωτάσθαι*.

ἴρεσται, 1. aor. mid. of *ἴρεσθαι*.

11. *ἱμαντοῦ*, governed by *καταγιγγώσκειν*.

12. *Μίμησο*, *remember thou*; 1. aor. imper. of *μιμέσκειν*.

15. *ιδέσθαι*, from *ιδέωμα*.

16. *φίλη ἄντι*, *who was his friend*, or *being his friend*.

ἴχεσται, from *χαρίζεσθαι*.

18. *Διεγίνεται*. The construction is, *Διεγίνεται εἴτε πρὸς τὸν λοιπὸν*. *πρὸς τὸν*, *to a person*.

21. ἀπό, toward.
ἀπό, as; δι εἴχεις, from εἴχεις, thou wouldest wish.

22. ἀ Ἰάχην, Θεούτης understood.

23. μεταμερόθενται, 1. aor. part. pass. of μεταμερέσθαι.
τίκτοσθαι, from τίκτεις.

24. δύνει, 2. aor. inf. of δύδωμι.

25. παρὰ μερέος, almost.
ἰστίνη, 2. aor. pass. of εἰσίναι.

26. ἀμοτοι, from ἀμνυμι.
ἀψασθαι, from ἀπτόμεται, with the genitive of the thing touched.
Ματοι, genit. governed by ἀψασθαι. F. Rule XVIII, p. 162.
μάτη, 2. aor. subj. act. of μανθάνειν.

28. φασι, from φαμι.
ἀρμάνται, from αἴρειν.

29. παν' ἡμέραν, every day, daily; παν' instead of παντα.
λαθούν βοῦν φέρεσσας, (by little and little) insensibly carried it
when it became an ox; λαθάνειν with a participle expresses, that the
action denoted by the participle is insensibly or imperceptibly per-
formed. B. p. 297, Rem. 5. F. p. 178, Obs. 2.

4. παράτοι, genit. of the thing; governed by ἀψιλότοι.

5. ἀψιλότοι, from ἀψιλία.
εργάζειν, from εργάζειν.
βαδίσομαι, Attic for βαδίζειν, from βαδίζω. B. p. 117.

F. p. 97.

6. διατρέψων, to live.

7. Χάρειν, ιετήι understood; it is well.

8. μαχούμειν, from μάχειμαι. B. p. 117. F. p. 132.

9. ἀψαστο, from ἀπτόμεται, or ἀπτο.

11. αὐτὸν μόνον, alone.

13. παρέβοντο, part. 2. aor. of παρέμινι.

14. εἰς γάρ μοι διατιτάραγμαι, I am disturbed in my mind; εἰς
γάρ μοι, the accusative joined to the passive confines the action to a
part of the subject. B. 265, Rem. 2.

15. θεικός, from θεῖος.

θειλάληπομαι, from θειλάλημαι.

16. παρεπιπεσθάμαι, from παρεπιπεσθάσθαι.

17. λελιπίμειν, from λείειν, if we are wanting.

18. δ' instead of δ, yet; after δ' it makes the apodosis plainer.

17 19. *ἥτις*. The order is, *ἥτις* αὐτὸν ἵχει τὸν οὐκέτην πειθεῖσαν, which does not have neighbours who will do injury.

20. *εἰρημέναι*, from *εἴρημα*.
21. *εἰποθέσθαι*, from *εἰποθέσθαι*.
22. *γίγνεσθαι*, from *γίγνομαι*.
23. *ἀποτεράθαι*, from *ἀποτεράθειν*.
24. *ἄς*, that thou art.
μέμνοντος, with the genit. from *μημνέσθαι*.
25. *τύχης*, genit. governed by *μέμνοντος*. F. Rule XVIII, p. 162.
26. *εἰδεται*, from *εἰδεῖν*.
 1. *ἴεντειρημάτος*, from *ἴεντειρεῖν*.
 2. *διεπιστλεγμάτος*, from *διεπιστλένειν*.

χάιτη and *σῆμα* are governed by *εἰδεῖ* understood. B. p. 265.

- 3. *κατερρυγμάτος*, from *κατερρύγειν*.
- 5. *ἴδειδοται*, from *ἴδειδειν*.
- 7. *μεμυγμάτος*, from *μημυρεῖν*.
- 10. *προστέπται*, from *προστέπειν*.
- 11. *πρεπτέπλασται*, from *πρεπτέπλαστεῖν*.

αἱ πολλαι. The order is, αἱ πολλαι γυναικεῖς. *Πυραλον εἰδεράται* αἱ φροντὶς ὑπεδήρατο τὰ αὐτὰ τοῖς ἀνδράσι.

- 12. τὰ αὐτὰ, the same; The construction is, τὰ αὐτὰ τοῖς ἀνδράσι, the same sort of sandals as the men.
- 14. *ἵτις παῖς* δή, being yet a boy.
ἀλληλημάτος, from *ἀλληλεῖν*.
- 16. *ἀπογχονεμάτος*, from *ἀπαγχωνίζειν*.
- 17. *θηγυκις*, 1. aor. ind. of *θίησαι* - formed from the defective verb *θηγυκεῖν*. F. p. 187.
- 18. *δισταγμάτος*, from *δισταγεῖν*.
- 19. Τὸις *ιμαρκίνοις*, that which is fitted; used here with τὸ like a substantive; *ιμαρκίνοις*, Attic for *μεμαρκίνοις*, from *μημορεῖν*.
διεφυγῆις, 2. aor. inf. of *διεφίγειν*.
- 20. *ἰμαστήγονος*, from *μαστηγόνων*.
- 21. τοῦ δὲ *ἰστίνοντος*, but he saying; genit. absolute.

Εἴμαστε, plup. pass. of *μημορεῖν*. Zeno taught that every thing took place by irresistible necessity. To this the slave referred.
διεῖναι, (*εἴμαστος* εἰ understood) from *δίειν* or *διέναι*.

- 23. *ἀκέντως*, from *ἀκέντων*.
- 25. *ἀκμάτος*, part. perf. pass. of *ἀκμάνειν*.
- 26. *ἀνόμαστος*, from *ἀνομάζειν*.

28. τῇ αὐτῇ ἡμέρᾳ, on the same day. 18
 δρόν, 1. aor. pass. of δέντρων.

30. ἀρχόντες, with the genit. 1 aor. pass. of αρχέω.

31. ἔγινεται, from ἔγινεται, to have the chief command of the Grecian armies, and take precedence of the other states.

1. ἀρχαῖον, from ἀρχαῖον. 19
 2. κατίβην, 2. aor. ind. act. of καταβαίνειν.
 ἴρυλάχθη, from φυλάττειν.

3. θαυμάσθη, from θαυμάζειν.

5. ισφάγη, from οφάτειν.
 κατεκάπην, from κατεκάπειν.

6. διφθάρη, from διαφθίζειν.

7. μεταθήνη, from μεταθίζειν.

9. βασκανῶνται, from βασκαίνειν.

11. Νίκη ἀν, in his youth, being a young man.

12. ἐρῆνται, from ἐντομαι or ἐνται.

13. ὑετῆνται, from ὕειν, were rained upon.

14. τῷ Διὸς. The order is, τῷ Διὸς ἡβάντος τοφίλον χρωτῷ τοι
 αὐτοῖς· ἡβάντος, genit. absolute.

15. οὐρισῆνται, from οὐρίειν.

16. ἀπάγκασται, from ἀπάγγχειν.
 ἀπολιαρθίσται, from ἀπολιάστειν.

17. κομισθῆναι, from κομίζειν.

18. γαμισθῆναι, from γαμίζειν.
 τραφῆς, from τρίφειν.

20. ιγίνεται, from γίνεται.

21. καξοτραπισθῆς, instead of καὶ πεστραπισθῆς.

25. μεταλλαχθῆντος, from μεταλλάσσειν. (τίνειν, genit. absol.)

26. "Ο μίλλεις πράττειν, what you are about to do, or what you
 intend to do.
 ἀποτυχήσει, from ἀποτυγχάνειν.

27. γελασθῆς, from γελάειν.
 σκέψει, provide; imperat. act. of σκοπεῖσθαι.

28. μηδί, in nothing, in no respect, literally, in no point; it is
 more expressive than μὴ alone.
 εδικηθεσσεται, from εδικίνειν.

29. Αἴδεν, from αἰδίορειν.

30. ὡς, as if.

31. λάσσων, from λασθάνειν.

19. 31. *πρότης*, *τοῦτο* understood.
 32. *εἰθίσης*, from *ἴστημαι*.

20. 1. *ἀποταλάς*, 2. aor. part. pass. of *ἀποτάλλω*.
 2. *ληπάγη*, from *ληπάζω*.
 4. *καταπάτης*, from *καταπάτω*.
ἰρίθη, from *ἵπτειν*.
 5. *τύπτεις*, from *τύπτω*.
 6. *ευαρνήσας*, from *ευαρνάω*.
ἰκρίθη, from *κρύστω*.
αὐθομίνους τοῦς, genit. absol.
 7. *Καιρὸς ἡχη μὴ ἀσθενέας*, instead of *χρέος ἡχη δεινὸς ἀσθενέας*, *it is a considerable time that I have not been sick.*
 8. *ἔλεύης*, from *ἔλχομαι*.

Δίγεται, *it is said*. The order is, *λίγηται τὸν Κρίσιν εἰπεῖς τῷ Πάπψῳ Ικτί ...* In the translation we use the words, as if it meant, *τῷν Κρίσιν τὸν τὸν Παρακίνων ἀρρεῖν κατέπονται, αὐτὸν εἰπεῖν φασίν*, 2. aor. opt. of *φαίνομαι*.

11. *Συγκριμένους τὴν τρόπην ἡτοίμαν* · genit. absol. resolved with the conjunction, *if*.

12. *φαντί ἀ*, *would appear*.
μεγίστη, *the greatest*; superl. degree of *μέγας*. F. p. 52.

14. The order is, *λυτής λαντὸς ἡ τελεόν*.

15. *Θάρρος σὺν λόγῳ*, *courage united with wisdom*.

16. *μιτρὰ ἀλλογίνη ἔν*, *that which is united with folly*. All the sentences in this paragraph are from Ionic writers, and for this reason do not exhibit the contraction usual in Attic writers.

18. *Νόσι*, instead of *περάτης νόσας πάθος*.

19. *ἰερωνήσις*, from *ἰερωνάω* · *τοῦν αλλαῖς γεναικῶν* understood.

21. 21. *Οὐδεὶς*. The order is, *οὐδεὶς τοιᾶς τὸν ταπεινὸν μέρη φεύγει*, *wine makes the humble to be proud*.

21. 1. *πλίονται*, not contracted. B. p. 177, Rem. L F. p. 109.
 2. *πολιτισθεῖν*, *are in a state of war*.
 3. *ἱμφυτος ἡχοντις*, *having by nature*.
τὸν ἴερουσαλήμ · the infinitive with the preceding article *τὸν* is used as a substantive. B. p. 257.

6. *ἰδεις*, from *ἰδέσθαι*, *couldst thou find*.
 11. *ἔδως*, *singing*, that is, *by his song*.
 12. *γιγνησάτες*, from *γηράσκω*.
 13. *ἀνήγειν*, from *ἀναγίνω*.

13. *τὸν παλαιὸν, anciently.* B. 256.

14. *φέρειν, from ἤνειν.*

16. *μηδὲν, μὴ* is strengthened by the addition of *δέ*. — there is the same difference between *μὴ* and *μηδὲν*, as between *non* and *neither*, in Latin.

διέταξε, from διέταξαι, with the genit.

16. *Κυβερνήτου ταρσούντας, genit. absol. resolved with the conj. *γε*.*

18. *ταναγρῶν μίλλαν, being about to be — on the point of being — shipwrecked, τανακίδες θέτει, demanded tablets, ἵνα διατίνεις γράψῃ, that he might write or make his will.*

θέτει, from αἰρεῖν.

21. *ἰλισθερῷ γάρ ὑμᾶς, for I am giving you your liberty.* As if the will itself, and those who were made free by it, would not perish with him. Masters in their wills often emancipated their slaves.

23. *ἴστοισι, represented, described.* See the Iliad, Book XVIII, 478, &c. The order is, "Ορπεος ιστοισι τὸν δωρίδα Ἀχιλλίος φίσουσαν τὸν ἔλον σύραντον.

27. *λίγατε, is said.*

28. *κατακλίνοσθι εἴη, acc. with inf. to recline, according to the custom, which prevailed among the ancients, of reclining on couches at meals.*

29. *κατένεσσιν, for this provincial form of the Optative, see B. p. 156, Rem. III. 3. F. p. 71.*

1. *τὰς οὐσίας, τὰ ὄντα from οὐσία, those things or that which one hath.* 22

προστίθεις, from προστίθεμαι, adding to.

7. *πόλλα', instead of πολλά.* B. p. 32.

9. *καῦς, instead of καὶ λάν.* B. p. 31.

ἥ, pres. subj. of οἴμαι, there should be; governed by καῦς.

13. *ἥγεταιναι, from ἥγεταιναι.*

15. *τὸς φίλου, the place of the departed; δῶμα understood. The phrases τὸς φίλου, τὸς φίλου, &c. are usually found without δῶμα, which is understood.*

16. *τὸν τρόπον ταῦτα, in the following manner.*

17. *καθηγεῖται, from καθηγεῖσθαι.*

18. *ἰκέτων, τοῦτο περὶ ικέτων understood.*

19. *δοκεῦσθαι, seem, appear.*

προσένεμεν. B. p. 169.

22 20. ἀφολάροντος *θρας*, being unguarded, when they are not on their guard.

25. ἀφῆναι, from *θένω* or *θεραπεύω*, joined with the participle.

28. *ιδε*, from *ἰδω*, 3. pl. imperf. contracted from *ἰδεις*, which takes *ι* after *ε* for the augment.

29. *ἢ χρόνον, so long as*; continuance of time is put in the acc. B. p. 266. F. Rule XLI, p. 183.

οὐδὲ *ἢ*, nothing except.

30. ἀποίχοτο, from *ἀπίχα*, with the genit.

31. *πλὴν*, except.

23 3. *ἢ τρέσον*, instead of *τοῦτος τὸς τρέσον*, equivalent to *θρας*, as he chooses. B. p. 265.

5. προσαγγελίσατο, surnamed.

6. ἀρχοῦσθαι, from *ἀρχίσκω*.

9. παρατίθεσθαι, from *παρατίθεμαι*.

11. *κατ*, pres. imperat. of *κατέραμαι*.

13. πικρό, from *πικράμαι*.

14. *ὡς βιωθέμενος, as if you were to live a long as well as a short time.* B. p. 266. F. Rule XLI, p. 183.

‘Ηδέος ἵχε, be pleasant.

15. *χρᾶν*, from *χρέαμψαι*, have intercourse with.

16. *ἰγός, θινασάμπτο* understood.

οὐδὲ *ἢ θινάσυνος*, you would not have ceased. B. p. 285.

17. *γαλῆς, to snail.* B. p. 295. F. Rule XXXII, p. 177.

Πάντων, of all things. B. p. 267.

21. Οἱ τῶν Δακτιδαμονίων, those of the Lacedaemonians. B. 267.

22. ἀνδεύστρα, from *ἀνδεῖν*.

24. *μητλί, from μητλίων.*

μεθ' ἀμίρσα, by day.

2. προτοῦσι *χρέος, make a noise.* B. p. 266.

3. *οὐδὲ ἀποίσθαται*, instead of *καὶ ὅτι ἀποίσθεται ἀντοῦ*. *ἀποῖν* with the genit. B. p. 269. F. Rule XVIII, p. 164.

4. *μημηπόθαι*, from *μημηπόναι*, with the genit. *τριῶν*, *χρημάτων* understood.

7. *πηγάσας*. The order is, *ἢ πηγάσας χίτηα ἢ ἀρταλμέος τεχνίτη*, &c

8. *τὰς ὅψις*, governed by *κατὰ* understood. B. p. 265.

F. Rule XXVII, p. 174.

10. *προῖλιγη*, instead of *προῖλιγη*.

11. *Μημαστίγως, for Ιμαστίγως*. thou wouldest be whipped;

(without *δ*, it would be, *thou wert whipped*) ; the first augment is 24. dropped.

15. *εἰ μὴ*, except. B. p. 306.
βροῦσις, from βιβράσσων.
16. *εἰ χαλιπάρατος*, *lest* understood.
17. πολλά. The order is, γὰρ ὅτε φιλαυτίας ἴκανος προετίθειας
ἴαυτῷ πολλὰ μάται.
22. λαβή, (also λέβη) from λαμβάνω. Accented on the *ε*, it is
2. aor. imperat. act. ; but if accented on *α*, it is the Ionic form of
the 2. aor. ind. act. 3. sing.
ἀποθενόντος, from ἀποθέννων.
23. ἥδιον, used instead of the comparative ; *τινί* understood.
3. *ιδούιν*, from ιδόμενον. B. p. 119. F. p. 129. 25.
τοῦς τύρων, εἰδῶν understood ; *their forms*.
4. *τάντα*, *in all things*. B. p. 266.
9. *ἴμην*, Attic for *ἴην*. B. p. 199. F. p. 114.
ιείσιν *εἰ*, *I would do*.
- τὰ, *ἴηγα* understood ; *the things of the nightingale, or the*
things the nightingale does. B. p. 255. F. p. 155.
12. πελυκοφανίη, Ionic, instead of πελυκοφανία.
- 14: *ἴπιωσι*, from *ἴπιμι*.
15. ἀνεπιτελγμένος, from ἀνεπιτάσσων.
εἰς ἥδον, δῶμα understood.
17. *ἴεμαι*, by syncope for *ἴεμαι*. 1. pl. pres. ind. of *ἴεμαι*.
B. p. 202.
18. *ἴεται*, used intransitively, with the signification of the pres-
ent. B. p. 192. F. p. 113.
- 19: *ἀνίστησα*, agreeing with *ἀνέργητος* understood.
20. *ἴσωσι*, from *ἴδωμεν*.
τῷ. The order is, *τις* δὲ ὑμῶν ἀρέσκετο βαρὺν τῷ οἴροντι τῷ
ἀλλομένῳ.
- ιδόντος, from *ιδόμενον*.
21. *Ἄριστῶτη*, from *ἀριστάων*.
22. *περιστῶτης*, contracted for *περιστενήτης*.
24. *Οὔδη*, *not even*.
ἴειν, from *ἴεω*.
26. *λίγουσι*. The order is, *λίγουσι εὖ Κρίτος μετανοήσεις τοῦ*
ταῦτα ιευτές ἀνθρώπους *ἴε* *λίγιας διάτης εἰς βίον ἡμέραν*.
30. *Διδού*, *allow* ; from *διδύμη*.

25 31. θεωρούμενος ἡχειν, *having gloves, instead of with gloves.*

26 1. οὐ, for οὐ· διαδέσθι, *he might give or put it.*
οὐδὲ θερμάτεσθαι, *as warm as possible.*
7. τὸν δὲ, instead of τῷτον δι. B. p. 258. F. p. 155.
8. οὐτῆς, *μηνι γινεῖται* understood.
9. λαρβάται, 1. aor. part. pass. of λαρβάσαι.
10. πλαστική, τίχην understood.
12. Ιφοι, instead of ιστι.

Οὐδὲν. The order is, οὐδὲ (ιστι) διευνέστερος θελάσσης· for διελάσσης, *than the sea.*

14. καὶ τοι, *and many a one.*
ἀναχθῆς, from ἀνάγω.
15. οὐ συγκατέδο, instead of οὐ κατέδο τὸν, &c.
16. διεσούσθαι, from διεσοῦται.
18. μλι, from μέλι.
κατέδοτο, from κατεδίδωμι· in the middle it signifies to buy or purchase.

21. ιερχειν, from ιερχη.
24. τιθάναι, contracted form for τιθηται.
πάκτυνος, instead of παὶ τάκτης.

27. λιοντα, *the Nemean lion.*
28. ἀμφίσσεται, from ἀμφίσσωμαι. For the augment, see B. p. 100.
F. p. 74.
πέρση, *as a helmet*

27 2. Θερία, *as the foundation.*
4. καὶ, instead of καὶ τὸν (δὲ, with the subj.)
Θάνη, from θάνατος.
5. δὲ τῷ θάνατοι, *with the water of which.*
7. Οὐδὲ δὲ δύνασαι, a milder form of negation for οὐ δύνασθαι.
μὴ καρπόν, *if you do not labor.*
11. τὸ μῆ. The order is, τὸ μὴ δύνασθαι φέγγι παντὸν, (ιστι) μῆγα παντὸν.

13. τοὺς παρίστας, from πάριπται.
16. Ἐκράκαμπι, from ἐράσαι.
Θανάτη, *by the death.*

18. τιχθίνεται, *when born, after birth.*
19. ίλαβειν, from λαρβάσαι.
20. τὸν φίλον, to be rendered as if the original stood as follows, οἱ φίλοι Ἀλεξάνδρου τοῦ Φιλίππου, λειτύρρης αὐτῶν, &c.

20. ἐδέ μάλλον παρατίθεσθαι, what was to be set before him. 27

22. γάμους ἵεταντος, celebrating nuptials.

23. τώδεις, literally signifies immediately; it here means, at the beginning of the banquet.

24. παρεπίνεις, exhausted, from παρέπινεις.

26. χλαμύδα. Aristippus knew how to conduct himself in every station of life: χλαμύδη is here used as the garb of wealth, πάνος as the clothing of a beggar.

2. λίγουσι. The order is, λίγουσι τὸν εἰδέσιν γραμμάτων δοῦναι 28 ταῖς Μούσαις παρὰ Δίος.

6. τῶν Τροιῶν θιῶν, sacred images, which Æneas saved from the conflagration of Troy, and brought to Rome, where they were preserved in the temple of Vesta.

7. Κρῆτες, *is* understood.

ἴμετον, from ἴμετεττειν.

10. Εἰπόντες τούς, genit. absol.

11. Ἐμεταπτόκαμι, from ἴμετίκαμι.

12. Τί μᾶλλον, ἡμῖς εἰς εἰντὸν understood.

13. Ιγματις, from γαμίας.

14. οὐ παρελάθημεν, of whom we have heard.

15. οὐ ημερῶν, than he passed days; instead of τῶν ἡμερῶν οὐ δέχαγα.

18. οὐ μὲν οὐληχας (λαγχάνω), to which I have fallen, conceiving men to be assigned, as by lot, to the minister of fate.

20. Εἰς τοῦτο like the Latin *eo*, to such a degree; the construction is οὐδὲ τοῦτο δύσις.

23. Εἰν μνημονίης, if you are mindful, or remember.

25. εἴρην, from εἴρεσθαι.

27. πειθαίνειν τούς, genit. absol.

1. σπωδάζειν, that he was in a hurry. 29

2. Ιειδάραμι, from Ιειράχην.

λιπλαστῶντος, the participle agrees with *οἱ στρατῶνται* understood, which is contained in the collective στρατιά.

3. διβήνεις, from διαβάνειν.

4. ἀποθανεῖ (ἀποθένει), for εἰ τις εἰσεχεῖν ἀπίθανα.

6. τείχεινται, from θείσθαι.

8. γεγονέας, from γίγνεσθαι.

10. ευχὸν, from ευγχάνω with the genitive.

διαλλεγόντες, from διαλλάσσειν.

20 11. ἔγημεν, from γαρέω.
 12. ἀπέλασεν, from ἀπαλίσσω.
 ἔμέλασιν, from μαράσσω. The aorist here expresses habitual action, contrary to the more general usage of the Greek. B. p. 236, at bottom.
 13. ἔσταθεν, from πάσχω.
 15. τινέη, from τινγχάνω with the genitive.
 17. ἀστι, from φίρω.
 τὸν ἄλλον, governed in genit. by φέσον.
 18. Σιοῦ, ἦργον understood.
 21. κατείδεμεν, from κατειδέχω.
 25. δηῆλεν, from δίεχομεν. τις τὸν Μιλησίαν (γῆν understood), the empire of Miletus.
 26. εἰλι, from αἰγίω.
 28. Ἀδράτον μίλασσος θανῆ, when Admetus was about to die.
 31. δέστη, so often as.
 ἀφίλοιστο, from ἀφαιρίσσω.
 30 1. κατεβάσθη, from κατεβαθμέσσω.
 4. πληγίδε, from πλήσσω.
 5. γηγοίνας λέγεται, is said to have been.
 7. καθίσεται, from καθίζεμαι.
 8. ἐξίστη, from ἐξίσταμαι.
 10. ἐπλάθη, from πλάνω.
 μέλλει θιν, was about to sacrifice.
 11. ἀνεβάσε, from ἀνεβαίνω.
 12. ἀφίκετο, from ἀφίκομαι.
 14. μηδὲν αἰσχέρι, instead of εἰ αἰσχέρι.
 15. ἔτι, instead of τάς.
 18. μάχην, πεινή την μάχην, to conquer one in battle.
 ἀπελάλαμιν, from ἀπέλλαμη.
 19. ἐκπιστά, from ἐκπίστη.
 21. ἀπωλόμεθα, we fall; with the particle δ, it means, we should have fallen.
 22. πλὴν οὐσι, except those who.
 23. μιτσοχήσασι, from μιτίχω, with the genit.
 26. καπανοῦνται, as a partaker; used substantively.
 29. φυγάντε, from φύγων.
 31 5. διὰ τοῦ ἡλίου, in the sun.
 10. ἀμετάλλευτον, with the genitive. B. p. 233. F. p. 163.

50. *δοκεῖσθαι*, with the genit. 31
 15. *ξυνιάναι*, from *ξυγκυνάω*.
 18. *ἀντιτάσσειν*, from *ἀντιτάσσω*.
 19. *ἀπίστωται*, from *ἀπιστίλλω*.
 21. *ἀναλύσσονται*, from *ἀναλύσω*. The participle future signifies design or intent.

22. *καταπλαγῆσθαι*, from *καταπλάσσω*.
 26. *ιστίσαι*, from *ιστάω*.
 27. *ηφάνεσθαι*, from *ηφαίνω*.

1. *ἴση*, as.

4. *ἐν τῷ Καδμίῳ* - the name of the citadel of Thebes.
 6. *πελιον*, from *πελία*.

9. "He, instead of *ἴσης* with the subjunctive.

10. *καθήναι*, from *καθίημι*.
 14. *μιτιωρῶ*. B. p. 117. F. p. 97.

16. *ειπήξεται*, from *ειπόμω*.
ἀπαντῆσαι, from *ἀπικαμαται*.

19. *ἄς* *ἀποθανόμιναι*, as if they were to die.

21. *ὑπερχέεται*, from *ὑπερχίσσω*.

23. *λάψυσθαι*, from *λαρβάω*.

24. *ἰστιστηται*, from *τίσω*.

25. *ἡ*, because.

26. *ἴσας*, were. The more common usage connects the verb singular with neutrals plural.

27. *ἄς τὰ μήρα*, some of which; *τὰ δὲ*, others.

28. *ἰσηγίσθαι*, from *ἰστανίναι*.

Μιδίστηται, with the 2. aor. subj.

τινὶ μηδίνοις, concerning any thing.

29. *ἵστη*, that.

30. *ἀφρείσθαι*, from *ἀφείρω*.

31. *τραφῆσθαι*, from *τρέπω*.

1. *κατεβάσθαι*, from *κατεβαθρέσσω*.

5. *διπλάσισθαι*, from *διελαμβάνω*.

6. *τὸν δρόφοι διάχευσθαι*, instead of *διαδρόντης δρόφος διάχευσθαι*.
ἰκατέστηται, instead of *ἴκαταστηται*.

7. *πρῶται*, firstly.

9. *ἴτ' αὐτοῖς*, after these.

10. *φλέγυναι*, *ἰστίμαται* understood.

11. *Γνῆθαι*, from *γνώσκω*.

32

33

33

33 11. *μὰ*, with the pres. imperat.
 13. *τῷ τῷ*, genit. governed by the preposition in composition.
 15. *μίμησον*, with the genit.
 19. *ἀτίχεον*, with the genit.
φίλοις, with the genit.
 20. *χρῆν*, from *χρέαμα*, with the dative.
Λαβὼν, having taken.
 22. *Ιχεον*, from *Ιχεαμα*, have intercourse with.
 24. *Μίνως*, Minos, the judge of the lower regions, according to the Grecian mythology, pronounces sentence in the following passage on certain souls.
 27. *εἰ ἡταν*, governed by *κατὰ* understood. For the construction of the accusative *ἡταν*, see B. p. 265. F. p. 174.
 29. *ἀν' οὐ*, instead of *ἀντὶ τούτου οὐτι*, for this, that.
 31. *Ιτα λοιποι*, that they might eat.

34 5. *Εἰ ἴσοις ἀγανακτοῦν εἰ μὴ ἀδικουμένοις*, if those who were not injured were equally angry with those who were injured.
 10. *αἴ τινοις*, what they do, that is, what those who get drunk do.
 16. *διηνύγοις*, from *διαφίεω*.
ἰσότι, whenever, so often as, with the optative.
 19. *εἴ τις*, n. τ. λ. and if any other one should dare to commit an offence against them.
 24. *ἀκούεται*, with the genit. hearing his brother say. B. p. 295.
 F. p. 177.
 25. *Ἀπολοίμην*, from *ἀπόλλυμη*.
 26. *ὑρᾶς*, instead of *ἱμι*.
 30. *ἀναπάντας δέ*, thou canst stir up, kindle, like *accenderis* for *accendere* in Latin, with an idea of possibility.
 31. *ἀποβίονταις*, from *ἀποβίνημη*.
 33. *τοῖς ἀλλοις πράττονται*, when others do them.

35 5. *λίγιοι διαφέρουν*, said that he differed.
 6. *Ιτα λοιποι*, and *Ιτα ζῆ* · see the first sentence of the last section, where these same words occur, but in the optative mode.
 11. *Τὸς οἵος*, instead of *δοίος οὐτι τις αὐτὸς μιτρίως*, *ῶντος* (from *δομη*) *εἰς σῶμα*.
 15. *μίλλη τιλινέτη*, (*moriturus esset*) was about to die.
 16. *τῷ Σανέτῳ*, the gen. governed by the preposition in composition.
 18. *διαστάσων*, genit. absol. resolved with the conjunction *when*.
 19. *μὰ γνωρίσκων*, without knowing.

26, 27. μὲν πληγῆ, ταῦτα τοῦτο understood. 35

30. πτάχη, from πτάγω. Sneezing was thought auspicious or ominous according to circumstances.

ἢ, μῆτη κακῶς, when any one utters an ill-omened word.

1. Ἐδδέχθη, from διδέσκω. 36

5. πληγαῖς, from πλήγησαι

ἀπίθανοι, from ἀποθνήσκω.

12. πραγτῖς, with the genit.

καπολογῆς and ἐπιγελῆς, with the dative.

16. τὸν Ἀγήνορος, iond understood.

17. ἀποσταλῆναι, from ἀποστίλλω.

18. ἵτελας; λαβόντα, receiving commands.

20. ἀνιψιῆς, from ἀνιψίσκω.

22. γῆμαι, from γεμίω.

26. ινάλασθαι, from ινάλλομαι.

27. ἵτε γεγόνοι, translated like the ind. act.

29. οἴθοται, from οἴται.

31, 32. τὸ δὲ συμβουλεῖσθαι, but the advising, to advise; used like a substantive.

3. ἀναδοθῆναι, from ἀναδίδωμι.

6. ἀναβιβλαστηκέναι, from ἀναβλαστάνω.

7. τραφῆναι, from τρίψω.

8. γεγονέναι, from γίνομαι.

10, 11. πρὶν φανῆναι, before he appeared.

12. φανῆναι; τοῦ θεοῦ, when the god appeared.

ἀναδραμῆναι, from ἀνατρίχω.

14. κρέβηναι, from κρέναι, with the genitive.

15. ἀπολυποκρίνειν Πιερικλίους, genit. absol.

19. ἀδύναται, from δύναμαι. for use of the augment, see B. p. 96.

F. p. 73. But he could not answer him; he was too weak to answer him.

20. κέμι, instead of καὶ ἡμί, that I also.
ἰλέόνται, if you come (to me understood.)

21. τραφῆναι, from τρίψω.

24. ινέθεται, from τυνθάνομαι.

Ιζιώχθει, from ζιώγνομαι.

25. διεκάρθαι, from διεκάπτω.

27. ἀποστησθεῖς, from ἀφίσημαι, with the genitive.
ἀσχημονίης, τῆς μέτης understood.

27. 29. ἡ φαῦλος. The order is, ἡ φαῦλος παλάγουσα ζῆν ταὶ θαύμα. 30. ἀνέρες, from ἀνήρ.

38. 2. παντεπάθεια, from παντεπάθεον. 3. διαβιβανότα, from διαβαίνειν, outstretched, separated, as they are in walking.

4. διατεκμίνεια, from διατεκμίνειν. 7. παθεμίνας, from παθίνειν.

10. Βαρύνειν λεκυθεωσαντίον, gen. absl. resolved with the conj. when.

12. τρέπε τὸν, to one.

15. περιποτικάτα, from περιποτία with the genit.

17. ἐγγυάτα, from ἐγγειν, waking, while awake. ἐνσύντα, while sleeping.

18. ἀμφίτρια, ποιῖι understood, they do both.

20. τοῦ οὐ φάσσετος, and when he said.

21. Οὐδὲ τοῦτο, it is not permitted.

23. οὐδὲ ἀγύνα, τοῦ λαδορίας understood. οὐδὲ παντός, governed by περιπέτεια.

25. τὸν βίον. The order is, τὸν βίον τὸ δέοντα εἴης περιπέτεια τοῦ (βίον understood) τὸ ἀγροῦ.

28. Τοι, (quale sit) that is, how pleasant is it !

30. Τοι θάμα, what a pleasant sight !

32. μηδὲ τρέπε, nothing in comparison. τρέπεται θάμαν θεοὺς, the pleasure arising from these things.

39. 2. πατεῖ τὸν Αἰγανα, instead of τὸν Αἰγανα.

3. ἐπιλεῖται, from ἐπιλεχμαῖ.

8. πλαστή, 2. aor. part. pass. of πλάστειν. λεπτή, from λεπτόνται.

10. παντόρες, from πάντα, τοῦ παροῦ understood. Daedalus had made wings of wax for Icarus, in order that he might fly over the sea.

11. περιπέτειαν, from περιπέτεια.

NOTES ON AESOP.

Aesop's Fables. Aesop is supposed to have flourished about the year of the world 5493, the first year of the 52d Olympiad, and 57 years before Christ. He was born a slave, at Cotyssum, a town in

Phrygia. His first master was Xanthus, a Lydian; but he finally ⁴² came into the possession of Iadmon, a Samian, who gave him his freedom. On receiving his manumission he set out to visit foreign countries, and in his various travels he became so celebrated as a wit and philosopher, that Croesus, king of Lydia, invited him to his court at Sardis. He remained at Sardis some time, until he was sent by Croesus to Delphi with an offering to Apollo. Here a quarrel arising between him and the Delphians, they contrived against him an accusation of sacrifice, on which he was cruelly and unjustly put to death by being thrown from the Phædrian rock.

The popular account of the life of Æsop, written originally by Maximus Planudes, a Greek Monk, is to be regarded as a mere romance; and what is there said of the deformity of his person, though probably not without some foundation in truth, is rendered absurd by exaggeration. Many ancient writers mention him as the author of Fables; but whether those which bear his name at the present day are his genuine productions is a very doubtful question; nay, they have been rejected as altogether spurious by some of the most learned modern critics, and especially by the famous Dr. Richard Bentley. [See his celebrated "Dissertation on the Epistles of Phalaris, Themistocles, Socrates, Euripides, and others, and the Fables of Æsop," printed at London, A. D. 1697.] [See also a "Dissertation on Babrius," by Thomas Tyrwhitt, London, 1776, p. 25.] In the larger collections of the Fables of Æsop, there is a great variety of style, which forbids the supposition that they are all the productions of the same pen. Many of them, however, are characterized by a wonderful simplicity, which savours of a very remote antiquity, and is eminently calculated to engage the attention of the young student. Of this description are the few selected for this volume. There have been numerous imitators of the Fables of Æsop, of whom the most distinguished amongst the ancients was Phædrus, the freedman of Augustus; and amongst the moderns, La Fontaine. They have expressed in poetic numbers what Æsop wrote in prose; often introducing, however, and generally with bad effect, their displays of wit in place of the simplicity of Æsop. For the benefit of such as are desirous of obtaining a complete collection of the Fables of Æsop, we mention the following editions. ΜΤΘΩΝ ΑΙΣΟΠΙΕΙΝ ΣΤΝΑΓΩΓΗ. FABULARUM ÆSOPICARUM COLLECTIO, QUORUM
GALLOK REPERIUNTUR. Accedit Interpretatio Latina. Oxon.

43 1716, in 8vo. 2. **FABULÆ ÄSOPICÆ GRÆCÆ**, quæ Maximo Plauti tribuuntur. Ad veterum librorum fidem emendatas, cum Joachimi Camerarii interpretatione Latinâ, Joannis Hudsoni suisque annotationibus, et indice omnium verborum, edidit Jo. Michael Heusinger. Isenaci et Lipsiae, 1741, 1755. Vel cum præfatione Klotzii, omisæ Camerarii interpretatione, 1770 et 1775. 3. **FABULÆ ÄSOPICÆ GRÆCÆ**, cum varia lectionibus, et notis Joh. Christoph. Gottl. Ernesti. Lipsiae, 1781, in 8vo. 4. **ΜΤΘΟΙΝ ΑΙΣΩΠΕΙΩΝ ΣΤΝΑΓΩΓΗ**. [An edition, with a preface in modern Greek, by Coray. Paris, 1810.] 5. The most complete collection, is that entitled, **ΑΙΣΩΠΟΤ ΜΤΘΟΙ**, or, **Fabulæ Äsopicae**, a Francisco de Furiâ, with Critical Notes, and an Index by Car. Ern. Christoph. Schneider. 8vo. Lips., 1810.

2. *ἴν*, *there was*, *ἴν*, *there would be*. The particle *ἴν* gives to the imperfect of the indicative (*ἴν*) the force of the subjunctive mode; and the Greek idiom does not require the repetition of the particle with another imp. ind. in the same sentence.

4. *ἰεῖ εἰς τίκτων*, *for bringing forth*, *because she brought forth*.
διὰ τακτὸς, *χρόνου* understood, *in her whole life time*.
5. **Ἐτα*, *σούματος* understood, *one young*.
6. *ἰασθεῖση*, from *ἰασθῆμαι*.
8. *ἔλθεις*, from *ἔρχομαι*.
ἴγεται, 2. aor. ind. of *γινόμενος*.
10. *ἰδέων*, 2. aor. act. part. of *σύγιεσσαι*.
επιπρόστα, from *επίγνωμι*.
11. *Θερμαντίς*, *being warmed*, *becoming warm*, from *θερμαίνω*.
14. *κερμάνινος*, from *κερμάνωμαι*.
15. *ἰσπερέστο*, *was trying*, *kept trying*, *tried*, from *πιεζέμαι*, *πρασ*.
Πολλὰ, *much*. It is taken adverbially; from *πολλὲς*, *many*.
παρεῖσθαι, *having labored*, from *πάρειν*.
μαζὶ δυναθῆσθαι, *and not having been able*, from *δύνεσθαι*.
- 44 1. *παραμειούσην*, from *παραμειώμαι*, *ῶμαι*.
Ομφακῆς, *sour grapes*, from *μοφαῖ*.
3. *ἰετός*, the same as *ἰετητὸς* from *ἰετημαι*.
παρέντα, from *πάρειν*.
9. 'Αλλὰ, in the beginning of a sentence, shows that one is willing to acquiesce in what another says.
επίθεται, from *επίθω*, the dative governed by *μήτρα*.
12. *ἰειστραβεῖσ*, from *ἰειστραβίνω*.
15. *ἐπίμηχας*, from *ἐπερίρρειν*.

17. *λύκος*, genit. absoL 44
 20. *διαφαγῆναι*, from *διαφάγειν*.
 21. *ἰστινθῆναι*, from *ἰστινθεῖναι*.
 24. *ἰπιδεμένεις*, from *ἰπερίχειν*. B. p. 228. F. p. 196, *τρίχω*. 45
 3. *τίξειν*, from *τίξειν*.
 5. *ἡδύνεστο*, from *ἡδύνειν*.
 6. *βουλορεῖναι*, genit. absol.
ταῦλ, the peacock. Attic S. Gen. *ταῦλ*, D. *ταῦλ*, A. *ταῦλ*, V. *ταῦλς*. Dusl. N. A. *ταῦλ*, G. D. *ταῦλη*. Plur. N. *ταῦλ*, G. *ταῦλη*, D. *ταῦλης*, A. *ταῦλης*, V. *ταῦλη*.

ἰαυτὸν ἡξίου *χωροτοῦ*, deemed himself worthy to be chosen. The infinitive active in Greek is used in cases, where the passive supine in Latin would be employed. *Καλὸς ἐών*, *pulcher videre*, i. e. *visu*, *beautiful to behold*; so in French, *beau à voir*; and *beau voit*. Viger. Ch. 5. § 3, r. 4. In some English phrases either the infinitive active or passive is employed; thus, *a house to let*, or *to be let*. In Latin it would be, *oedæ locandaæ*. The primitive meaning of *χωροτοία* is *to stretch forth and raise the hand*, or *to vote by extending the hand*; as was the custom of the ancients in their public assemblies for the purpose; from *χειρ*, *the hand*, and *τίνειν*, *to extend*; *ἡξίου*, from *ἡξέσθω*.

12. *Εἴμαστε*, from *μιέμεναι*.
διηγῆναι, governed by *διηγεῖται τοι* understood. The apology which slaves made for any fault committed by them, referred itself to the philosophy of their master, viz. "that all things depended on an immutable fate."

13. *Πλεῖς τῷ*. The definite article is here used instead of the indefinite *τις*, *τι*. This is sometimes done in narratives, where a previous acquaintance with the subject is, as it were, thereby taken for granted.

16. *συνηρόνται*, from *συρρίειν*.
 21. *ἐπαγγείλεσθαι*. The subjunctive is used after questions expressive of doubt.
 2. *Οὐ τὸν τρόπον*. We here observe the similarity of sound between 46
τρόπον and *διηγεῖται*.
 3. *Ιφανεῖν*, from *φημί*.
 4. *χεῦσθαι*, from *χρέομαι*, with the dative.
 6. *ἴην*, he was. In indirect or conditional speech we use the Opt. mood. B. p. 283. F. p. 61.
 13. *αἰνεῖν*, that is, *τοῦ ἀλοίσχων*, *the babbler frequently saying*; genit. absol.

46 13. Οὐ Σαυμαντής, τοῦτο λεγότεον understood.

14. *εἴ τις*, instead of *τίς τις*. After expressions of wonder, the Attics use *εἴ* instead of *τίς τις*.

17. *καταθεμόντα*. For the use of the participle for the inf., see B. p. 297. F. Rule XXXII.

19. *ἰατράτεος*. This may be resolved into *πρὸς τὸν ιατράτα Εὐρωπέαν Ἰφν.*

24. *αὐτοῖς*, here expresses *herself, her husband, and their children*. By *αὐτοῖς*, persons are opposed to things.

κατασχοντάν, from *κατίχει*.

47 4. *εἰς πάντα*, for *every kind of occasion*.

5. *ἰατρεῖατο*, from *ἰατρίδη*.

7. *Ἐπιστείλατο*, from *ἰατρεῖλλω*.

8. *βραδύνοντος*, *ἰεκίνου* understood, the person requested by Diogenes to prepare him a hut.

ἴσχει, from *ἴχω*, *he occupied*.

9. *παντεῖδα*, Sinope in Asia Minor on the Euxine Sea.

11. *ἀπίδη*, from *ἀποδέρασι*.

17. *κατάλει*, from *κατάγομαι*. with respect to the augment of this word, see *ἄγομαι*. B. p. 211. F. p. 125.

19. *ἀλλός*, from *ἀλίσκομαι*.

21. *χίρωνα*, the *crier*, who sold the slaves by auction. Captives and prisoners of war were usually sold as slaves.

23. *εἴη*, see note above, p. 46, 1. 6.

24. *αὐτῷ*. The order is, *γὰρ διῆς παντόπαις (καὶ) ιατρῷ οὐ κυριεύειν*, *καὶ δῆλος εἴη* or *καίπει δῆλος εἴσι*. For we ought to obey a physician or a pilot, even if or although they be slaves.

26. *εἰσίων*, from *εἰσιμαι*.

27. *εἴ*, used with the optative, expresses condition.

29. *τῷ δὲ πεθαίνειν* understood.

δῆχτος, *λόγοι* understood.

48 2. *ἴχῃ*, *when you can*, that is, *when you can get it*.

ὅριαμίνος, *when Plato defined*; from *ὅρίζω*.

3. *ιδόκημούντος*, *and when he had gained applause* for this definition.

4. *τίλας*, from *τίλλω*. Diogenes understood.

εἰσθητος, from *εἰσθίειν*.

11. *γὰρ*, here refers to some such phrase as "no wonder," understood.

13. *μετάβασιν*. Diogenes lived alternately at Athens and at Corinth. 48

14. *ταῦτις*, agrees with *διατρέπεις* at the end of the sentence.

15. *βασιλίος*. The king of Persia is here intended, often called by the Greek writers simply "the king."

16. *τίχος*, the genitive of time.

18. *μηγίσκωμαι*, from *λεγάγωμαι*.

22. *ψηφίσασθαι*, *τίναι* understood, *to vote the asses (to be) horses*.

23. *ηγουμίνων*, 'Αθηναῖων *τῶντο* understood.

24. *χειρονομῆσις*. There were yearly chosen at Athens ten officers on whom devolved the affairs of war and sometimes also the state concerns.

25. *ἰμετεῖν*, from *ἰμείσθω*.

26. *ἀποδανόντες*, from *ἀποδίνω*.

1. *βιώσαντες*, that is, We, the philosophers; *ἴσοις*, in like manner, 49
as if the laws existed.

2. *εἰνι*, wherein, in what.

4. *ιδεῖ*, from *ιδω*.

5. *εἰνι*, see note above, p. 49, l. 2.

5. **Ω, οὐ*, *διεθένεις* understood.

8. *εἰ*, in what, governed by *κατὰ* understood.

10. *καθιδίσκονται*, from *καθίδημαι*.

11. *λίθοι*. The seats in the theatres were of stone.

11. *ἔργοι*, from *εργίω*.

12. *Τοσούτης*, for so much, for that price. The genitive of the price.

13. *Πρέσι*, pres. imperat. of *πρέπειμαι*.

14. *ἴχει*, 1. fut. of *ἴχω*. The present of this verb should be *ἴχω* · but as the Greeks seldom suffer two aspirated syllables to come together, the first is changed into a soft. That reason ceases to operate in the future, which ends in *ξω*, and therefore resumes the aspirate in the first syllable. Such is the case with *τρέχω*, *τρίφω*, and *τίθω*.

15. *δόν*, *ἀνδράτοδα* understood, viz. the purchased slave and the illiterate son.

21. *ταῦτα*, that is, the vegetables.

23. *ἴτιλυτι*, from *στίλνω*.

24. *ταραχήνωμαι*, from *ταρασσω*.

25. *διδούκαμαι*, from *διδέω*.

27. *Ικαρτο*, each of us, that is, We the philosophers, and ye the unlearned.

49 28. *ἰελασσιν*, from *ἴλαίνω*.
 30. *τοῦτο*. The order is, *δι' αὐτὸν τοῦτο*, *for this very reason*.
 31. *δαινῆγη*, dative governed by *χρήματος*.
 50 8. *ἀδελφῆ*, representing *Death* as the *brother of Sleep*.
 11. *ἀφῆκειν*, from *ἀφίηναι*.
τιμωρίας, governed by *ἀμίσιον*. B. p. 269. F. Rule XV.
 12. *τὸ δὲ*, *τὸ εγμαρτυρᾶται* understood.
 15. *ἰεται*, from *χίττω*.
 16. *ἰστιμπάτειν*, from *στίψω*.
 18. *γυναιάς*, *ἀτίβατον* understood.
ἴστιβατον, from *ἴστιβημι*.
 19. *εἶπεν*, *said*; from *ἴπω*.
 20. *γεγνηκάς*, *that I begat him*.
 22. *δυοῖς νυκτῶι*, *for two nights*, or *during two nights*.

51 1. *ἀστιβίας*. He was accused of having betrayed the Eleusinian Mysteries, in one of his tragedies.
 4. *εῆς χιρέος*. B. p. 268. F. p. 163.
ἀριστίων ἵευχι, instead of *ἀριστίων*. B. p. 297. F. p. 178.
 6. *ἵευχις*, *he was the first who gained the prize for bravery*.
 7. *τὸ πάθος*, *the mutilation*.
ὑπεμνήσθεντας, from *ὑπεμνήσκω*.
 10. *ἀνακλητής*, from *ἀνακλίνω*. *Ικτυα* is inserted to give the *apodosi* greater force.
 12. *εἴνεος*, *χέρον* understood.
 13. *Ποῦ δὴ σύ*; *whither art thou going?*
 15. *ἀνίγνω*, from *ἀναγνώσκω*. The *Œdipus Coloneus* is among the tragedies of Sophocles still extant.
 17. *τὸν τοῦ*, governed by *κατὰ* understood.
ἴγκαινος, *he was sound*.
 21. *αὐτῷ*, *that is*, for *Philemon*.
 24. *ἀνράτου*, *εἴνεον* understood. It was the practice to drink undiluted (*ἄνρατον*) wine after eating.
 26. *τὸ σῶμα*, governed by *κατὰ* understood.
ἀνατρεπῆναι, from *ἀνατρίψω*, infin. governed by *μηδίσω*.
 27. *μολιβδεύ*, genitive of the material.
φασί, *they say*, in Latin, *dicunt*, *narrant*.
 31. *μιταδῦ*, *to make one a partaker*, requires a genitive in Greek as well as in Latin and English. *STRONTH.* *Tίνες σὲ (δέρι) τὸν ἴμαν* [*περιγράψαντα*] *μιταδῦ*, *Of which of my possessions shall I make you*

a sharer? (*κομητος ἵψη, Μεταδίς τοῦτον τοῦ πρέγυματος*) οὐ βούλει, 51
and he replied, Make me a sharer of whatever you please; from
μιταδίδωμι.

31. τῶν ἴμαν, πρεγυμάτων understood, of *my possessions.*

32. βούλει, *thou wishest*, 2. pers. of *βούλομαι*. The formation of this person was originally in *ισαι*, thus *τύπτ-ισαι*, *ισαι*, *ισαι*. The Ionians, who delight in a concourse of vowels, dropped the *ε*, and made it *τύπται*. The Attics, who, on the contrary, love contractions, shortened it into *τύπτη*, which the common language of Greece changed into *τύπτη*. The Attic form is always used in *βούλει*, *οἴει*, *δύει*.

2. "Εἰς, μισθὼν αἰτίων understood. 52

4. ἀναγνοῦς, from *ἀναγνωρίσκω*.

8. οὐχ ἀστεῖ, that is, ἀργα πολλάκις, καὶ οὐχ ἀστεῖ μόνον.
οὐχ μίλλας λέγων, will you not recite it?

16. τρέφων, that he supported, or nourished.

20. μακαρίζων, he blessed, or he pronounced happy.

21. *ι*, used for *ἢ* in cases like this. The Athenians chose ten commanders annually, not only to lead in war, but occasionally in civil affairs.

25. Τοὺς μίλλοντας, *those that will betray me*, that is, those who have not yet. Philip referred to traitors among the nations with which he was at war; and regarding all his partizans in those nations as treacherous at heart, he made no distinction among them, but that in the text.

7. τῇ ιέναις, ἡμίερῃ understood.

8. ἐρριμένων, perf. pass. part. of *πιεσσω*. Neoptolemus supposed this change of fortune to be a tragical event, and more remarkable than any which the great tragedians, *Æschylus*, *Sophocles*, and *Euripides* had ever introduced upon the stage.

10. νικήντος· οὐδὲν Ὄλυμπια, ἀγωνίσματα understood, to conquer in the Olympic Games.

14. πίθουν, is wont, is accustomed.

16. Ἐναρθῆς, from *ἴναις*.
ἥστε, from *ἴσημας*.

17. ὑπομνήσκεται, to be reminded.

22. κατεπλάγην, from *κατεπλάγεσθαι*.

23. εἴτοῦ, governed by *μυησονέων*.

24. ἡμιν, instead of *ἡ*. The following *μητηρ* is the same as *εἴται ἡθιλον*.

54 4. *Ἄδυτος*, governed by *τίνος* understood.
 8. *τοῦτο* for *τοῦτο*, but with an expression of pointing to the thing; *this here*.
 11. *διεῖσθαι*, with the genitive. B. p. 269. F. p. 164.
 The perfect *διεῖσθαι* has the signification of the present; hence it is followed by the subjunctive and not by the optative.
 15. *ἔτινεν ἦχοντα*, *he departed*. For this construction of the participle, see F. p. 178.
 16. *τολμίας*, 'without emotion,' understood.
 22. *μὴ ιστιλέμπετος*, that is, *εἰ δὲ ἦλιος μὴ ιστιλέμπει*. *μὴ* is a conditional negative.
 κίνδυνος, agrees with *τίνος* understood, *there is danger, there would be danger*.
 25. *ἀνάσχοντες*, a milder expression instead of *ἀνίστοντες*.

55 3. *ἢ*, instead of *ἴτην*, *was possible*.
 12. "Ηίδη, from *εἶδεν*. This word is the same as if it were written *δεῖ*. The *ε*, instead of being subscribed, may be written at the side of the vowel, when this is a capital letter.
 16. *ἴδεσθαι*, *renowned*.
 17. *μήτε* 'as' *γινέσθαι*, instead of *ὅτι μήτε ἔχειν γίνεται ποιεῖται* *ἀργαλέος*, *εἰ δὲ ταῦτα μίλος*. The ancient lyric poets chanted their own compositions, accompanying themselves on the lyre or harp.
 20. *ἐπεργίχουσα*, *ἀσθενεῖς* understood.
 27. "Εἶπεν, *he advised*.
 28. *ἀγορᾶς*. All public and private business was transacted in the market place: See Acts of the Apostles, xvii. 17.

56 4. *διεβλαθίστος*, from *διεβλάθειν*.
 7. *ευτριπάχθει*, from *ευτριπάχειν*.
 11. *ἀνδριστάτα*, *in a manly manner*.
 14. *Εἴτε*, gives emphasis to the interrogation; we say in like manner, in English, 'Wouldst thou not *then* wish.'

15. *ἐποθίκετο*, the nominative of the participle used for the infinitive.
 18. "Οὐα, *so many as*.
 19. *τοῦτος κακοὺς*, *cowards*.

57 4. *τουαντην*, *πάλιν*, understood.
 7. *λίγουσαν*, *ἀθλέστας* understood; the Lacedæmonians being trained up from youth to speak but little.
 10. *Εἰρήνη*, the Cephissus and Eurotas were rivers respectively in the neighbourhood of Athens and Sparta.

15. *ἰωνῆς*, B. p. 283. F. p. 188. 57

18. *μὴ, lest, φαῦσοι μεινάγει*, that is, from the contrast with the beauty of the garment.

19. *καταπιλτικὸν βίλος*, a *catapulta*, or *weapon thrown by the catapulta*.

21. *ἀρτῆ*, for *ἀρτῆ*, according to the Doric dialect, which dialect the Spartans used.

23. *μιμουμένου*, governed by *ἀκοῦσαι*.
Ἄντης, the nightingale *herself*.

27. *κατασκινάσαστος*, of *having disposed*.

28. *τιτρωμένον*, from *τιτρώσκω*.

31. *τὰ μὲν ἀλλα, as for the rest*.

32. *ἡδίτο*, instead of *αἰδούμαντος*.

34. *καὶ*, is often thus used after the relative giving a kind of emphasis, not to be imitated in a literal version.

5. *κρίστον*, that is, with Laconic brevity and point. 58

7. *Εἰλάτοι*. The Helots were slaves of the Spartans, and tilled the lands. The reference is here to the poem of Hesiod on husbandry, entitled *Works and Days*.

10. *πανίσκον*, who had deprived Lycurgus of his eye.

11. *τούτου*, that is, *τοῦ τιμωρήσασθαι*.

12. *Σίαργον*, where the people used to assemble.

18. *προδίδονται, to betray*.

20. *συμβιβηκότων*, from *συμβαίνω* *hearing of these circumstances*.

21. *Ἀληνᾶς*. Minerva, under the epithet of *χαλκίσικος*, had a temple of brass at Sparta, which enjoyed the privilege of asylum.

23. *ἀνιτλής*, from *ἀναίγεσθαι*. A traitor could not be buried in his native land.

24. *ὄρος*, is distinguished from *ὄρος*, a *mountain*, by the breathing, as well as by the gender of the article joined with it.

26. *δηκθίδης*, from *δάκνω*.

30. *Πίνακις*. Thermopylae, so called from its warm saline springs, where Leonidas and his band met the Persians.

34. *βαρβάρων*, the Persians. The Greeks called all foreign nations barbarians.

εἰδει τεττιν, it is not possible.

3. *ὡς, as being to sup.* The participle often follows *ὡς* in this manner, in the accusative case, without agreeing in case with the noun to which it refers. 59

59 6. ἀφικέμεναι, coming, to the field of battle.
 7. καὶ τὰ ὅπισθιν, διτα understood.
 8. τὰ βιαρία, on the breast, literally, *the opposite*.
 10. τραυμάτων, instead of *si* δὲ τὰ αἰτῶν τραυμάτων ιτίκος οὐχείς.
 16. ὑπαριθήσης, from ὑπαριθηκός.
 19. ταῖς, ταῖς, Doric, instead of ταῖς and ταῖς. *Either bring this back, or come back slain upon it.*
 20. ὡς, instead of ὅτι, because.
 21. Μόναι, we alone.
 24. τῶν οἵτινος, of the inhabitants of *Amphipolis*, where Brasidas fell in the Peloponnesian war.
 27. Μὰ λίγεται, ταῦτα understood.
 31. κίνηται δύτες, of whom there were five.

60 1. ἀποβάσασται, the optative mode, in *sermone obliquo*. B. p. 283.
 2. παθέσιν, αἰτῶν understood.
 4. Φάναρτος, αἰτοῦ understood.
 5. Λασίμην, equivalent to ἀσμίνης.
 δίχομαι, *I hear of*, literally, *I receive*.
 7. τρεπτίς, from τρεπόμαται.
 12. Ἰωνῶν. The Ionians were remarkable for their effeminacy and love of show.
 17. αἰτὸς, that is, Cleomenes.
 18. βασιλίκη, referring to Darius.
 19. Ἰση, that is, Ἰση τελίσσων Ιωνῶν ἀντίλισης, τίση.
 20. τάχιον, the comparative instead of the positive or the superlative ὡς τάχιστα.
 26. καὶ γὰρ, *for*, (*eternim.*)
 τίς πολὺν, χρέον γεάφω understood.
 Ἰφέροι, Spartan magistrates, so called, charged with the preservation of the constitution and the censorship of manners.

61 3. τῶν λατοῦ, χρέον understood, *for the future*.
 6. ληφθεῖς, from λαμβάνω.
 7. συνταττίς, from συντάσσω.
 8. συμπομίνου, καὶ λίγετος understood, these words in effect being included in συμπομίνου.
 10. Ἀλιάνιν, genitive governed by verbs of *commanding*.
 13. βασιλίως. Pausanias was strictly a general, and guardian of the king, a minor.
 15. χλιαρεροῦ. The construction is *κιλιαρετος μητὲ χλιαρεμοῦ*.

24. ἀπειρασμάταις, from ἀπειρασμός, in some desperate cures, 61
as is also said in English, instead of cures of desperate maladies.

ἴστιν λάθη, from λαζαίν.

27. ἀναγνόεις, from ἀναγνώσκειν. The infinitives *χαιρεῖν*, and
ἀγαπᾶν, are explained by the addition of *ιδεῖν*.

29. *τις τοσούτοις τέφου, to such a degree of conceit.*

1. τὰ μὲν πρῶτα, at first.

2. καὶ τὰ μικρὰ, by degrees.

3. καὶ ταῦτα, and that too, and besides.

7. τὸ Ἀθηναῖς, the city of Athens. B. p. 297. F. p. 178.

12. συνικῆς, instead of ἡχειν τὸ ἀρρέστημα, or οὐτες ἀρρέστη.
ἀναχθῆς, from ἀνάγειν.

14. ἐπαύτατο; δ Θράσυλλος understood.

Ἐμίραντο, from μινήσκειν with the genitive.

20. ἄλλους, παρελθεῖν καὶ ἐπελθεῖν, understood.

21. αὐτῷ, you will cause.

22. ἔπειτα τούτοις, to all these, who now surround and admire thee.

24. ἵστηται, for being.

29. ἡμῶν. The order is, ὡς ἀπειρῶν ταῦτα μᾶλλον ἡμῶν.

30. προσέθηκε, that is, προσέθηκε.

πιρὶ ταλάντου, in which the prize was a talent.

62

63

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5. πλάτος. B. p. 265. F. p. 174 and 184.

9. φασί, ἀνθρώποι understood.

τοῦδε, ὅντες; understood, which were in the army, with Pyrrhus,
king of Epirus.

14. ζών, alone of all animals.

18. θαυμάστην θεον, to admiration.

19. διακοσίων. The comparative degree governs the genitive.

6. θεασθαι, π. τ. λ. to go through complicated movements. 64

8. ἐκάστοτε, on every occasion.

9. νυκτὸς. B. p. 267. F. p. 189.

13. οὐ, it seemed, (videbatur?)

15. τηλικούτη, that is, for a child.

17. οὐλλα, οὐλλα τι.....καὶ, other wonderful things, and those which
concern, &c.

64 18. *ἰαυτὸν, τῷ ποταμῷ* understood.
 19. *ἀνατομῆσον*, that is, *ἀνὸν τὸν γῆς θαρρῶν*, *from the bank*.
 21. *ἀφραλίας*, *a great abundance of security*, that is, *entire security*. With respect to *ἀς*, thus used with the accusative of the participle, see B. p. 299. F. p. 180.
 22. *Ἀναβάντης, θαρρῶν* understood.
 24. *ἰελύνων*, that is *τὸν ἄργιον* understood.
 27. *Ἐπιβιβηκότος*, from *ἰειβαίνω*.
 28. *οἱ μὲν, προτὶς οἱριν* understood.
 31. *οὐρβιβανκότος*, *from his peculiarity*.

65 6. *Δερίς*, *viz. the elephant*.
 12. *Ιππός, ποτάμιος* understood, *the river-horse*.
 15. *Δέτα, ἵχι* understood. The datives *Ιππῷ* and afterwards *ἰλίφαντι* are used elliptically, the whole being placed for the particular parts in question; *ἰλίφαντες* instead of *τῷ κόντρα τοῦ ιλίφαντος*, and *Ιππῷ* for *τῷ ἀντὶ καὶ κίρκῃ καὶ φονῇ Ιππου*.

66 2. *φωνᾶς*. These words are inserted only to make an antithesis with *τοῖς μὲν σάμαστι*.
 8. *μίγνετος*, equivalent to *κάρα καὶ τὰ μίγνητα ἔντα*.
κατατοῦντος, *swallowed*, from *κατατίνω*.
 10. *παγίνεται*, from *πάγνυμι*.
 12. *ὑστέγουσα, ἡ ἀλάστης* understood.
 13. *αἰσθάνται*, from *αἰσθάνομαι*.
ὄποιεμένου, for *τὸν μίσμα τιγγής ὄποιεμένα*. After verbs signifying to know, remark, experience, &c. the participle often follows.
 14. *δὰ βάθους*, that is, *βαθύτα*.
 15. *καὶ, οἴ τις, if any one permit her*, i. e. if no one hinder her.
 16. *ψεφίν*, that is, *εἰ δὲ ἡ ποταμὸς, τῷ μὲν ψεφίν, θάρσος ἴρων αὐτῇ, instead of εἰ δὲ μὴ ψεφῖ δι ποταμὸς*.

67 1. *ἀναλαμβάνει, τὰς ῥάγας* understood.
 3. *ταρινομέναις*, that is, *καὶ ταρινόθαι, dividing them with each other*.
 7. *ἄσμας, οὐσας ἵππον* understood.
 10. *ἰκέντην, that he (the dog) remained for this the third day without food, &c.*
 13. *πάρεδετο, a passing in review*.
 15. *ἴξιδεμαι, from ίξερίχω*.
 18. *γνίσθαι*. The construction is, *ἄστι τὰς ἀνθράκους μὲν μίνη (τῷ βασιλί), ἀλλὰ καὶ τὰς τὰς παροῦσι δι' ὄποιεμένους γνίσθαι*.

23. ἵστηται, τῷ πυρῷ understood. 67

26. ἵσθιταιναι, τῷ πυρῷ understood.

27. συγκατίκευται, from σύγκατακτάται.

31. φαίηται, it was manifest.

15. ὅταξεν, οἷος understood. 68

16. συνηγένειον, from συνάγειν, gathered to a point.

1. χερία, a periphrasis for κίτται θαυμασίοις πολέμοις.
6. ἐστι τοῦτο, as was the custom. The funeral processions were accustomed to halt in the market-places.

12. Ήσαν. They believed that other barbers from jealousy had made the magpie dumb, by means of sorcery.

15. ἀρχεῖν, may be rendered as governing φαντῆς understood; or also (and this is preferable) as governing the accusatives ὅδον and τὸ μέλον, in which case αἱρεῖ will be understood after φεγγομένην.

19. τίκτονται. The construction is, τοῦ ζέου τίκτονται ὡς παραπλήσια τοῖς χνύσιοις, to which, in the apodosis, the words τοῦ δὲ γυναικείου αὐξέντιον correspond.

23. μερῶν, in either jaw; the upper and the under jaw.

2. βοήθημα, assistance; κατὰ τὸν ἀνθρώπον, to the injury of man. 70

7. κατὰ λόγον, in proportion.

8. τὸν κάτω, the lower jaw; τὸν ἄνω, the upper jaw.

15. δυομένη, governed by ἀμα, an adverb of accompanying.

18. τὰ, the practice.

20. οὐδὲ τοῦ μὴ, in order not to be.

22. διδαικότης, from διδίαι.

23. εἰσ, as it were.

24. λάθεται, they may be concealed.

26. θηγόντας, from θηγάνω.

3. ἱετίον, τοῦ θάτας understood. 71

4. τοῦ τάθους, the numbness.

5. τριτομένον, the water being changed in nature, and assuming the property of the animal. Plutarch, from whom this extract is taken, was ignorant of the simple conducting agency of the water in this phenomenon.

6. προστετάσθετος, part. perf. mid. of προστάσχω.

8. προσαθήματος, keeps watch over the muscle, sitting before it.

ἀντρηγμένη, from ἀντρίγω.

διαιτηχρούιατ, from διαιτάσθω.

15. ἵστηται, from ἵσχω.

71 17. παραγίμετο, i. e. παραγόντας.
 19. διέθεται, from διεθίζειν.
 20. ἵνης δι, τὸ ζῆν, τὸν ἡγμόνα.
 21. ἵνες, as the anchor, when weighed, is stowed in the vessel.
 22. ἀντανακέντων, τοῦ ἡγμόνος, understood.
 δι, αὐτοῦ understood.
 24. δι, or else.
 παλλὰ, πάντα understood.
 διεθέην, from διεθίζειν.
 25. λέιποντα, from λείπειν.
 ἀκυβέλοντα, like vessels without a pilot.
 72 7. ἐπεπαύταις, ἀμίκητος understood.
 10. ἀνθενετος, as a man opens a treasure or deposit of gold.
 14. ταῦτα, that is, τὰ αὐτά.
 16. ἀρτεται, from ἀρτάν.
 19. αὐτόν, instead of καὶ τὸν, with the subjunctive following.
 20. διεπίπτει, from διεπίπτειν. αὐτὰ understood.

MYTHOLOGY.

73 21. τὰ ίξεν, as to the parts without, that is, externally; τὰ agrees with μίξης understood, and is governed by αὐτά.
 'Ταυτοβάντι, to him who entereth, that is, on entering.
 5. τίχην, of every species of art.
 μετὰ δι, further on.
 8. οἰωνοῦται. The order is, Οἱ δὲ θεοὶ οἰωνοῦται πεπάντα Ζηνὶ. These words are borrowed from Homer; hence the poetical form of Ζηνὶ for Διῖ.
 15. παρατίνεται, from παρατίνειν.
 ἀμβοτίας, for its government, see B. p. 272. F. p. 174.
 σίντας, governed by μετίσκεται, see B. p. 268. F. p. 166.
 17. αὐτὴν πίνεται, for εἰς τὴν πίνεται.
 ἀποτυγχάνεται, part. perf. pass. of διεθίζειν.
 19. ἄλλοι ἄλλας, some, one sacrifice, and some, another.
 25. ἀνθενεται, from ἀνθένεται. with respect to the accusative αἰγίδα, see B. p. 272. F. p. 174.
 28. διεβιβλόνται, part. perf. of διεβάνται.
 74 17. λαβεῖν, μεθελεγόντες understood.
 18. παλοπαθεωῦν, that is, γυναικῶν.

25. *τάξιν*, an employment corresponding to her name. These 74 names are the same which are afterwards mentioned. *Ευσπεία, Δίκη, Ειρήνη, Right, Justice, Peace.*

38. *τῶν*. B. p. 261.

2. *ἀφ' ἡς*, equivalent to *καὶ ἀπὸ τούτων*.

9. *ὅσα*, instead of *ἀπάρτενας ἡς*.

75.

16. *γινομένην*, in diseases which were regarded as the effects of the displeasure of the gods, and of course could only be cured by consulting them.

17. *τυγχάνειν τυγχάνειν* is a paraphrastic expression; the phrase is equivalent to *εἰ δημιουροῦσι τύγχανεις θεοτατίας*.

19. *τεξίαν*. B. p. 256. F. p. 154.

28. *τὰ τῶν ἀλλων*, that is, *τὰ ἀλλέργια*.

30. *λύραν*, the lyre; a musical instrument, supposed by poets to be the instrument, to the sound of which poetry was sung.

32. *πολλαὶς τῶν καρπῶν*, instead of *πολλοῖς καρποῖς* (*τοῦ ὀπάρας*.)

4. *εφισσαν*, instead of *αἰσσάν*.

7. *ὑπειλήφασι*, from *ὑπολαμβάνω*.

9. *κεκλημένοι*, from *κελλίω*.

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11. *καὶ*, even (fearful or terrible.)

12. *τὰ τοιαῦτα, οὐδέποτε* understood.

13. *μέγιστον*, used absolutely, but what is the greatest (thing).

B. p. 266. F. p. 143.

14. *ἴνι*, that is *ἴνοντα*.

16. *βασιλίας, Πλαύτονος* understood.

16. 17. *τὴν φρουρὰν ἐπιτηρημένον*, being entrusted with the guard; as if it were, *φὴ φρουρὰν ἐπιτηρημένην*. perf. pass. of *τηρεῖν*.

MYTHOLOGICAL NARRATIONS.

4. *τὰ περὶ θύραν*, the chase, and whatever regards it.

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8. *χάρομα*, the hole in the rock, over which the sacred tripod stood.

ἀνιλάντη, i. e. *ἀνιλά καὶ*. The following present tense *παραλαμβάνει* is used instead of *παριλαβεῖ*.

14. *πατρὸς*. This word, being in the singular number, must be coupled with *μητρὸς*, which together are put absolutely with *οὐλέαν*. The two substantives in the genit. sing. being constructed in the same manner as a substantive in the plural.

77 15. ὑπεραπέδαν, from ὑπεραπέδησαν.
 16. ἡ Κόρη, that is, ἡ Πρεσβότισσα.
 19. ὑπερχειρο, from ὑπερχειρίσαμαι.
 20. ταχιῖς, future of ταχίζω. B. p. 117. F. p. 233.

78 1. προσῆπται, instead of προσῆπται.
 4. λέγεται, from λαμβάνει.
 6. βουλομένου, αὐτοῦ understood.
 10. κατάφει, from κατασία.
 12. ἐπὶ πλεῖον, exceedingly.
 13. περήπονες, boldness, or liberty of speech.
 17. ἀστεῖος, that is, the abode of the impious.
 19. τὰς λοις, the same number of daughters. Her spouse was Amphion the Theban.
 26. γνίσθαι, that she was.
 28. κάπιον, that is καὶ ἐπει.
 32. κυνηγός, instead of τὴν κυνηγετικήν. The English idiom conforms with this, was brought up a hunter.
 κατεβράθη, from κατεβράσκειν or καταβρύσκεσσα.

79 1. εἰς Ἰλαφον, instead of εἰς Ἰλάφου μαρφόν.
 13. ἐπὶ πελὸν, very zealously.
 15. μὴ, lest.
 16. ἀλλάζεις. He feared lest they might aid each other, instead of resorting to the gods.
 18. ἵμιλλητος βίστιν, was about to precipitate him.
 19. ἵμαυτὸν, yearly, every year.
 29. μεμηνός, from μείνω.

80 6. διαφαρεῖς, from διαφείρειν.
 10. εἰληφόν, from λαμβάνει.
 18. ἀπιμπαλήσονται, αὐτοῖς understood. The future participle indicates design.
 20. εἰ δὲ, καῦται understood.
 24. αἰσωπίας, the making of wine
 28. τούσαρτις, τὸ πεπραγμένον understood.
 31. κάκιον, that is, καὶ ἔκινη.

81 4. περι, τῶν βῶν understood.
 7. λεπτάρες, from λεπταίσειν.
 9. ἀνίηνται, εἰ τοῦς βίας Πόνου understood.
 10. εἰποῦν, they could not say; literally, they had it not to say.
 11. ἀλάσθεα, from ἀλάνειν.

11. δύνασθαι. The construction is, δὲ τὸ μὲν δύνασθαι εἰδῆν ἡχεῖ.

12. πειλοφότα, from πειλέντα.

16. ἡριτάτο, ἡχεῖν αὐτὰς understood.

17. λύρας. B. p. 269. F. p. 164.

18. βίσας, that is, in recompense for the lyre.

19. πηχέμαντες, from πηχύνωμι.

21. ἵστετητε, from πειάσματι.

ἰδιδάξατε, from διδάσκω.

27. τούτου, under his reign.

1. ἵμιλλος, *habituri essent*: ἵμιλλος in the plural agrees with 82 Ιαστος in the singular as a collective.

3. Θάλασσαν. What is here called a sea was properly a salt spring.

5. Πλανδρεσίη, a chapel in one of the temples of Minerva, in the Athenian Acropolis.

14. ἐφθαλμούς. B. p. 265. F. p. 174.

17. ἄθελον, οἱ Θεοὶ understood.

20. ἀποκαταστήσονται, αὐτῷ understood.

22. ἀκούεις, τοῦ Τιμοτείου understood.

28. ἴμοις τοῖς βλίπτουσιν, as well as those who see. B. p. 270. and 299. F. p. 161 and 187.

27. ἵει τοῖς, that is, ἵει τούτοις τοῖς ἄλλοις.

3. ἔλαστι, from ἔλανων.

6. Ἀΐδας, for ἄδει by the ancient epic dialect.

7. ἔπιγκιν, 1. aor. act. of φέγω. F. p. 77.

23. ὅτε, from the circumstance that the arrows did not penetrate.

With respect to this use of the participle, see B. p. 296. F. p. 177.

28. ἵσταξιν, Εὐρυεθύνης understood.

8. συνίβη γίγνεσθαι, instead of ἴγγετο ἵσχυρότατος, ἵστεις φεύνεις γῆς.

10. διέζητι, from διέζημι.

14. ἵστετήμην, governed by κατὰ understood.

21. καθισθίνεται, from καθίζω.

23. λίγοντος, i. e. κελάνοντος.

25. ὅτιστηται, instead of οἱ Ἀθηναῖς οὐκ εἴδοσαν, ἀλλὰ πόλεμον διεστένειαν.

2. μητρικῆς, Ino. Ἀντὶ τῆς μητρικῆς instead of τῆς μητρικῆς, the signification being strengthened by the preposition.

3. αὐτῶν, Phrixus and Helle.

85. 5. ἀποστολῆ, from ἀποστέλλειν.
 6. ἐν, for καὶ ταῦτη, instead of ἢ ἐν 'Ιωάννης Ἐλλήνωντος δημα-
 ρῆναι λέγεται.
 7. κατειχθῆναι, from καταθίσσω.
 12. ἀπονίγκωσι, from αποθίσσω.
 15. τολμήσαι. The learner will distinguish between τολμάσαι and
 τολμῆσαι.
 19. Ιγνα, from γνηώσκω.
 26. τι ἀν ἤτοίσαι, what he would do.
 ἵχων, instead of ἢ οἰκουσίας ἵχων. In case he had the power
 therefor.
 27. πρὸς τολμῶν, to be slain by one of his countrymen.
 28. ἐν προστίταττο, I would command.
 86. 4. Ἀθηνᾶς ὑποδικίνης, at the suggestion of Minerva.
 8. χρεμίνη, Ιάσον understood.
 14. προδίτης, instead of προδίτης.
 16. μητρωπή, his second spouse, Idea, called here, in relation to his
 children of the first marriage, μητρωπά.
 21. προστιγκασθαι, from προσφέρω.
 25. κατατάσσαι, from κατίσταμαι.
 30. καταλάβεσαι, τὸ διωκόμενον understood.
 34. Ἀπολλάνης, author of a poem on the expedition of the Ar-
 gonauts.
 87. 2. δούσατ, from δίδωμι.
 12. ἀπολογίνη, θέων εἰπτὴν understood.
 17. συλλαβορίνης "Ἡρα, with the assistance of Juno.
 ἄργα, instead of ἐντὸς ἄργαν περικονίσσων.
 24. Ισταγίντα, from Ιστιτέτων or Ιστιτάσσων.
 25. διεσχίστε, from διεσχίσμα.
 29. ἔιδεσται, after he had yoked them.
 31. ἢ, instead of τούτων οὖς.
 88. 3. ἰγχιαινή, from ἰγχιαιζω.
 6. μίλλοντα, (jugum lauris impositum,) for καὶ Ιούλινος αὐτὸν
 μίλλοντα καταζητηνόντας ταῦτα ταύτους τούτη χρίσαι, &c.
 χρίσαι, to anoint, χρίσασθαι to anoint one's self.
 18. ίάρε, from ἴαμαι.
 19. ἀλλήλους. They fell into a dispute with each other about the
 stones, not knowing who cast them.
 23. μνηδὲ. B. p. 267. F. p. 183.

28. ἀπογράφεις, from ἀπογράφεσθαι. 88

1. ἀδικάθη, i. e. περὶ τῶν ἀδικημάτων, δὲ ἀδικάθη ὅπε τοῦ Πιλίου. 89

4. ὀποσκῆ, from ὄπιχω.

15. δηχθίσης, from δάκτω.

16. φέου, δέομα understood.

22. ἀλικία, πατὰ understood.

25. ἡπῶν, governed by κρατεῖν.

26. ἐξικθίσης, from ἐξφίειν.

27. τὸ πεῖτον. B. p. 257. F. p. 146.

13. νάρθικη, a reed with a porous pith, used as tinder. In 90 such a reed Prometheus was fabled to have concealed the fire from heaven.

βοθεῖτο, from αἰσθάνομαι.

16. ἀριθμόν. B. p. 266. F. p. 189.

διατίλιστη, from διατίλιναι.

19. ελαστίτης, from ελίστη.

29. τὸ πλοσίον, ὅπε understood.

31. ἴσας, as many, an equal number.

4. ἀνομάσθησαν, οἱ οὐτοις γεγνημέναις understood. 91

8. ἔξηραμένας, from ἔξηραίναι.

20. αὐτοὶ is equivalent to in like manner.

34. θύεις. Danaus appointed games, in which his daughters were assigned as prizes to the victors.

8. πεδῶν. B. p. 270. F. p. 166. 92

12. τὸ αὐτό. This might be imitated in English, what one and the same animal is? &c.

17. προβλητής, from προβλέλλω.

21. μητίξη, i. e. Jocasta.

τῷ λόγωντι, to whomever should solve the riddle.

26. θίδωντι, θίδωνα has the power of the present; θίδοντι of the imperfect.

34. ἴγκρυβοῦσα, from ἴγκρύπτειν.

1. πατρῷον, i. e. τὸ θυητὸν αὐτοῦ μίρος, γὰρ ἀπὸ τοῦ πατρός. 93

8. διάγνυτη, from διαφίειν.

16. Ἐλλήνων, that is, in behalf of all the Greeks.

19. Κέρη, that is, τῷ Πιστοφόρῳ.

22. ἀριστίαν. The prize was Hesione, the daughter of Laomedon.

27. φεύγειν. The construction is, καὶ φασὶ μόνοις τούτοις τῶν προγραμμάτων ὑμίναις φεύγειν ὅπε τῶν θεῶν οὐ ταῦς γέμους.

93. 28. *Oī*, instead of *οὐτοί* stands like *quid* in the beginning of a clause, instead of the demonstrative pronoun.
 33. *ἰκαρίαδης*, on each side, i. e. on the part of the Greeks and of
 94. the barbarians.
 8. *συνέχειλις*, from *συνέχειλος*.
 9. *τὸς γίνος, τῶν κυνταύων*.
 11. *αἴδης θάνατος*, instead of *αἴδης τούτους*.
 15. *φύεται*, here signifies *monster, creature*.

MYTHOLOGICAL DIALOGUES.

Lucian was a native of Samosata, a city of Syria, from which he derived the name of Samosatian. He is said to have lived about A. D. 164, in the reign of the emperor Marcus Antoninus. Being born in humble circumstances, he applied himself at first to the trade of a sculptor. He was soon dissatisfied, however, with this employment, and devoted himself to liberal studies. For a considerable time he practised at the bar, at Antioch, and afterwards gained great reputation for eloquence, in journeys which he made through Gaul, Macedonia, Ionia, and Achaea. Disgusted at length with the legal profession, he gave himself wholly to philosophy and literature. The emperor M. Aurelius appointed him register or clerk to the Roman governor of Egypt. He was a man, "nullius addictus jurare in verba magistri;" in respect to his opinions and sentiments he would acknowledge no master. He thought with freedom, and wrote what he thought. The boldness with which he exposed to ridicule the gods, as well as men, drew upon him the general censure of his contemporaries, and gained him the appellation of Atheist and Blasphemer. But however impious his sarcasms upon the heathen deities may have appeared to the good men of his time, they may be read with interest and delight by us, who attach no sacredness to the Pagan religion. Hence the best instructors have recommended portions of Lucian to the attention of the young, as being an engaging and useful subject of study.

For, as Erasmus remarks, such is the beauty of his diction, the felicity of his invention, the playfulness of his wit, the keenness of his sarcasms; so happy is his combination of the gay with the serious and the serious with the gay; there is so much truth in his pleasantry and so much pleasantry in his expression of truth; such is his power

of exhibiting, as with a pencil, the characters, passions, and dispositions of men; such his art in presenting things, not to be read merely, but to be seen by the eyes, that, whether you regard pleasure or profit, no comedy or satire will bear a comparison with these dialogues. His writings are numerous, but it is not necessary to enumerate them here. The reader is referred to the following editions. 1. Luciani Samosatensis Opera, ex versione variorum, cum J. Bourdelotti, Theodori Manili, et Gilb. Cognati notis. Lutetiae Paris., 1615, in fol. 2. Eadem Gr. et Lat. a Joanne Benedicto, 2 tom. Salmurii, 1619, in 8vo. (Harles calls this a very excellent and correct edition.) 3. Eadem Gr. et Lat. ex versione Johannis Benedicti cum notis variorum, et Isaaci Vossii scholiis ineditis. 2 tom. Amst. 1687, in 8vo. [Harles calls this a very bad edition.] 4. Eadem, cum novâ versione Tiberii Hemsterhusii et J. Matth. Gesneri, Græcis scholiis, ac notis variorum, ac præcipue Mosis Solani et J. M. Gesneri. Curantibus Tib. Hemsterhusio et Joan. Friderico Reitzio. 3 tom. Amst. 1743, in 4to, (which has been republished at Deux Ponts [Biponti], 8vo.) A fourth volume has been added which contains an Index, by Car. Conr. Reitz. Utrecht, 1746, 4to. Various parts of Lucian's works are frequently found published separately. For example. 1. Colloquia Selecta et Timon: Cebetis Thebani Tabula, &c. cum notis Tib. Hemsterhusii. Amst. 1708, et Basil, 1771, in 12mo. 2. Nonnulli e Luciani Dialogis selecti — ab Edvardo Leedes. London, 1721, in 8vo. For more information respecting this author, see Fab. Bib. Gr. Lib. IV. c. 16, and Harles Intròd. ad Hist. Gr. Ling. p. 405.

19. *εἰδεῖ*, by syncope for *εἰδασθε*, and this Æolic for *εἰδεῖς*.

23. *τῷ τρόπῳ*, i. e. *ἐν τοις τρόποις*. *τῷ* Attic for *τίνι*.

ἰντλάσην, was she changed? from *ἰντλάσσω*.

24. *μετίβαλλιν*, changed; from *μεταβάλλω*.

1. *ἰτιμηρχάσηται τῷ πακεδαῖμον*, she has contrived against the 95 unhappy female, viz. Io; from *ἰτιμηχανόμαι*.

2. *τοῦτονα*, i. e. *κατὰ τὸ ὄντα*, by name; *ἰντνητον*, has placed over; from *ἰντνεῖμαι*.

5. *Καταπτάμενος*, having flown down; from *καπίτειμι*.
που, somewhere.

8. *τολεστόν*. The article in the neuter gender is used absolutely in the accusative case with all parts of speech excepting the conjunction. In most instances, however, *κατὰ* is understood, and the article is as united with the word to which it belongs, as to form with it appr-

95. only but one word. Thus *εἰλατί* is the same as *εἰλάτι* or *λατί*, *hereafter, in future, from this time.*

8. *ταῦτα λατί*, i. e. *ταῦτα ἀνθερός λατί* *λατί*, *to the men who are there,* i. e. *to the inhabitants of the place.*

ταῦτα τὸν Νῖλον ἀναγίρεται, and *let her raise the Nile*; that is, *ἀναβάντην τονίτιτα*. The inundation of the Nile, on which the fertility of Egypt depended, was ascribed to Isis.

11. *ἴκεν*, *I am come.*

12. *εἰ καὶ*. The phrase is elliptically expressed; and the following clause strictly requires *ἄλις*; *ἴκεν δύτα* (instead of *ἴκεντας*), *sharp enough, even if it were necessary*; *εἰ καὶ*, *even if.*

13. *διατιμῖν*, from *διατίμων*.

14. *δίλι*, *divide*; from *διλέγων*.

15. *καταπηγάνων*, *εἴρον*, viz. *τὸν πειλάκων*, *bringing it down, fetching a stroke with it*; from *καταφίγων*.

16. *Πιστῷ μου, εἰ μίμητα, are you trying if I be mad?* from *πιστόματα* and *μίμητα*.

Πρίετατε δ' οὖν τὰληθίς, *command in earnest*; *τὰληθίς*, *for εἰ διληθίς*. The *οὖν* refers to a gesture or motion on the part of Jupiter, by way of negative to Vulcan's question.

22. *ποιήσαμεν*. According to the received rule that *μὴ*, *ἴτως*, and *ἴτως μὴ* require the indicative future after them, we ought here to read *ποιήσεμεν*. But the passages where the Aorist subjunctive follows these particles, are so numerous that the rule must be received with limitation.

23. *εἴτε κατὰ τὴν Εἰλίδινα μαίωσαται σι, nor will deliver thee after the manner of Lucina*; from *μαίωμα*.

27. *κατέστω*, from *καταφίγων*.

96. 7. *κίρης*. Bluish green eyes like those of the lion. The text indicates that this color has something terrible, but in unison with the polished helm.

15. *εἰ μὴ Σίριος ποιῆσατα*. He was struck with lightning because he restored Hippolytus to life. See Virgil, *AEn.* VII.

16. *μισθίηφας*, from *μισθερβάντας*.

17. 'Επιλίλνεις γὰρ καὶ σι. *Γὰρ* refers to something understood. Why do you say so? *καὶ* *have you forgotten*; *ιπιλίλνεις*, 3. sing. ind. pass. in the middle sense, from *λιλέων*, for which *λατέρνα* is used; *λατέρνας*, *mid.* *I forget*; *ιπιλίλνεις* — *κατεργάζεις*, *have you forgotten that you were burnt?* The verb is here joined with the

participle, as is often the case; *ἰ τῇ Οἰτῃ* on mount *Οἴτη*, celebrated 96 for the death and sepulchre of Hercules.

19. Οὐκούν *ἵστα καὶ ἔμοις βεβίωται ἡμῖν*, we have by no means lived upon an equal footing and after the same fashion; *οὐκούν*, with the acute accent, is a negative particle; *ἵστα καὶ ἔμοις*, are used adverbially, and *βεβίωται* impersonally.

20. *ποσαῦτα δὲ πενότηκα*, have performed so great labors.

23. *ἰτιθήσοι τὸν φαρμάκων* · before *τὸν*, *ἴτι* or *μήπος τι* is understood.

24. *ἐπιδίδυμοις*, from *ἐπιδίδυμοι*.

26. *διφθερμένος τὸ σώμα*, i. e. *τὸ σώματος*, having your body wasted.

27. *τοῦ χιτῶνος* *τοῦ πυρός*. These words agree in the genitive with *ἀμφοῖς*. Lucian here refers to the garment which Hercules received from Dejanira, infected with the poison of a hydra; and to the pile which he raised and ascended, on mount *Οἴτη*.

28. *οὐτε ἔκανος τεία*, nor did I card wool; from *ξαίνω*.

1. *περφυρίδα ἵνδιδυκάν*, having put on a purple garment; from 97 *ἵνδινα*.

ὑπὸ τῆς Ὄμφαλης, by *Omphale*, the queen of Lydia, to whom Hercules was a slave three years.

2. *οὐδὲ μιλαγχολίας ἀπίκαντα τὰ τίκτα καὶ τὴν γυναικαν*, nor did I, in a fit of phrenzy, slay my children and my wife. He here reproaches Hercules with the murder of his wife Megara, and the children which he had by her; from *μιλαγχολία* and *ἀπίκαντα*.

4. *Εἰ μὴ ταύτην λοιδορούμενός μοι*, unless you cease to reprobate me.

12. *καὶ*. This phrase is elliptical; at length it would be *αὐτὴν παλὴν οὖσα καὶ τίκτα καὶ τὰ* *τίκτις* · ironically spoken. The *γὰς* refers to something understood, as *τίκτως ὑπερφανός* &c. The reply of Latona is still more ironical.

18. *παῖδες*. The nominative is often thus used before distributive clauses instead of the genitive, as here instead of *τῶν*, δὲ *οὖν παῖδες*, δὲ *μὴν ἀφίειντες*.

19. *τιλιστάσιον*. B. p. 257. F. p. 155.

20. *οἴα ισθίου*, *quali (quam nefando) victu utatur*. Juno would say *ισθίου κρία ἀνθεύστινα*, but expresses it by a circumlocution, as if through horror.

24. *ἴργαστήρια τῆς μαντικῆς*, oracle shop, in derision.

27. *πολλοῖς*, *sic* understood.

1. *περατινόμενος*, that is, δι *περατεῖραν* εὸν *ἀγροῦντον* οὐτε τὰ πολλὰ 98 *περατινέστατα*.

98 2. ιακώνιον, that is, Hyacinthus.
 4. καὶ ταῦτα, quamvis, idque.
 10. Ἐγίλαστ, I must needs laugh.
 13. ἄθλας. The adjective is thus used for the adverb by a poetical idiom.

ἀλλος, that is, οὐκοντις. The aorist θάλασσα and the perfect θλαστα have a passive signification.

15. ιεραγορεύηση, from ιεραγορεύειν.

16. κύνας. See the history of Actæon above, p. 78. § 6.

21. Ἐγε μήν. we may understand this as opposed to the clause understood, σὺ δὲ οὐκ αἰσχύνῃς.

23. κόμην. B. p. 272. F. p. 174.

ἢ πολλὰ, for the most part.

99 9. κλήμασι, like Lycurgus in Thrace.

10. μητρός, like Pentheus in Thebes.

12. οὐδεὶς φένεις, it must not be grudged him.

13. εἰος, how brave.

15. Εστι γάρ τις. γάρ refers to something preceding in their conversation. Perhaps Mercury had asked, “*Do you pity me,*” or something similar. *For is there any one, &c.*

18. Τί μὲν λίγων, i. e. διὰ τί, &c.

21. διαστρέψαντα τὴν κλισίαν, after having arranged the couch; from διαστρέψωμεν.

23. καὶ πανελθόντα ἐπὶ πεκομένον, and after I have returned, all over dust; from πανελέχομαι and κονῖσσα.

24. Πέρι δὲ τὸν νέωντος τοῦτον οινοχόεν πήσει, and before this newly bought wine-bearer came, i. e. Ganymede: “rapti Ganymedis honores.” Virgil, *Aen.* I.

100 3. ἀλλ' ἐτι περικαὶ συνδιαχρέπται μημεμονέοντο, but I must moreover manage the affairs of the dead, distracted as I am; from μερίζω.

4. τὰ μὲν τῆς Λητᾶς τίκτα, Castor and Pollux. Castor having fallen in battle with the Athenians, Pollux shared his own immortality with him, and obtained from Jupiter permission for both to live alternately. LEEDES. See Virgil, *Aen.* VI. 121. and the note of the learned Ruseus upon the passage.

5. οὐδεὶς οἰοί, δομα understood.

6. Καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμίλης, i. e. Hercules and Bacchus. Hercules was the son of Jupiter and Alcmene; Bacchus, the son of Jupiter and Semele, the daughter of Cadmus. LEEDES.

8. Ἀτλαντίδος. Maia, the daughter of Atlas, one of the oldest 100 gods, is here proudly contrasted with common mortal women.

10. Εὐγατέρης, Europa.

πίστημα, for πίστιν.

11. Ιψόμαντος. The participle of the future expresses design.

15. πιπράσκει, from πιπράσκειν.

16. δουλιάνερος. Allusion is made to a law at Athens, by which slaves who were treated with too great severity, could demand to be sold to another master.

22. ἐφ' οὐ, χρέον understood.

24. τὴν πομπὴν, instead of τὴν λέσχην εἰπεν ἡ πομπή, οὐ λέσχης; or πιπλὶ τίνες πομπῆς λέγεις;

26. ἀστιλιθόης. B. p. 267. F. p. 164.

28. γέρε, here refers to some such phrase as Οὐδὲ θυντήμα, οὐδὲν εἰπεῖ.

1. παράλια, that is, τὰ παραλία μίση τῆς Ἰδεαῆς χάρας.

7. γέρε, refers to a phrase understood, like "Thou hast no need to tell me this."

15. δρεπαῖς, equivalent to δρόμῳ.

17. ἐπωλητία, from ἐπωλέειν or ἐπωλήσειν.

18. πίραστος. B. p. 270. F. p. 182.

21. οὐδίων, instead of οὐδίσια.

25. ἄμμινα, from ἄμμοι.

29. ἄλλο, instead of καὶ τὰ ἄλλα τῶν θαλασσίων θεῶν ποθεῖται οὖτιν.

οὖτιν, (Latin visu) to be seen.

2. ιφαίνεται, i. e. ἀφαίνεται.

4. Θίας. B. p. 269.

γρύπτας, fabulous animals supposed to exist in India and on the sea-shore.

6. πίστημα, from πίσχω.

9. ἀπικάδαι. Compare Homer's Odyssey, IX, 365.

18. ἀνίκαντα, from ἀνίκανοι.

23. φέρμαντόν τι, wine, with which the Cyclops were till then unacquainted.

26. ἄμην, for οὐ.

27. μοχλὸν, the stake, the trunk.

1. ισίναι, χρέον understood.

2. οὐ. This use of οὐ corresponds with the English idiom, *I am blind for you.*

102

103

103 3. *εἰδεῖν*, *εἴδειν* understood.
 5. *ἰδούθεν*. The construction is *εἰδεῖν γάρ οὐτε εἴδειν* as *ἀποκινηταί*.
 10. *εἰδούς*. Compare Homer's Odysey, IX, 447.
 12. *ἴκινοις*, that is, *τοῖς περιβάτοις*. The construction is, *ὅτι οὐτε* *ἰκινούσιντον* *οὐτε ίκινοις*, that is, *κακηγυμνίοις*.
 15. *προστάτη*, from *προτάτη*.
 16. *κάρη*, i. e. *καὶ ἡγεῖ*.
 17. *σινθίσσεις*, from *σινθίσει*.
 19. *μή*, *λέστι* *τοῦτο* understood; *that which* *is that*.
 23. *πλιόντων*, *τὰ τῶν πλιόντων*, *the fate of navigators*.
 104 1. *ἐν τοσούτῳ*, *χρήσιμη* understood.
 3. *ἀπιληλύθισσα*, from *ἀπιληλύθησαι*.
 10. *κατιστάνοντο*, alluding to the custom of reclining at table.
 11. *Κάστιδη*, i. e. *καὶ ἐκεῖδη*.
 13. *Ικινίων*, the goddesses above named.
 ἰκάστην, as in English, *they each claimed it*.
 18. *ὅς*, for *οὗτος*.
 20. *Σίλη*, *ἰκινίσσα* understood.
 105 1. *Δίξει*, from *δίχομαι*. Concerning this story, see Homer's Iliad, XXL
 πιστονθίσα, from *πίσχω*.
 κατέσβισσα, from *κατεσβίνουμι*.
 3. *κατίκανοντι*, from *κατακαίω*.
 ἀπηγγελόμενος ὅλως, *I am reduced quite to a cinder*; from *ἀπαγγέλω*.
 8. *ἰ.... λαίνωσα*, *ἀπ* understood. *Did not cease from his rage*.
 ἰκινίσσα. Compare Homer's Iliad, XXI, 214, and the following lines.
 9. *ἀπίφρεστη*, *φέν*, *was damming up my current*; from *ἀποφέννεται*.
 10. *Σίλην*, *τὸν Αχιλλία* understood.
 11. *ἀτίσχωτο*, i. e. *εγκένεις ἀπὸ τῶν ἀνδρῶν*, *might hold himself from the men*, i. e. *might abstain from the men*; which is the evident signification of the 2. aor. opt. From *ἀτίχω*.
 ἴτυχις γάρ, for *he happened to be somewhere near*; *τυγχάνει* is often joined in this manner with a participle; thus *τυγχάνει ἐν*, *I happened to be*; *τυγχάνειν ἐσ*, *I happened to be*; *ἴτυχγάπειν ἐτητει*, *we happened to be*, &c.

12. Δημοφ, Αἴτη, Lemnos and Etna, the workshop of Vulcan. 105

13. εἴτεδις ἀλλοδι, every where else.

15. αὐτὸν δὲ ἤτι, i. e. ἤματον δὲ ὑπεραγχλέσαι ταῖς, and having made me boil over.

16. μαρρὸν διῆ, he has almost made me quite dry; μαρρὸν διῆ and ἀλίγεν διῆ, are put absolutely, signifying almost. Hoogeveen upon Viger. cap. v. sec. 3.

19. Θελεῖδε, supply οὐ.

ἀς τινὲς, as it seems.

τὸ αἷμα μὲν ἡ Σίρην δὲ, supply τοῦτο τινέμενον or some similar phrase.

21. εἰπότες, οὐτω διάκυπται, understood.

25. The relative pronoun thus used expresses the ground or reason.

υἱεύτις. The sea was the mother of Thetis.

22. ἡ, instead of οὐκ αἰδεῖσθε αὐτὸν Νηρηῖδος νιὸν ὅρτα.

106

1. Τί ἄγχις, i. e. Διὰ τί, &c. Why art thou strangling Helen, after having made an attack upon her? Why hast thou attacked Helen, as if thou wert going to strangle her? προσωπίσαντο.

2. ἡμετίλη μὲν τὸ δέμα, see Homer's Iliad, II, 701.

4. γυναικα, Laodaemia.

5. Αἰτιῶ, 2. sing. pres. imp. for αἰτιέσθε from αἰτιόμενος.

7. αἰτιατος, λοτὶ μοι understood, or εἰτινός μοι αἰτιατος.

8. Οὐκ ἤτι, i. e. οὐκ αἰτιατος λοτὶ σε ἤτι, you ought not to blame me.

9. ξιρευ. Menelaus was the host of Paris, when he formed the design of carrying off Helen.

13. Ἀμιτον, locl understood.

Δύσταρι, ill-starred Paris, an epithet borrowed from Homer's Iliad, III, 39. and Dr. Clarke's note upon the passage.

14. ἀνὴ τῶν χιεῶν, supply μου.

15. Ἀδικα σοῖν for σοῖς; the participle must be conceived of in connexion with the preceding sentence, i. e. Εἰ οὐκ ἀφήσεις σον' ἤτι ἀπὸ τῶν χιεῶν, οὐχ τῶν ἀδικα, If you will not release me from your hands, you will do injustice.

καὶ ταῦτα ὁμότιχον ὄντα σε· καὶ ταῦτα in the middle of a sentence followed by a participle, may be translated although, and also especially. Thus Plato, in Gorg. p. 508. Σὺ δὲ μοι δοκεῖς οὐ προσ-ίχεις τὸν μὲν τοῖς, ΚΑΙ ΤΑΥΤΑ σοφὸς δε, But you do not appear

106 *to me to give your attention to these things, AND THIS BEING A WISE MAN; i. e. although you are, &c.* The word *τοῦτο* must be understood, to render the sentence complete, and *this* you do, who are a wise man. Hoogeveen upon Vig. cap. iv. reg. 16. Καὶ ταῦτα, ἀμετίχοντα ὅταν εἰ. This sentence may be thus supplied; *Kai τοῦτος ταῦτα ταῦτα ὅταν ἀμετίχοντα εἰν εἰ.* [Where; it may be observed, the verb, *τοῦτο* has after it two accusatives.] *and you do this to one who is of the same trade with yourself:* or, it may be expressed elliptically in English, as in Greek, and *that too to one who is of the same trade with yourself.*

16. *καὶ τῷ αὐτῷ θεῷ κατίσχημαι, I am bound to the same god;* from *κατίσχω.*

17. *Οἰστα δὲ, ὃς ἀνούσιος τοι εστι.* Lucian here seems to allude to the conversation on love between Cyrus and Araspes, in the Cyropaedia. See the history of Panthea, in Coll. Greec Maj. p. 65.

23. *Φίσου γὰς αὐτος τοῦ λεπτοῦ γεγυνόσαις αὐτος.* This Greek idiom is generally rendered in English by *that* and the indicative of the verb. *For he will say that he was the cause of the love.*

25. *ἐκλαθόμενος, having forgotten, forgetful of;* from *ἐκλαθάνω.*

27. *προστάνοντας τον ἄλλων, i. e. προτάνοντας πρὸ τον ἄλλων, you leaped before the others;* from *προτάνω.*

δάκνεις λαυρίου, enamoured of glory.

107 2. *καὶ τὸ σῆτος ἐπικεκλανόσα, and its being so ordained by fate;* from *ἐπικεκλανέσθαι.*

4. *ὑμεῖς, for ὑμέτερος.*

5. *σῆτος naturally requires another σῆτος in the following clause; instead of which an affirmative clause follows here with καὶ, as also, in Latin, sometimes *neque* is followed by *et.**

8. *εἰπάτετο, πῶντος understood.*

12. *μητροπάταρος.* Acrisius.

13. *αὐτοῦ, i. e. τὸν μητρία καὶ τὸ πατρίδιον.*

15. *ἴδειν, to be seen, in appearance.*

19. *Ἐστάλη, from στίλλω.*

20. *βασιλεὺς.* Polydectes, king of Seriphos, where he had been saved.

22. *ἴστω, as Πέργαμος understood.*

26. *διηγάννεται, doubt;* from *διηγάννεσθαι.*

108 1. *ἀλλακει σιδην, i. e. σὺ Σίδης αὐτὸς Σίδησα.*

5. *ά' Αθηνᾶ δὲ, Minerva, I say.* A sentence, broken off by a parenthesis, is renewed by δὲ with a change of construction.

8. πέμπει. B. p. 270. F. p. 164. 108

9. ἀπογειόθει, from ἀπαγίειν.

13. παθιείντων, from παθίνειν. The participle is, by a particular idiom, made to agree, not with the thing, but the person; the phrase in the text is used for παθιείντων τὰς πέμπεις ἵχουσας.

17. παταπίσσεται, from παταπίνειν - the future indicating design.

18, 19. τῷ μὲν τῷ δὲ, χωρὶς understood.

19. Γεργίνα, i. e. οὐ Μεδεύσης πιθαλάτη.

21. πολλὰ, μίην understood.

24. Κηφίας, αἷκη understood.

25. τυχόντα ὃν τὸν τυχόντα, ἀλλὰ τὸν πάλλιοντα καὶ δοκιμάτατον.

28. πάλλιον, ἡμῶν understood.

29. Θηγαντρή, for her daughter becoming a prey to a sea monster.

31. οὐ τι, the indefinite pronoun instead of οὐτοις - so in Latin *si* quid instead of *quæ*.

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3. τοῖς, οὖτις understood. Instead of ἀμαξίναις, Prof. Oertel 109 supposes ἀμαξίσιοις, *living in wagons*.

6. ἡμιεργῶται. The construction is, ἀλλὰ καὶ τὰ φαύλας οἰκούμενα πηγεύονται, λαβόντα (i. e. ὃς ἔλαβε) ἵππουλητὰς ἀγαθούς.

Καλέπτει, as for instance.

10. ἀγρωτίσσους. The masculine here agrees with ἀγρωτίσσους, which is involved in ἔτην.

11. πολιτικῶν ζῆν, *to live in organized political society*.

12. καὶ ταύτη, διότι, *in this also, that . . .*

16. οὐπορευμένους, instead of ὡς οὐ τις στανίζεται οὐδὲ χίρευς αὐτῷ βίος οεται, οὐ τις οὐπορευται.

‘Οι δὲ αἴτοις, instead of ἀσαύτοις δι.

20. τὴν πολλὴν, *for the most part*.

21. πρὸς τῷ τραχύντει, *in addition to the unevenness of the soil*.

22. στηλῶν. The portion which lies on the Atlantic ocean. The ‘Pillars of Hercules’ are the modern straits of Gibraltar.

3. μέσοφαγούντεις οὖτοι μέσοφαγούντεις. The masculine gender is 110 used, though referring to λαγόδια which is neuter. This, strictly speaking, is ungrammatical, but very common in the case of animals.

110 which are naturally masculine or feminine, though their names, in the diminutive form, are grammatically neuter.

6. οὐδαμῶ τὸς γῆς, (*παραγόντα terrarum.*) The genitive serves to complete the idea expressed by the adverb.

29. κατακαῆναι, from κατακαίνειν. F. p. 78, 2.

111 2. χρυσίνειν, that is, ἐκπέργοντος ὄντας.

3. ἀντιδόσια. As the value of this metal was unknown to these tribes, the Phœnicians purchased it for trifling articles of merchandise.

23. διὰ....φύσιας, *by their own nature*, that is, without artificial aid.

25. διαβάσινονται, τοὺς ποτάμους understood.

στρατοπέδων μοράδες, instead of ὅλα στρατοπέδην μορίαν ἀνθέων.

32. Θάλασσα, the Mediterranean sea.

112 3. ἥραταιν, that is, in τῶν τοῦ Θαλάσσην τοῦ Ὄμοιον.

9. ἕτερ' ἔτει, i. e. ἔτεν ἔτει, sometimes.

11. καὶ εἶται, which also in like manner.

19. πράσιστον ἵππικὸν, the most efficient portion of the cavalry.

26. θάστατα, τὸ ξακόνις understood.

31. ἐπὸ τῆς κατεργασίας, *by this treatment.*

113 8. "Οταν..... τῷ μάχητον when any one accepts the challenge.

13. ἡμερημία, from αἱμάτου.

20. Ἡερκυνίου δρυμοῖς. The Hercynian woods, an indefinite name for an immense forest, north of the Alps. In the text, the woods and mountains of the north of Germany are referred to; and in this region the Hark mountains are still supposed to derive their name from the old Hercynian forest.

27. παραδίδονται, i. e. λίγονται.

33. διαλλάττονται. B. p. 267. F. p. 165.

114 6. ἀγωγάς. B. p. 265. F. p. 174.

9. ὅρια, μέρη understood.

17. γυαγχάναι. B. p. 268. F. p. 158.

Πολλοὶ..... οἱ δρυμοῖς, instead of Τοῖς δρυμοῖς χρῶνται ἀντὶ τῶν πόλεων.

31. Θεσαυροῖς. They lay up no stores of any kind, but live on what the present moment supplies.

33. ταῦντον is used for ταῦντα, as ταῦτον is often used for ταῦτη.

115 4. καταστέψαται. The victims were crowned with a garland.

7. θάστατον, τὸν αἰχμαλώτων understood.

11. περισταμίας, from περιστάνειν. The sides of the wagons were formed by skins strained over the wagon frame.

21. Διονύσος. Juno was an object of particular veneration in Άργος, and Diana in Έτολια. Diomed, through his father, was of Έτolian descent; but, by right of his spouse Άγιαλεα, he reigned in Άργος.

24. ἀνίχνευσις, permitted; from ἀνίχνεω.

25. δῆμος, that is, *τοῦτο τὸ ἔλεος.*

31. λαταρμόνισι. The labor of cultivating consists rather in breaking and reducing the stones, than in tilling the soil.

34. τῇ συνχείᾳ, πόνον understood; more distinctly, πηδᾶσι τὴν φυσικὴν θάνατον τῆς χῶρας, τῇ συνχείᾳ τῶν πόνων.

3. ἀνδράσι. B. p. 270. F. p. 161.

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8. Ἐμπορευόμενοι, i. e. ἴμποροις χάρην.

22. δινίγκαρροι, from διαφέρειν.

31. κιραυνοσονομία. The interpretation of thunder and lightning, and various other phenomena, which were superstitiously believed by the ancients to regulate human affairs, constituted an important part of the science of augury, (*τιρανοσονομία.*)

10. την, equivalent to ἀπίνα.

117

22. 'Ως δ' αὐτῶς, instead of ἀσαντος δί.

24. τούτων, above the towns of Pompeii, Naples and Herculaneum.

31. Ιανη. The first eruption of Vesuvius, of which there is any account, took place A. D. 79. As this was in the reign of Titus, it was of course unknown to Strabo, from whom the extract in the text is taken and who lived under Augustus. Marks of older eruptions however were visible on the mountain and in the whole circumjacent region.

5. Σάχηρ. The citizens of Crotona were defeated in a great battle by the Locrians at the river Sagra.

16. τοιοῦτον μένον, his strength went so far only.

17. ἀποληφθέντα, i. aor. part. pass. of ἀποληφθέντων.

21. Τοιοῦτον, for τοιοῦτο (as above τοιοῦτο for τοιοῦτο.)

22. τὸ παλαιόν, formerly, anciently.

28. ιλόντες, οἱ Κροτωναῖται understood.

29. ιστήγαγω, τῇ πόλιν understood. After πατέλλουσα also, εἴηται must be supplied in thought.

33. ξεῖν, from τίμη, to be.

1. Τίμαιος. Timaeus, the author of a history of Italy and Sicily, 119 which is not extant.

2. λαβεῖν, with the verb ἤθη. In Latin, *dixit se accepisse.*

119 9. πρὸς δὲ, i. e. καὶ πρὸς τοῦτον.
 7. μιν' αὐτῶν, τῶν Λακεδαιμονίων included mentally in Λακεδαιμονίων.
 8. τυδενίμινος, while he knew it only by report.
 10. ἐν ιδίσται, would prefer, (præoptaturum esse.)
 13. ἵτεροφθέσαι, i. e. τις τρυφής.
 16. ἡβῆναι. The infinitive ἡβῆναι is governed by δοκεῖ above.
 18. Ἐε τολικεῦτος τρυφῆς, to that or to such a degree of luxury.
 22. καὶ ἀμα, and as soon as.
 24. ἕχοντες, that is, εὐναῖς τοῖς ἀναβάταις.
 34. παριλήφασι, from παραληφθέντα.
 120 4. ταῦτην, τὸν τῆτον understood.
 5. Καὶ Κέρη, periphrastically for Καὶ τῆς ἀρταγάδης Κέρη.
 14. αἰσθητοι, instead of τῆς φυσικῆς αἰσθησίας ἱμποδίζομέντων.
 31. διάλιπται, from διαλεμβάνειν.
 121 5. πολλὴν ἕχει, instead of τὰ πολλὰ ὅριαν ιστίν.
 9. Η πρὸς ἀλλήλους, instead of πρὸς ἀλλήλους Η, that is, as
 expects their conduct to each other.
 14. καὶ, instead of καὶ λά.
 23. σχῆμα, as to its form. B. p. 265. F. p. 174.
 30. καὶ κανὴ, also in like manner.
 122 2. ιερίους ιελιαφθίντας, when oracles ceased to be given here.
 3. Ιεροί, i. e. τὴν πολλὴν καὶ μηγαστον αὐτῶν, the well-known
 present repute.
 8. τούτων, τῶν ἀναθημάτων understood.
 10. χειροῦ. B. p. 268. F. p. 182.
 11. οἱ, instead of αἰτοῦ. The more common phraseology would be
 εὗ αὐτοῦ καθιεῖν.
 17. τῷ Θεῷ, instead of τῷ Θεῷ.
 18. καὶ τῶν ἀνθῶν, τὰ κρίνα, and of flowers, the lily.
 23. ἥρδιαν. B. p. 288. F. p. 175.
 30. ἀνίσχαι, from ἀνίσχειν.
 31. τελυτίλαια, an undertaking, promoted by the luxury of the
 Romans, who attached a great value to the marble of Laconia.
 123 13. Ἐφίσαι, magistrates at Sparta, first created by Lycurgus.
 They were five in number, and had power to check and restrain the
 kings, and even imprison them, if guilty of irregularities.
 17. Κωρόντας, a cave in Cilicia, with a grove which produced
 excellent saffron.

27. *Εμίνει, Σισσίματα* understood. The oracles began to answer in prose, from the time of their decline. 123

33. *παρμφορωτάτην*. This apparently refers to the multitude of fish, which are caught on the coast of Attica.

4. *λίθος, marble*; alluding to the white marble quarries of Pentelicus. 124

7. *γῆ*, i. e. *μίσος τι τῆς χώρας*.

8. *πολλαπλασίους*, that is, *πολλῷ πλισθεῖς*.

15. *ἄντεστλη*, the citadel of Athens, at the bottom of which was a temple of Minerva.

16. *δήμοις, τῆς Ἀττικῆς* understood. Attica was divided into one hundred and seventy-four *δήμους* or districts; *ἡ πόλις*, that is, *Ἐλευσίς*.

19. *προσειληφία*, from *προσλαμβάνω*.

31. *πολλοῖς, χρέουν* understood.

2. *μηματικίαι*, from *μημάτιον*. 125

3. *φυτάν*, from *φυτάω*.

13. *διέκαψη*, from *διεκάννυμι*.

16. *Οἱ ποταμοὶ*, the nominative absolute before distributive clauses, of which some cases have been already noticed.

18. *ἐπι*, is often thus pleonastically used with prepositions expressing direction, as *ἐπὶ* and *ἐπέ*.

22. *λίγισται* *χαμάρρους*, the same as *οἱ χείμαρροι λίγοσται χει- 126* *ρὸν περαφίεσσιν*.

4. *κατατιτριμίνω*, perf. pass. part. of *κατατιτρινώ*, commonly used by the Attics for *κατατιτρινών*. We also find *τιτρέω*, a reduplicated form for *τρέω*, from which are formed the fut. *τρήσω*, perf. *τιτρέησα*, and perf. pass. *τιτρηματι*.

5. *ἀφ' οὗ* *δίησες*. This clause would be more fully expressed thus, *καὶ ἀφ' οὗντος ἀρχὴν λαβίσθει τὸ μῆδον τὸν περὶ τοῦ χρυσορεάλλου δίησες*. *the fable of the golden fleece derived its origin*.

13. *Τῆς* *τὰ μὲν*, one portion of the region.

20. *ταῦτη δὶ καὶ*, and for this reason also.

28. *πρὸς* *τὴν βίην*, in respect to the other parts of the economy of life.

30. *ἀκριβῖς*, instead of *τῷ*, *ἀκριβῶν*.

33. *διεληπταῖς*, from *διελαμβάνω*.

10. *ἀλλοισιν*, nominative absolute for the genitive; see above, 127 p. 125, line 16.

15. *ἀδούλωται, ἔττις* understood.

27. *φύτεις οἰνόδιαι, odoriferous substances*.

128 1. *παῦ*, with *σοις* instead of the indicative. B. p. 289.
F. p. 175.

περιπάτων. The jewelers set precious stones in Arabian gold, in order to improve their beauty.

8. *οἱ πιλάγοι*, instead of *οἱ πλίονες*.

πρὸς πανύται. To find the paths out of these deserts, it is necessary, as at sea, to observe the stars.

16. *ἀρδίσσταις*, *οἱ ιγχάρης* understood.

25. *οἱ ευράσοι*, those which are shorter and more delicate in their forms.

129 1. *ελπίζεται*, that is, *ἡ χάρα πρὸς τῶν ἐπιχυμίαν* Μισοποταμία *καλύπτει*. The accusative *ἔπομα* might be omitted, and the sense would be uninjured.

11. *ἰδιῶς*, that is, *ἴστροι* (as often as) *εφίσιον* *ῦδατος* *ἴδια γίγνεται*.

23. *Ἄρκτων*, from *Ἄρκτος*, literally, a bear; the northern constellation called the *Great Bear* or *Seven stars*; it is here put for the north.

130 1. *ἴστημι*, *ἴστη*, understood.
2. *ἴστη*, cotton.
6. *ἴστη λαμβάνουσιν*, i. e. *ἴστη πρὸς τὸ κάτω πέντε αἴρανται*.
9. *ἴστην παῖσσον*, they form another layer, or shoot. The tree here described is the *Rizophora* or *Banyan* tree, each of which of itself, often forms a whole grove.
17. *πολλὴ μὲν ἐν τῇ παραλίᾳ*, i. e. *δε πολὺ μίσος ἐν τῇ παραλίᾳ πάται*.
18. *κέλπου*, *τῷ Περσῶν* understood.
26. *τῶν, πίλων* understood.

131 5. *κατέβαψιν*, perf. pass. part. of *κατεβάῖνω*.
9. *ταφάς*. As there was no door-way into the tombs, the bodies of the deceased monarchs in their coffins, being raised up by machines on high (*ἰξερίμενοι*), were let down into the sepulchres prepared for them.

14. *διεπόθησαν*. This happened in the second Persian war. Thaïs, out of revenge, prevailed upon Alexander, while intoxicated at a banquet, to burn the palaces of Persepolis, the ruins of which are to be seen at this day. The city of Persepolis stood several centuries after Alexander's death.

26. *ἰκέτες*, i. e. *ἴστην πανύται*, *δὲ γίγνεται ικέτης λεῖψις*, or *λεῖψις ικέτες*.

33. *πρὶς ἱχνοῖς*, instead of *τοῖς ληχαρίστοις θιῶν οὐ μίλεις*.

132 6. *πίνειν*, for *drinking*.

9. *τούρου, χρέους* understood. 132

17. *άξιάλογαι*. The smaller outlets were more numerous, the larger ones were reckoned nine.

23. *εὸν . . . παρταῖ*, i. e. *εὸν ταῖς παρταῖς θεοῖς τοιόταῖς*.

24. *ευεύλλογαις ὅγεοις*, instead of *εἰ αὐτοῦ ὅγεις ευεύλλογαις*, i. e. *μισῆταις οἱ ποταμοί*.

7. *ταῦ Θίρου, in summer*. 133

21. *τὸν καὶ γενῆ*, i. e. *τὸν καὶ τὸν ἔτει ἡ τῷ Θηβαϊδὶ χάρα μός γενῆ*.

26. *βάλλον*, genit. absol. with *μετέστησις*.

27. *προσλένοντι*, is connected with *τεττίν* · to one who goes farther, a *mountain opposes*; instead of *if one goes farther*.

30. *ἱεπτὰ Σείρασι*, the seven wonders of the world so called.

8. *αἰτῆς*, is used as if *τίλις* had preceded, which is included 134 virtually in *Θέρας*.

10. 'Ετ τῇ περιάρ, on the other side of the Nile.

13. *τὰ . . . καθίδεας*, the part from the seat upward.

32. *αἴροντες*, for *μόνους*.

5. *καύσαντις*. The vein of rock containing the gold is made 135 brittle and softened, by kindling fires against it.

12. *μαργαρίζουσα*. The ore in those mines had a lustre like marble.

13. *οὐ . . . προσέργεοντες*, i. e. *οὐ τίχην τοῦ, ἀλλὰ βίση μίνης χρέος*.

24. *ἵττοις*. The pounded ore was placed in a series of hand mills, and in them more finely reduced.

32. *τὸ . . . ἱχον*, that which contains gold.

10. *ἄλλας*, of the other substances thrown in as a flux, to promote 136 the fusion of the metal.

27. *Δι, οἱ περίβολος* understood.

λίμνης, the lake Mareotis.

6. *ταῦ, πίλαντις* understood.

17. *χρῆνται*, use for food. 137

2. *νίσσονται*, inclining, literally, *nodding*.

17. *ταῦ . . . ἀγροις*, i. e. *ἀγραὶ ιπεντεύματα*.

7. *Σῆνας*. The whole region extending inward presents to the 139 eye a continued series of sand hills.

τοσού στενίζει, so great is the scarcity.

8. *τεράντοντος πληθύνει*, so great is the abundance.

13. *Ιειγηγάσσονται*, *αἴτοις* understood.

139 15. *τιμηραθεντος*, i. e. *lxodens*.
 16. *Ιχωρα τύχες*, i. e. *τιμηχοπλεν*.
 24. *ἀστακία* *επηλῶν*, the colonies founded by the Phoenicians in Spain, not only on the Mediterranean, but on the Atlantic, without the pillars of Hercules.
 27. *τόποι* *σικύων*, that part of Lybia which admitted any other than the wandering mode of life; *τίνεις* & *τίν*, for *τις* & *τίν*.
 30. *αὐτοῦ*, i. e. *τοῦ Παρθενίου* contained in *Πόμην*.
 31. *αὐτῶν*, τῶν *Καρχηδονίων* understood.

140 1. *ἐν τῷ πόλει*, in the capital.
 4. *πολιτιμοθεσίαν*, in the hope of escaping a war.
Καρθιστος *ἀνανολμένη*, an attempt was made to renew the war, viz. by the Carthaginians.
 8. *τρίχα*, on account of a want of hemp, the women gave their hair, in order to make of it the necessary ropes for the Catapulta.
 16. *ἰάλω*, from *ἀλίσκω*.

HISTORY AND BIOGRAPHY.

Plutarch was born at Chæronea, in Boeotia, A. D. 50. He went to Rome, and there taught philosophy. Having received the office of consul from the emperor Trajan, he became prefect of Illyricum; and was afterwards appointed by Trajan governor of Greece. In his old age he was a priest of Pythian Apollo, and died in his native country about A. D. 130. He has left many monuments of his great learning and fertile genius; but in style he did not acquire the elegance of the great masters of antiquity. His writings, however, constitute a large and valuable treasure of learning, from which the old, the middle-aged, and the young may derive the greatest pleasure and profit. The works of Plutarch are commonly divided into two classes; the one comprehending his *Lives*, a very excellent and useful work; the other his *MORALS*, &c. all of which are enumerated by the learned Fabricius in his *Bibliotheca Graeca*. The following are some of the editions of his works. 1. *PLUTARCHI CHÆRONENSIS opera quae extant*, Græcæ, ex vetustis codicibus emendata per Henricum Stephanum, 6 tom. apud ipsum Steph. 1572, in 8vo. 2. *Eadem*, Gr. et Lat. ex versione Hermanni Crusenii et Gul. Xylandri, cum notis Xylandri et H. Stephani, &c. 2 tom. Francof. 1620, in fol. 3. *Plutarchi*

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 1795, &c. in 8vo. For further information respecting Plutarch,
 consult Fab. Bib. Gr. Lib. IV. cap. xi. & Christoph. Theoph.
 Harles Introd. in Hist. Gr. L. p. 331.

1. Ἀστὴ, the *city* of Athens, which is always understood by the 141
 word Ἀστὴ in speaking of the concerns of Attica.

2. πελμανῆς ἐξίσπειρ, a stronger expression than ἐξειλίσσειρ,
 fought through.

3. γράψαι, and ἔγραψαι, express the one a *written proposal*, the
 other a *verbal recommendation* of a law.

6. ἀρχῆς, equivalent to προφέσιος, *pretence, occasion*.

9. παρανομικῶς ἦχοι, is equivalent to παρανομῶν in its neuter
 signification, *to be insane*.

10. ἀπὸ στόματος, *by heart*.

11. ἐξειλίσθειρ, as if he had just arrived from a *journey*; for on a
 journey only, the Greeks wore caps.

12. πήγενος λίθοι, an elevation from which the heralds were wont
 to address the people.

13. ἐπεῖ, equivalent to ἀλλα, *singing*.

14. ἀλίθοι, instead of ἀλίλυθα, as also in prose the aorist is often
 used instead of the perfect.

15. ἵτιοι, to be pronounced in scanning as two syllables — used
 instead of ἵτη πορνίων ευτελίσσειρ.

φῆν Θίμιοις, instead of θίμων, as ειθιθαί is used instead of
 πειθῆθαι.

Ἄρτι ἀγορῆς, i. e. ἀρτι δημαγογίας, a *song instead of an ha-*
rangue; or, ἀρτι τὸν πεζὸν λόγων οὐδὲ δημαγογῶντος οὐ δηγοφῆ
 χρόνται.

17. πειθαμέσιον, rather than πειθαμέσιον.

21. προστοσάρια, being in the middle voice, here indicates, ap-
 pointing as commander over themselves.

142 1. Τὰ μὲν οὖν διεροῦν τὸν λιγότερον for τὰ μὲν δημοσίῃ λιγότερον, and that equivalent to τὰ μὲν οὖν οὖν πλέοντα λιγότερα. The τὰ μὲν is opposed to ἄλλα δὲ in the last sentence of this section.

2. καταλαβάνω, instead of οἴρων.

5. πελάγουσα, future participle, expressive of design.

7. εὖν ταχίστην, instead of ἀς τάχιστα. Vigerus. S. ii. note 15.

10. πενίζειν. The order is, προσίστας τὸν μαθήτην γενιάντες τὸν πενίζειν.... παῖςιν καὶ χορίσια.

16. ἀς ἵστι, i. e. περιζένει, ήστι γυναικας ἵστηδην.

17. ἔστι, i. e. τοιάν της ἀμίλλης, ἡ τούτη της Θερέας, τὸν πλευρόντας ἐντόπιον· τὸν νῆσον, i. e. Salamis. — Ἰχια, i. e. καταλαβάνω.

20. φυλῆς. The citizens of Attica were divided into ten tribes φυλαὶ, and these again geographically into 174 δήμους.

21. δῆμος. The name of the *Demos*, to which Aristides belonged, was *Alopeke*.

Ἀλοπεκῆν, F. p. 183.

22. αἱ μὲν, instead of being followed by αἱ δὲ, a varied expression is introduced, αἱ δὲ τοῦτον τὸν λόγον Δημόσιος, &c.

25. Φαληρεὺς. Demetrius Phalereus was a distinguished and opulent rhetorician and statesman, under Alexander's first successors, who doubtless would consider poverty a great evil.

143 4. χερημάτων. The genitives χερημάτων and δέκτης add emphasis to πράξαι and ἀμεσοῖ, and the whole phrase is equivalent to εὖτι χερημάτων οὐτε δέκτης μισθὸν ἐκδιξάμενος. Adjectives and adverbs compounded with a privative frequently govern the genitive, when the idea of privation (άνιον) is predominant.

8. Οὐ γάρ. These lines are from the play of *Eschylus* called *The Seven against Thebes*. They are a description of the genius and temper of Amphiaraus.

9. Βαθίας. The character of Amphiaraus is here compared to a deeply ploughed and therefore fertile field; παρεπομένος, that is, ίχνα παρεποθέσας βαθίαν ἀλοκα.

14. Ισχυρότερον δὲ ἀτεῖναι τρόπος, &c., that is, τὸν δικαίων ἀνταποκρίνειν καὶ τὴν ίχθρας ἀμυνόμενον, καὶ δι' οὗναν μὴ χαρίζεσθαι.

16. μετὰ τὴν κατηγορίαν, after the accusations, or charges were made, or exposed.

οὐ βουλευόμενον, on account of the great esteem which was entertained toward Aristides.

16. *παρανομός*, the defendant; the plaintiff was called *δικέν*. 143

17. *ψῆφος*. The most ancient way of giving sentence was, by black and white pebbles called *ψῆφοι*: the black were used to condemn, and the white, to acquit.

18. *ἵπας ἀποθέτιν*. The optative is placed after a conjunction, which expresses design, if preceded by a verb of the past time.

21. *ἀλητηράς*. Sometimes that word which by its signification would be the principal verb, is made a participle, and depends on another verb.

25. *εἰσειν παρεῖχι*, i. e. *εἰ πολλαὶ τοῖς δικαιούσις εἰσεῖ μάλιστα γοβάνεσσι*.

26. *ὑπάρχων*, used with the article *τὸν* as a neuter noun, and governed by *διεῖ*.

26. *δημοτικός*, *δῶς* understood, — the mere private man and citizen, opposed to *βασιλικωτάτην*.

28. *Δίκαιος*, in apposition with *προστηγός*; or as if it were, *ὅτις*, *πέντε ἄνδρας καὶ δημοτικὸν ὅτα, προστηγόσωσαν τὸν Δίκαιον*. The amendment adopted by Reiske (*τοῦ Δίκαιου*) is a more convenient, than correct reading.

28. **Ο*, (*id quod.*) referring to the preceding clause.

29. *Πολιορκητά*. Alluding to Demetrius Poliorcetes; Ptolemy Ceraunus, king of Macedonia; Seleucus Nicator of Syria; Pyrrhus the Eagle of Epirus; and Antiochus Hierax.

1. *νίκη*, the victory over the Persians.

4. *ἐνομα δίκαιον*. That is, giving the 'fear of tyranny' as a name to their envy of glory.

6. *κόλασις*, check or restraint.

7. *ἰστράκων*, the shells on which the voters wrote their decision.

9. *τυχόντων*, as to a casual *bystander*.

11. *μὴ* is often, as in this place, only an emphatic particle of interrogation.

14. *ἀναγίνεσθαι*, *λίγιν* understood.

19. *καὶ*, refers to other events related previously. — *Δακτεδαιμονίον* *ἴγειράν*, while the *Lacedaemonians* were at the head of the Grecian confederacy.

20. *ταχθῆναι*, to be assessed; *κατὰ πόλιν* *ἰδίοτον* for *ἰδίοτην τὸν πόλιων*. — *τὸν μέρον* their proportion.

23. *δύναμιν*. The construction is, *ἔσται* *ἰδίστη* (for *ἰδίοτην τὸν πόλιων*) *τὸν καὶ* *ἀξίαν*, *καὶ δύναμιν*.

24. *τρέπον* *τινὰ*, in some sense.

144 32. *καὶ τριπλασιώτερος, and especially when, soon after, their tax was doubled, and again tripled, by other rulers; φίρος understood.*
 33. *εἰς τὸ ἄρχον, inasmuch as Aristides procured to Athens to take the lead, or possess the Hegemony, in Greece.*

145 2. *ἱεροῦχος, torch-bearer, one of the greatest dignities at the Eleusinian mysteries.*
 4. *περὶ δι, with respect to the things charged; μερίους κατηγόρου, they accused him faintly.*
 5. *λόγητος ἔκπτωτος, (opposed to περὶ δι) a point not included in the indictment.*
 9. *φριγόντα φανῆσθαι, that shivering from cold in public, i. e. τὸ δέοντα φαιδον τερπάντος ἀμφιχύμανον.*
 17. *διδόντες* may be rendered *offering*. It is what the old grammarians called “conatum sine effectu.”
 18. *ἀς.* The construction is, *ἀς αὐτῷ μᾶλλον προσῆκει μίγα φέρειν δὲ τὸν αὐτὸν, οὐ Καλλίρρη δὲ τὸν πλοῦτον.*
 26. *τοὺς βαρβάρους, i. e. τοὺς Πέρσας, the Persians.*
 27. *σίντους ἴσταται.* The nominative is here used with the infinitive referring to Themistocles.

146 3. *ἴψη, optative mode in sermone obliquo.*
 7. *ἐλαυφίς, anointed himself, that is, prepared himself, a figure borrowed from the palestra.*
 9. *Δαυρωτικήν, so called from Laurium, a ridge in Attica abounding in silver mines.*
 11. *παρηλθόντων, a word peculiar to Orators when mounting the rostrum.*
 15. *Ἔτι, see note above p. 55. l. 12.*
 17. *καὶ διος παρατίχον, instead of καὶ τὸ περὶ τὸν αἰρεῖν διπλεῖν διος ἀμφιβολοῦ διος.*
 17. *ἴστωνται, holding up before them, like a scarecrow, for example, a Gorgon on a shield.*
 22. *τὴν πίλην, equivalent to τοὺς πολίτες, with which διεργάχονται in the next clause must be considered as agreeing.*
 23. *ἀς, thus used with a participle expresses ground or reason.*
 27. 28. *δίρη, ἀρχίδη, the implements of free citizens.*
 31. *καθαρίν.* The strictness and purity of republican government requiring that the citizens be exempted from all servile labor.

147 4. *ἀνατ. The construction is κατίλασεν Μαρδόνιος ἴστωνται ἀνατ. he left Mardonius to obstruct the Greeks in the pursuit.*

8. Ιελιπόντας. The construction is, *καὶ θυστοί (αὐτοῖς) Ιελιπόντας* 147
τὴν πόλην.

9. 'Ελλάδος, with the superlative, *as far as possible from*
Greece.

9. Πρεστήρων, τὸν τοῦ, understood.

11. τὸν μὲν Ἐλλάσων, ἄλλων, understood, *the other Greeks.*

13. ἡμοῦ τι, equivalent to *εγέδος*, *nearly.*

16. ὑπισχνόμενος. The construction is *ὑπισχνόμενος παρίστη*
τὸν Ἐλληνας *ἰκόνας πιθαμίνους αὐτοῖς.*

ἀνδρες ἀγαθοί, *gallant warriors:*

22, 23. Αἱ μάχαι viz. the battles at Artemisium.

6. ἵπποι. The construction is, *οὐ κακοῦς ιδεῖς εἰτί.*

10. *οὐ*, for *οὐδε*, *where:* φαινάται, Doric for φαινόνται, *base,*
foundation, a favorite trope with Pindar.

14. περιχορίαν, *being wholly occupied with the Peloponnesus:*
ιντὸς Ἰσθμοῦ, *within the Peloponnesus.*

19. στρατοῦ, τὸν πολιμόνιον understood.

20. ἱμφίαν, *to trust to.*

21. οὐτὶς ἴπιστάμενοι προῖμένοι, *nor did they acknowledge that as*
a preservation whereby men were obliged to desert the temples of the
gods and the monuments of their fathers. Προῖμένοι agrees with ἀρ-

δρῶν understood, and that is governed by *συντηρίας.*

25. ἀντοῖς, in reference to the collective noun *πλῆθος.*

27. μετέντοι, i. e. ἀρχούση.

τοῦτοι ἡλικίη, *those of age, i. e. able to bear arms.*

33. πανταχόθιν. The construction is *καὶ ιἴεται (ιψηφίσαντος)*
τοῦς παιδας πανταχόθιν λαμβάνει τὴς διώρας.

1. τὸ Σίαμα. The construction is, *τὸ Σίαμα τῆς τόλμης τοῦ μὲν* 149
παρεύχει ὀπέται, *τοῖς δὲ Σαῦμαι.*

2. προπιμάντων, τὸν πολίτων understood, included in *πόλιων.*

4. καὶ τίκτων. These words have been conjectured to be interpolat-
ed. But Plutarch, in his description of the separation, could hardly for-
get the children; it gives also to the sentence a roundness and finish.

τῆσσα, that is, Salamia.

6. θλος ἕχει, i. e. *ἴκινει.* So, φόβος ἕχει, *to inspire fear.*

7. γλυκυπεμφύει τις ἀνεῖ τὸν ζάντην δι, *ἴκινελλεῖται (τὸν θυμό),*
moving the feelings.

14. λίγουσι. The construction is, *οὐ τάφοι εἴται λίγουσι τὸ δυπε-*
ματο, &c.

149 15. Ταῦτα, *the following.*
 17. αἴρειν, τὰς ἀγνώματας understood; *to weigh anchor..*
 21. τοῦτο πατίζειν; *they chastise those who start before the signal.*
 26. ἀνῆγειν τοι, instead of ἀπενῆγειν.
 27. ἀστέλλειν, because Athens was deserted by its inhabitants and in the possession of the Persians.
 30. καταλιλίστανται, perf. mid. of καταλιλίσειν.
 32. αἰ. The construction is, αἰ τῷ παραστάντι βοσκεῖ ὅμηρος βιολερίνος εὐθίστας δὲ αἰτῶν.
 34. τις Ἐλλάνων, *every one of the Greeks*: more forcible than αἱ Ἐλλάνων. Themistocles threatened a removal in the Athenian fleet, in order to settle in a new country.

150 3. οἱς, τῷ Ἀθηναῖον, instead of οἱς μὲν αἱ Ἀθηναῖαι. The genitive shows the object of the fear.
 5, 7. μὲν δὲ, sometimes indicate that two circumstances are contemporaneous, in which case the first clause may be expressed by *while*.
 6. ἀπὸ τοῦ καταστρόματος, *from or upon the deck.*
 γλαῦκα, the owl, sacred to Minerva, the protectress of the Athenians.
 13. δυνάμεις, τῆς πολικῆς καὶ τῆς ταυτικῆς understood.
 Κείμενον Ἐλλάνων, *the words of Themistocles escaped from the minds of the Grecians.*
 18. αἰ, for ἵνε, by a frequent idiom.
 19. βοσκεῖαι, *advantage.*
 20. τῷ πραγματείᾳ. The article indicates that the circumstance was well known; *the notorious stratagem with Sicinius.*
 25. τὰ βασιλίων, *the cause or interest of the king.*
 27. ἐστι φ. χρέον understood.
 29. τίλος, is here equivalent to ἵντελαι *command.*
 32. τίλος, the strait between Salamis and the main land.
 διαζόνται, from διαζόντων.

151 2. Φανόδημος. Phanodemus wrote a history of Attica, which is lost: of Acestodorus nothing is known.
 3. ἢ, dat. sing. of ἢ, ἣ, ἤ. It is also used adverbially for ἢ οὕτω, *in what manner*; and also for ἢ τοῦ, *where, in which place*.
 5. Κιράνων, two mountains, opposite Salamis and near the boundary between Megara and Attica.
 6. παρασταθείσιν, *placing near himself.*
 30. Ξιγγί, governed by Ι. F. p. 166.

11. ὁπλομετρία, i. e. *αἱ ταχυτήτες ἔξουσιοι*. 151

12. λόγος, *the computation*.

13. τὸν πλῆμα, governed by *ταῦτα* understood.

15. ὅν, *of whom*; governed by *πλευραῖς*.

17. φυλάξεις, instead of *περίφεια*, *watching, observing*.

19. τὸν πνῖμα λαμπρὸν, *a fresh, strong wind*; *ὅπερ* *παντάγονον*. At a certain hour in the morning, a wind from the sea always prevails in these regions.

23. προσστίττετο, this participle agrees with *ὅτι* the relative pronoun at the beginning of the sentence.

24. πλαγίας. The winds and waves brought the Persians' ships round broadside to the Greeks and thus exposed them to the latter.

28. Θράσια. The Thriasian field of Eleusis was traversed by the procession of the initiated when they bore the image of the young Iacchus from Athens to Eleusis.

30. Ιακχον, the name of Bacchus in the Attic Mysteries. 152

1. ἀπὸ Αἰγίνης, coming from *Aegina*.

2. Αἰανίδες, i. e. Peleus and Telamon, who were worshipped in *Aegina*.

6. τὸν πλῆματος ἴσοισιμοι, *equalling them in numbers*, because, in the narrow strait, a part only of the Persian vessels could be brought into action.

10. Ινέλιον Ἱργον, i. e. *ναυμαχία*.

13. Πίλεισαν. Το πόλεισαν μή, in the protasis, *ἀνδρῶν* δὲ in the apodosis ought to correspond. Instead of *ἀνδρῶν* δὲ, however, Θιμοστάλαι stands, which is equivalent.

16. τοῦ βαριοῦ. From the altar of Neptune the commanders received each two ballotae (*ψῆφοι*) in order to vote, who was entitled to the first and who to the second prize.

17. διότιρης, literally *second*; it here signifies *next*.

28. αὐτῷ, instead of *ὑπὸ αὐτοῦ*. 153

1. λιτωνίστερος, *inferior to*.

4. ἡμίχαρος ἵετο, in Latin, *immane quantum*.

6. ἴετο, endeavoured to *persuade, exhorted*.

8. τὰ ἵπλα θίεται, *to put themselves in battle array*.

9. τοῖς πολλῶν, (*plerisque*.) See Hermann. ad Viger. p. 723, 96.

10. Κιεραμικοῦ. The name of a street and ward in the western part of Athens.

11. χειλιστή. It was the custom to consecrate in a temple whatever one foreswore the use of, thenceforward: *διὰ χιρῶν* for *ἴς χρεοῖς*.

153 21. Μαραθῶν, i. e. τὸν ἐπὶ Μαραθὸν πραγμάτων.
 'Ομοίαστα πολιτιστα, engaging with zeal in political life.
 23. μιστής δι, i. e. παρεσθῆς, being satisfied, weary of &c.
 25. Οὐκ ἀνιστα, instead of μικρότερα.
 26. εὐφύταις ἐνορθῶ τῷ θεῷ, for ἐρῶ, τὸν εὐφύταις τὸν ἐπὶ τῷ θεῷ.
 27. δῖον, as if, (quasi).
 ἀντίσταλον, a figure borrowed from the games, in which antagonists of equal strength were matched together.
 29. Μῆδων, instead of Περσῶν. The names are often interchanged.

154 1. ἀρχὴν, the general command, ἡγεμονία.
 8. ὑπολαμβάνων, i. e. Κίμων.
 9, 10. ἔθιστεν παρελόμανος. B. p. 297, Rem. 5.
 20. ἔθι, whence, the antecedent of this relative adverb is Θερζας, as whence in English may have for its antecedent either persons or things.
 22. τοὺς πολιορκουμένους, that is, the Persians shut up in Eion.
 26. ἀφιλάθητον ἀφιλάθετον τι is to profit by a thing: πλείστων agrees with χρημάτων.
 30. καλῶς, honorably gained in war.
 32. Τὸν ἀφίλατον, he removed the fences from his fields.

155 1. ἵψει δι, that is διῆκαν. Cimon provided a table at his house for the poor citizens, that they might live without working and be able to devote themselves exclusively to politics.
 5. Δακιαδῶν. According to Aristotle, Cimon provided these public suppers not for all the Athenians but for the members of his own tribe, the Laciian.
 9. τὸν ἵματια, the outer garment, which, being a simple cloak, was easily removed.
 11. κομψῶν τὸν περιέτων, the more respectable of the poor: for κομψων, see B. p. 267. F. p. 166.
 14. Οὐ Ἔλληνεν. For he did not so much send him routed from Greece, but pursuing him closely, before the barbarians could rest and halt, he sacked and subverted, &c.
 18. ἕχει, as far as.
 20. Ἐχει, and other verbs of the same kind govern the genitive; Ἐχει has the same force as ἔχων τιμη, I am commander, of an army, for instance. They are also sometimes followed by the dative, as, ἡγεμονας αὐτοῖς, i. e. τιμη ἡγεμονας αὐτοῖς, I am a leader to them, I lead them.

21. Ἐφορος, Καλλισθενος, *Ephorus* and *Callisthenes*, celebrated 155 historical writers, whose works are now lost.

25. προταλαιόντας, part. pres. of προταλαίων.

28. βιασθεῖς, instead of βιαστίνοντας, 1. aor. opt. pass. of βιάζειν.

30. οὐ, δι' Ἐφορος, *ιστοροῦ* understood.

33. ἐξίστηντος, *they escaped*.

34. προστραγάπειν, *drawn up*, in battle.

1. Τὰν δὲ πιξῖν, genit. absolute; *the land forces*, literally, *shot* 156 forces or *infantry*.

1, 2. μίγα ἱργος ἀνίστασο, *it seemed to Cimon an arduous undertaking to force a landing.*

8. διεξαίνειν, τοῦς Ἑλλήνας understood.

9. εὐτερον, from εὐτερημη, *ensued*.

10. ἕπεσθαι, 2. aor. act. of πίπειν.

12. χερηκέτερος, governed by γηρανος, B. p. 268. F. p. 163.

15. παριλαλισθεῖς, equivalent to διεργαλλόμενος πρέπειον, equivalent to *νίκην*.

ιπποποίησατο, from ιπποποίημα, *added another combat or victory*; ἀλλος ἵτις ἀγῶνα μετὰ τὸς νίκας ἀγονίσατο.

17. Τὶδης, *Hydrus*. As no place of this name is to be found, Luhinus thinks that we should read Σιδης, (*Sydra*) a maritime town of Cilicia. *Hydrus* however may be only a corruption of *Cyprus*, as Cimon sailed to that island immediately after his victory.

διὰ τάχους, instead of *ταχίως*.

19. στρατηγῶν, τῶν νιῶν, understood. The order is, τῶν στρατηγῶν μέντος οὐδὲν βίβασον.

μετιάλοντος ιχθύον, *being in anxious expectation.*

22. ἱργος, i. e. μάχη.

23. εἰρήνην, *this peace*, if it was actually concluded, was not an immediate, but remote consequence of the victory of Cimon.

23, 24. Ιππουν δρόμον, four hundred stadia, according to the computation of Plutarch at the end of the life of Cimon.

25. Κυανίος. The *Cyanean* rocks were at the entrance of the black sea, and the *Cheidianian*, opposite the south coast of Lycia.

1. ἀνημάτηντας, *inequalities*. See Corn. Nep. Vit. Alcib. 1. 157
“ Omnes admirarentur, in uno homine tantam inesse dissimilitudinem, tamque diversam naturam.”

5. παρέσθιμος, or according to some manuscripts, παρέσθιμος, corresponding with the following παρέσθιτος.

157 6. τὰ δρματα, a technical term in wrestling, signifying the opponent's arms around the neck.

7. εἰς ἄτ, See Viger, p. 121.

10. Ἔτι μικρὸς δι, being yet small, or while he was yet a boy.

13. τῷ παρεδρῷ τῆς ἀμάξης, in the track or passage of the wagon; the way in which the wagon was going.

Μὴ χιλιόμενον, τοῦ ἀνθρώπου or φρεγγοῦ understood.

15. πατέραβαλόν, λευρός understood.

16. εἴτες, equivalent to εἴτε εἴτες πιρίναι.

23. σχέμα, in reference to the appearance of the whole body, μορφή, to the countenance or face.

διαφθίζειν, ίλιτρα understood.

24. αὐλαὶς δι. The construction is, αὐλαὶς δὲ φυσῆτος ἀνθρώπου τῷ σύμματι τὸ πρόσωπον καὶ (even) τὸν συνέδεις πάνι μόλις ἀνδριγόνα.

26. λύετο.....συρρέειν, that the lyre spoke and sang with him who used it.

27. ἀποφρέσκεται, τὸν αἰλίστρα, understood, i. e. τὸ τοῦ αὐλαῖτος σόμα.

158 2. διαλίγοντας. The Boeotians were derided by the Athenians, as inferior in capacity.

5. αὐλητά. Marsyas, who found the pipes which Minerva had cast away, and challenged Apollo to a trial of musical skill with him.

9. ιέτωτος, a technical expression, used of players who were hissed from the stage. It is here synonymous with ιέτιβλατον.

τὸν ἐλευθῆτον διατελεῖν liberal pursuits; (artium liberalium, ingenuarum.)

13. καὶ λαυρόν. See Viger, p. 698.

15. Εἴτε, strengthens the expression of a question, and shows sometimes astonishment and sometimes indignation.

20. τρυμάτι πιριστόρος, equivalent to τρυμίτος.

22. μιτὲ τῷ ὅπλῳ, whereby he escaped the disgrace of losing his shield.

24. προφίνει, a tropical expression taken from the act of crowning.

26. οὐ τοῖς παλαιός, in what was honorable.

27. πανοπλία, the armour, of which the prize of bravery consisted.

29. ιτίδεσσος, a voluntary contribution to the state.

33. ἱρνυος. Quails were, like cocks, trained to fight.

159 4. Λιτηνορεφίας.....δεράτον, his seal in the rearing of horses for the games was famous, especially (καὶ) in the number of cars, or spans.

5. Ὁλυμπικον, at Olympia, at the Olympic Games.
 7. ὁ; Θουκυδίδης. See Thucyd. Lib. VI. 16.
 10. ἐ, δημαρτι, in a triumphal song, on the victories of Alcibiades.
 11. ἀ νίκη for ἀ νίκη and Ἐλλάση, are Doric forms, used often by the Attic lyric poets. See B. Introd., last paragraph.

ἢ μηδίς, ίλαχις understood.

18. αἰχάνσθαι, δέξη understood; to increase, in fame.

19. τοῦς ἀλλασ, in reference to his abilities and splendid accomplishments.

περὶ τὸς λόγου, i. e. τῇ τοῦ λόγου δινόστην.

20. ἀγῶνας, public contests, in the forum.

21. Εὐπόλις. Eupolis, a writer of old comedy.

22. Δαλῖτη, governed by ἀρχοντος. F. p. 175. obs. 2.: λαλῖτη and λάγιτη are opposed to each other; as Pliny in like manner says, *aliquid esse eloquentiam, aliud loquentiam.*

23. Περιθεσδης. Perithedæ was one of the Attic δῆμοι.

25. ἀτ..... παρῆχτιν. Hyperbolus, constantly derided in the theatre, afforded sport to almost all the comedians.

26. κακῶς; κακόν, (male audire.)

28. ἵπιθυμῶν, that is, ὅτι ἵπιθυμεῖν.

29. τὸ διπλακον, instead of τὸν διπλακισμόν.

31. παραμυθίμινε, soothing, hence diminishing.

33. οὐ τῷ τριῶν. Either Nicias, Phæax, or Alcibiades.

1. τὰς στάσεις, the parties.

9. ἀγνόιας. The sense of this sentence may be seen in the following paraphrase: ἀπολαλέσται δῆτι τῶν πραγμάτων (τῆς πόλεως δευτερότητος) λογισμοῖς χρησάμενοι, οἵ πάλαι, ὅτι σύζηται ἡ τε Βίρεντα, σὸν ἵχερθαντα, σύνισται δῆτας αὐτῶν ἀμφρίτις.

10. ἴργην. Alcibiades, after his first banishment, had been placed in command of the navy. He was deprived of the place, because he had failed to fulfill all the expectations of the people, and thereupon betook himself to Bisanthe in Thrace.

11. ἀντηίρη, Antiochus, who in the absence of Alcibiades, and against his order, engaged the Spartan fleet and suffered a defeat.

14. οὐ τῶν παρέστων, i. e. τῶν πραγμάτων οὐτων κακῶς ἵχερνται.

ἀντίρη, ίαντή understood; the same as ἀντίλλητο, like a blazing light, alternately growing dim and renewing itself.

16. πρότιγος φύγων, for οὐ τῇ πρότιγος φυγῇ.

20. ἵπην, equivalent to ιστηλή.

160 23. *ός σίν.* The construction is, *ός σίν ίστα* (ἴστανται) Διονδαρίους
δημολός δέχεται της Ἑλλάδος, Ἀθηναῖος δημορχοτομίσαν.

161 1. *τὸν κατεστόντα*, the existing organization.
2. *εὐλόγ.* magistrates.
4. *χάστινον*, i. e. *τὸν εὐλόγ.*
5. "Δυδί, *Agis*, the personal enemy of Alcibiades and king of Sparta.
6. Φαρνάβαζος, Pharnabazus, the Persian governor in Phrygia.
15. *ἵπετον*, issued out; from *ἵπετον* *ἵπετων*, he fell or rushed
out, would be a more correct reading.
16. *νὰ μάρτυρις*, which he had cast into the fire.
21. *ἐπει τὸν παρίσταντον*, as well as circumstances permitted.
22. *ἰνδιτεῖτο*, 1. aor. act of *λαΐδην*. She buried him in a town
called Melissa; and we learn from Athenaeus that the monument was
in existence in his time. The emperor Adrian, erected a marble statue,
and ordered an annual sacrifice to be made at the place, in honor
of his memory.
25. 'Αχαράνη, a δῆμος of Attica near Athens, about fifteen hundred
paces from the city.

162 1. *ός ἀπέριττον*, that is, *μηρίζοντος τοῦς* 'Αθηναῖος *οὐς ἀπέρι-*
μίσον, &c.
5. *ἰντρη τῆς πόλεως*, to the danger of the city, if the battle should
prove unsuccessful.
6. *τοῦς δὲ*, i. e. 'Αθηναῖος.
12. *τὰ ζηλα*, *τὰς θανάτους* understood; *the tackle of the ship.*
χρῆται τῷ τάχητῳ, i. e. *τὰ διορτα κατὰ τάχητον τοῖς*.
13. *λέσχης*, that is, *ἀρμάνης*.
20. *τὰ πράγματα*, i. e. the public property.
21. *Ἐπιφύτευτο*, (admirabatur) that is, *κατηγόρητο*. Cleon took ad-
vantage of the unpopularity of Pericles to gain an influence over the
people himself; the same Cleon that Aristophanes satirized.
26. *αἰσωρός*, an expression borrowed from the prudent care of the
mother of a family.
29. *διατάξειν*, i. e. *ώφελον*.
30. *αληφονχίας*. It was the custom of the Greeks to divide the con-
quered lands by lot among the citizens.

163 2. *δρόντες* i. e. *οἱ Πιεστεπάνται*.
3. *οὐδὲ δι*, *αργεῖσθαι*, i. e. *τὸν πόλεμον οὐδὲ δι τοσοῦτον χρή-*
τον μῆκος ἔβανται. The war lasted more than 26 years.
8. *οἱ περιόντες*, i. e. *οἱ λαοὶ*, those who survived the plague.

10. ἀπεμνησόντο, recalled.
 18. Οἵδη, is connected with the genit. τῶν Ἀθηνῶν 'Athinaion.
 μίλιαν ἱάτιον, the black garment worn in mourning and on occasion of a prosecution.

22. εἰ, instead of οὐτι.
 24. ἀπὸ τηλικαύτης θυέματος, i. e. καίτης τηλικαύτης ἵχων δύταμος.
 25. ἵχθων, from ἵχθει, not ἵχθεις. ἵχθει ἀνάτοντος, an irreconcileable enmity.

1. Εἰς τούτων, after the battle at Ἐγεσπόταμος in which Ly- 164 sander, in the twenty-sixth year of the Peloponnesian war, wholly destroyed the fleet of the Athenians.

2. οὐς ιστινέχει. The order is, οὐς 'Athinaion ιστινέχει, τούτους πάρα; ιστινέιν οὐ πάρας 'Athinaion οὐς ιστινέχει.

3. φίσισθαι, λίγων understood.

4. οὐ λάθη, (quemcunque deprehendisset.)

7. ιεράρχος, that is, πάτερ τὰ ιερατήδαις ἵχορρις.
 τοὺς δῆμούς, the democratical forms of government.

12. ιεντῷ, emphatically —for himself, not for the Lacedaemonians.

13. ἀριστίδην, πλευρίδην, (adverbial forms) i. e. οὐτις ἀριστής, οὐτις πλεύτης λόγους ἵχων.

14. ιταισις, the political *associations* which he had mustered together.

15. ξενίαις, the associations or clubs alluded to above.

19. Ἀλλὰ καὶ, but rather, on the contrary.

21. γυνάκις, like deceitful wine-sellers, who give good wine as a sample to taste, but measure out that which is bad and sour, (*πέστης*).

Εἰδος, i. e. ἀτ' ἀρχῆς.

22, 23. οὐτις καὶ, as we sometimes use neque et.

23. τῶν φρυγάνων, i. e. τῆς πολεμίας.

9. τῶις φρυγάσι, the oligarchists, who had been banished from Samos. 165 τὰς πόλις, i. e. τὴν τῶν πόλεων διοίκησον.

11. παρεστάνετο, i. e. οὐτι.

14. Μανυχῖαν, Mynuchion, corresponding to the month of April.

15. οὐ Σαλαμῖν, near Salamis. See Vlger, p. 605.

17. φρέσκων, that is, τῶν 'Athinaion.

20. ιτίς τα γνόμων, another opinion.

τροφίσειν, οὐ τῷ τῶν εὐχαράκτων συνεργεῖς understood; ιτίς τα θελυκότων, and that he should now propose a different counsel (γνόμων) or opinion in respect to them as unfaithful to their engagements.

165 22. *ἀλλι*, strengthens the meaning of the adverb.
 27. *πέριτον*, the name given to what was chanted by the chorus in entering the orchestra.
 28. *ἴλισσον*, instead of *ἴλιον* the original form of *ἴλιον*.
 29. *Πλεῖ* for *πρέσ*, *εἰς* for *ἐν*, *μέλλει* for *εἰλλέται*, are Doricisms.
εὐχείνειας αἰλλάτης. According to Euripides, Electra was given in marriage by her mother to a needy peasant. This fortune of the princess and her royal house was compared by the hearers to the fate of Athens, once so renowned and now so fallen.
 30. *φανῆναι*, *εἰδοῦς* understood.

166 9, 10. *εὐτερόπειρον*, more correctly *ερεύματος* or *επερεύματος*.
 10. *ευηγανάσσεται*, *Καλλίστη* understood.
 16. *ἴκνος*. It was considered a point of modesty or decorum to carry the arms wrapped in the cloak.
ἵτινα τύχει, because he seldom wore a cloak.
 17. *Ἐπει*, (*siquidem*.)
 18. *γυμνός*, with under-clothing alone.
 18, 19. *εἰ μὴ εἴη*. The Optative sometimes expresses an action that may be repeated.
 22, 23. *ἀπὸ τοῦ τρεπάτον*, from the expression of his countenance.
 25. *Χάρης*. *Chares*, a general in ill repute: *ἴρρης*, like the Latin *supercilium*, supposed to be the seat of haughty disdain.
λίγοντες πάντες, i. e. *οὐάπτοντες εἰς τὰς τοῦ Φωκίανος ἴρρης*.
 2. *Σφέττειος*, the Sphebian; Spheftos was an Athenian *δῆμος*; *Πογευκτος*, one of the orators of the day.

167 3. *ἴρηται*, expresses rather rhetorical skill, *ἴεται δινότατος* persuasive power, as a speaker.
 6. *ἴκτημα*, i. e. *ἴκτημα*.
 9. *ἴκτείππον*, equal to *ἴκτην* + *ἴκτην*, i. e. *ἴκτημα εἰς τὰ μείτην*.
 11. *ἴρηται*, such for instance as Chares. The rapacious conduct of the troops and their commanders was a subject of general complaint among the allies.
 14. *εἰ θεοί*, i. e. *ἴποτες*.
 16. *εἰς αἴρονται*. *εἰς* is used for *εργάται*, with persons.
κατέργανται, 2. aor. act. of *κατέργανται*.
 17. *τοῦ Αθηναίων*, genit. absolute.
ἰεπεπόλιμαρμάτων, i. e. *εἰς τίλιμον πατεπεπόλιμον*.
 19. *ζεμίναι*, perf. pass. part. of *εἰρίνω*.
πατεπεπόλιμον, 1. aor. act. of *πατεπεπόλιμον*. F. p. 76. Exc. 2.

19. πρῶτος μήν· these words refer to 'Ως δέ' obs below. 167

21. ἵσχνειν, zealously; τὰς διαιτάντας, the conditions of peace offered by Philip.

22. ἀντιφούσαντος, i. e. ἀντιδιέξαντος, or ἀντεπίσαντος.
σιδέρον, part. perf. mid. of ἵδειν.

24. Ἐγώ γάρ ἀρέων· γάρ affirms the question, strengthening the assertion of the interrogator. *I dare, replied Phocion, even though I shall govern you, in case of war, and you me in case of peace.*

28. Ω τάν, see Gr. and Eng. Lex. under Ω τάν.

29. Οὐδεν γάρ, διαν ωνάντας understood.

30. πᾶς δινός, that is, πᾶς πιθάνος. The justness of Phocion's fears was confirmed by the events, as the fatal battle of Cheronea followed these transactions.

31. Ἀλιξάνδρη. Phocion was sent ambassador to Alexander after the accession of the latter to the throne.

2. ιστάν. The construction is, καὶ οἴσταν πολλά εἰστάχως καὶ 168 πρὸς τὴν φύσιν καὶ βούλησιν Ἀλιξάνδρου.

3. τούς πράγματα, τῆς Ἐλλάδος understood.

4. Ιδιαίτερα αὐτῷ, a euphemism for οἴτις πάθει, as in English, if any thing should happen to him.

αὐτῷ, i. e. Ἀλιξανδρού.

11. Τὸ ἵστην, what is admitted to be true with respect to the presents (χρημάτων), is, &c.

13, 14. εἰ δὲ τοι, cur tandem.

19. δέ δι. There is a slight irregularity in the construction here. After τὸν μήν γενέσαι should have followed τὸν δὲ Φωκίωνα ἀνημάτα.

24. οὐφραῖν, a strong expression of dissent; in Latin, *bona verba, quæso;* in English, *God forbid.*

25. Καὶ μὴν, and yet. Phocion would say, that to live contented with less was to be a better man.

26. Τὸ δέ δὲ, instead of τὸ δέ δὲ, εἰστῶν, in a word.

27. κάκινον, Ἀλιξάνδρου· διαβαλλεῖ τίλει, I shall bring into suspicion with the city.

After the death of Antipater, his son Cassander, and Polysperchon 169 the guardian of the Macedonian king Aristedes, strove to acquire severally the possession of Greece. Phocion being accused by the people, at the instigation of Polysperchon, of treasonable attachment to Cassander, was deposed from the rank of commander, and delivered over to the people for trial by Polysperchon.

169 1. *οἱ Ἀθηναίοι*. They had been to the camp of Polysperchon to justify themselves.

5. *τὸν θεάτρον*. The public assemblies were often convoked in the theatre.

7. *ἄδικοι*. Those pronounced *infamous* for certain crimes, lost all civil privileges, among others, that of voting.

8. *ἄλλα παροχήτορες, but throwing open* (*ἀνοικοποίησθε παροχήτορες*) *the tribunal and theatre to all of either sex.*

10. *λειτούργοι*, i. e. *Ἀθηναῖοι*. Polysperchon here cajoles or rather derides the Athenians, by calling them free and independent.

17. *τὸν πόλλον the mass, the mob.*

22. *μὴ ἀποστέλλεται*, that is, *τί μὴ ἀποστέλλεται*.

25. *τούτους δὲ*, his fellow prisoners.

170 1. *Ἀγνοῦσθεντες*. The person who had denounced Phocion to Polysperchon.

11. *στρεβλάσθεαται*. The rack, usually applied only in the case of slaves, was sometimes also made to precede the death of citizens.

14. *Ἐπικυρεῖσθεντες ἀποδοθεῖσται*. *The decree being decided (that is, that it should be death without the torture) and the vote put.*

16. *στιφανωσθεῖσιν*, as after a victory.

22. *οἱ ἄλλοι, i. e. πατριδικοστέλλονται*.

24. *τὸ δὲ Φωκίωντος*. The sentence would have been more accurately expressed thus, *τὸ δὲ Φωκίωντος πρόσωπον ἐφίππον ὅτι συρεπτοῦν (as a commander) ἀν' ικαλησίας προθείμετο (escorted), οἱ βλίστορες, θαύμαζον, &c.*

28. "Οὐτε, in the beginning of a subject instead of τέτοιο.

171 2. *οὐκ ιόν (negavit), he refused.*

3. *διλοῦν, a weight*, and especially the weight of a *drachm*, which was the usual portion for those who were condemned.

5. *δωρεὰ (gratis), for nothing.*

6. *τὸν περιμέτρον*, i. e. τὰς διάδικτα δραχμάς.

7. *τῷ Δίτι, in honor of Jupiter.*

9. *τοὺς στρφάνους, as mourners.*

13. *μηδὲ λερτάζονται*, that the city celebrating a festival had not refrained that day and kept pure from a public execution.

15. *Οὐ μὴ ἀλλ', on the contrary.*

ἀγωνομένοις. The order is, *ἴσοις τοῖς λυχθεῖσι, δεπιε ἵδισσοντες ἀγωνομένοις* (as if they had inadequately pursued the race of passion and cruelty), *καὶ τὸ σῶμα, &c.*

22. *χῆρας κανὸν, a cenotaph.* 171

24. *παρὰ τὴν ἀντανακλαστικὴν, by the hearth.*

32. *εἰδος, i. e. οἱ Αθηναῖοι.*

3. *μικροῦ διετ, almost, literally, wanting little.* 172

4. *τῆς τέχνης, i. e. τῆς λόγου, the art of speaking.*

9. *Εἰπώντες, βῆσσος τον understood.*

μεταλλαξόντα, like φάναι above, is construed with λύσεις at the beginning of the sentence.

13. *πρόσθιστοι. The construction is, πρόσθιστα τὸ οὖν λόγου καὶ χάριτος πρόσθιστα τῷ λόγῳ ἐν τῆς διανοεσσας.*

18. *μικρὸν καὶ τὸ μηδὲν, little or nothing, a hyperbolical expression.*

15. 'Επ τούτοις, *χρέον* understood.

19. *ενάπειρα, (continuādū) to have passed in succession.*

20. *διπλὸν αλεξήν, so that it should not be possible for him through shame to go out, even though he much wished it.*

21. "Οργανος πορὰ, *he engaged in public affairs.*

Φοκικῷ. The Phocian war was waged on account of the plundering of the temple at Delphi, between the Phocians on the one hand, and the Boiotians, Locrians, and Thessalians on the other. Ol. cv. 4.

25. *περίβλεπτος πέθην, a stronger expression for περίβλεπτος λύθησα.*

29. *ἴτι λοιπον, that they had to contend with an illustrious man.*

1. 'Η φανερό, instead of φανερὸν τὸ διτί τὴν πολιτείαν Δημοσθένους τὸν 173

fit was plain that it was the political system of Demosthenes) εἶδεν λαρ.

3. *ἴρηται, on every occasion.*

6. *δίκαστοι, i. e. εἰρητοί μηδὲν ἤντια ἀλλατοι, he himself with nine others.*

8. *Οὐ μὴν, (nec tamen) nor indeed.*

10. *τοῦς τιναί Αἰρχίντην, not only signifies, those about Αἰρχίντης, but Αἰρχίντης and his company.*

Φιλοκράτην, or, according to some copies, Φιλοκράτην.

13. *βασιλίων, i.e. ὑπὸ βασιλείων.*

19. *ἴσχερποι, equivalent to ικίνητοι στόλοι ιστίπετοι δι Δημοσθένους.*

24. *ενίστησαν, united them all in one confederation.*

26. *πολιτικῶν δυνάμεων, municipal troops.*

27. *τοῖς ξένοις, mercenaries.*

31. *οἱ μίμηστοι, i. e. χαλιστάτατος.*

34. *ιδοκριμῆταις. The Thebans at this time enjoyed great military reputation in consequence of the battles at Leuctra and Mantinea.*

2. *επειδανειρήσιν. The Thebans had lately received great benefits from Philip after the Phocian war.* 174

174. 5. διαφερόν. The order is, καὶ μάλιστα τῶν πελμάτων διαφερόν (the hostile feuds) ταῦς τίλσον τρὶς καλλάλιας διαβατηρίων ταῦτα (being exasperated mutually) ταῦς ἀψιμεζίας διὰ τὰς γεννήσεις (by skirmishes arising from vicinity.)

9. ἐν μίσῳ, i. e. ἐν τῷ ικαλησίᾳ.

10. Θεβαῖοι ἔχοντες, to adhere to the Thebans.

μερισμός, i. e. ἔτρεπος, (ad spem erigens) encouraging.

13. Τὸς ευμφίσιος, viz. the advantage of avoiding war and remaining at peace with the Macedonians; the Thebans having suffered severely in the Phocian war before their union with Philip.

20. καλλὸς, opposed to εὐμφίσιον.

22. ἐφθῆν, in anxious expectation.

25. Βοιωτάρχας. The heads of the Boeotian deputies assembled in Thebes.

Ικαλησίας. The order is, διεκτίστας ταῦς οὐδὲν θέτος τὰς ικαλησίας τὰς Θηβαῖον ἢ τὰς Ἀθηναῖον.

30. ὁμολογούμενος, that is, διπλος, corresponding.

31. φύγετο λεπτόν. See Viger, p. 349. F. p. 178.

175. 1. καμάστας, marching insultingly.

2. φύσισματος. These, the first words of the decree for the war proposed by Demosthenes, happen to form an Iambic tetrameter; hence τρίτη διαίρεσις (dividing by the measure) καὶ ὑπορρεόντων (and beating time with the foot.) — Παναύλιος, of Peania, a *demos* of Attica.

8. κίνδυνος. The order is, ἀρχαγασθεὶς δε τοῦ αὐτοῦ ἀναρρίψας (to incur) τὸν κίνδυνον δεὶκτὴ τῆς ἡγεμονίας καὶ τοῦ σώματος.

9. ἀποχής, the defeat at Chæronea.

12. τιμᾶν διατίλιμ, continued to honor him. B. p. 297. F. p. 178. obs. 3.

14. ἀντίον, i. e. τὸν τὸν μάχη παντοποίειν.

15. ἡτανον, the eulogy usually pronounced over those who had fallen in battle.

17. μιναρμίσσοντες, though here used without, is commonly used with a preposition, as *in*.

19. Ἀντίπατρος καὶ Κρατερός, *Antipater and Craterus*, generals of Alexander, who succeeded him in the European part of his monarchy.

20. αἱ τρίτη τὸν Δημοσθένη, *Demosthenes and his friends*.

22. γραψάντες, τὸ φύσισμα understood.

24. Φυγαδούρας, the *Hunter of the fugitives*.

Θοίρον, Thurium, a Grecian colony in Lower Italy.

21. ήρθε, endeavoured to persuade. 175
 22. οὐ, that is, λίγον, αὐτὸν οὐδὲν διεγχθεὶς πειρῶντα.
 Ιερυγχαντί οὐρανὸς πατὰ τὸν δέπους, he had seen in his sleep.
 23. κατίχειν τὸ θέατρον, that is, τὸν θεατὴν οὐθεαίνω, so that he 176
 maintained his place on the stage.
 3. χρηματίας, the wardrobe and other articles necessary for the re-
 presentation, which the Chorus was obliged to furnish.
 4. ἀναβλήψαις, Δημοσθένης understood.
 5. οὐδεὶς ίππεσσας, thou hast never persuaded me to think thee
 what thou appearedst in the play.
 6. τὰ ἐκ τοῦ Μακεδονικοῦ τρίποδος, the truth as thou hast it from
 the Macedonian tripod, the command of Antipater.
 9. ιερίσχοις, instead of ιερίσχιοι, from ιερίσχος.
 12. δακτύν. The pen contained poison.
 17. ἀπεκυνλᾶν, repeating.
 20. Οὐδεὶς Κρίστη, Delay not now to play Creon in the tragedy,
 who in the Antigone of Sophocles gives command to leave the body
 of Polynices unburied.
 22. οὐ ξῦν. Because the presence of a dead body rendered a tem-
 ple impure.
 23. τῷ Ἀντιπάτρῳ, i. e. ὑπὲ τοῦ Ἀντιπάτρου.
 24. ὑπολαμβάνειν, perf. ind. pass. of ὑπολαμβάνω.
 25. τῷ, dat. sing. of ὁ, ἡ, τό.
 προσλαβῖν, used as a substantive with τῷ, governed by ἀρε.
 F. p. 187. 1.
 26. παραλλάξαι, equivalent to παραμεῖψαι.

LETTERS.

1. Ἐπανῆναι, from ίπανίσσω.
 πανταλαβεῖν, here signifies to find.
 3. παρὰ τοτεῖνος, almost.
 δεπάσσειν, from δεπάσσω.
 4. γνῆς, 2. aor. subj. of γνητόνειν.
 δύναται, can do, or avails.

177 8. *ἀνθηται*, make fierce or savage; the verb in the singular agrees with *ταῦτα*, neuter plural.

9. *ἀνθητάται*, make effeminate.

10. *φαύλων*, governed by *ταῦτα* understood.

11. *βαύλι*, Attic for *βαύλη*.

12. *φιλοτίθεν*, *ότιον* understood.

Ινα, where.

15. *πανία*, *ἱματίαι τῇ ψευχῇ* understood.

Ampion and *Philomoschus* names of Peasants.

178 1. *ἱματιοῦται*, from *ἱματίων*.

3. *οὐχ οἷον*, it is not possible.

4. *πίστιν*, instead of *πίστιν*, the *τ* being added because the next word begins with a vowel.

Δάσισσον, 1. aor. imperat. act. of *δασίζειν*.

5. *μιδίμοντος*, from *μιδίμων*, a measure containing about five pecks.

τέχομεν, equivalent to *δημάσιον*.

7. *λαῖον*, literally better, it here signifies more.

8. *στινὸν τῷ καιρῷ*, equivalent to *στινὸν καιρὸν*.

10. *Ἄντιλαντο*, a form of malediction, (as in Latin, *male parent*;) may he be destroyed.

11. *ἀναβίνεται*, literally, *crying out*; it here signifies crowing.

13. *βαθύτελοντος*, *βαθύτελος* understood.

15. *χτῖσε*, governed by *κατὰ* understood.

18. *ταριστάται*, from *ταριστόντι*.

19. *Θαληρόν*, where the people frequently assembled to deliberate on public affairs.

τραχελίσσονται, agreeing with *δῆμος*, a collective noun.

20. *Μισθίσσεις τῆς χιρευτονίας*, in the midst of the voting, which was by the holding up of hands.

21. *φάεμα*, the dream, or vision.

23. *ψιθυριστα*. Dreams or visions seen during the Autumn months, in which the leaves were falling, were believed to forebode some evil.

Ampion and *Evergus* names of Peasants.

179 1. *Πελὴς*, severe, rough.

τῆτος, see Gr. and Eng. Lex.

4. *ἴνιος*, *ἴνι* understood.

7. *ἴξε*, from *ἴξη*, distinguished from the verb *ἴξε*, by the accent and breathing.

8. ίσην οὐτα, immediately.
9. ιερίμαντα, from ιεριμάντυμι, or ιεριμάνη. πτερῶν, see B. p. 270. F. p. 166.
10. ιχόμινα being held or retained. ιλημμίναι, being caught; from λημβάνειν.
11. άστονταλλα, from ἀστοντίλλων.
12. ἀγαθός, ιστό understood. φθονοίντων, instead of φθονίσαστάν. πονηροὶ τῶν γειτόνων, wicked neighbours, literally, the wicked of neighbours.

Philocōmus and Thestylus, inhabitants of the country.

15. ποῖον, contracted form of ποῖον.
16. τὸ ἄλλα ίσα, other things in which.
20. ιστερήνδιος, μάλλον understood.
21. τὰ πολλὰ, often; τίνων πολλῶν, i. e. τὰ πολλά.

Gamochæron and Phagodætes, names of parasites.

1. Ἐθίστων, 1. aor. mid. of θίασμα. ί, who (lives), τὴν οἰκίαν ίχων, understood.
4. κυρελαίμαρόν. It seems that barbers attracted custom to their

shops by all kinds of buffoonery.

7. περιθίεις, putting around me.
9. ἐν αὐτῷ τούτῳ, in this very thing.
10. παρὰ μίσος, partly, in part.
11. πολλαχοῦ, in some places, πολλαχοῦ, in other places.
13. πεπάν τὸ σιωδός, according to custom, as usual.

Πασινος, δίκου understood.

16. τριγῶν, see B. p. 270. F. p. 166.
17. άστρηίζωσα, from ἀστρεῖζων.
18. ἀλιστήρος, κουρία understood.
19. παιζοντος, i. e. παιζόντος παιοντος. ταῦτα, the same.
20. ιείλικη, παιζοντος understood.

POETICAL EXTRACTS.

Homer, (from whose writings the four following extracts have been made) was, according to Plutarch, an Asiatic Greek, a native of

183 Smyrna, to whom his mother gave birth on the banks of the river Meles. The age in which he lived is not certainly known, though some suppose it to be about 168 years after the Trojan war, or according to others, 160 years before the foundation of Rome.

The best editions of Homer now extant are those of Clarke and Wolfe; the text of the latter being received as the standard.

The parting of Andromache with Hector, who was going to a battle, in which he perished, has always been deemed one of the best, most tender, and pathetic of all the passages in Homer's Iliad.

1. *φωνήσας*: Hector had been conversing with Helen, in the house of his brother.

8. *Ei δ', ἄγε*. The precise signification of *si* in this place is uncertain; the phrase is probably elliptical; *si δὲ βούλεσθε, if you please*.

10. *γαλόνα*, *Στελάμονα* or *δέμονα* understood.

11. *Ἀθηνάιν*, *ναὸν* understood.

18. *πύργον*, one of the towers in the wall, from which a view could be had of the field of battle.

20. *ἀφικάνεται*, the present tense for the aorist.

21. *Μανομένην*, is used of any excessive passion; here of grief and care.

22. *Ἔ* for *Ἔφη* from *ἥμι*.

25. *εὗ* for *ταύτη*, *there, on that spot*: *διεξίμανται* for *διεξίσανται*; B. p. 193.

184 28. *Ἡιρίαν*, the nominative case is not strictly grammatical. The connexion requires the genitive, but such a license is common.

ὄπε *Πλάκη*. *Πλάκης* (feminine), the name of a mountain in Asia Minor. The city *Thebe* at its foot was called *ὄπεπλακήν*, to distinguish it from others of the same name.

30. *Ιχθεῖ* (*ἰχθύε*) *Ἐπτορη*, equivalent to *ἀλεχχος* or *Ἐπτορος*.

35. *Ἄστριναντ*, honoring the father in the name of the son. This manner of giving proper names to children, derived from any place, accident, or quality belonging to them or their parents, is very ancient, and was customary among the Hebrews. The Trojans called the son of Hector Astyanax, because his father defended the city.

38. *Ἐν τ' ἄρτῃ οἱ φῦ, for Ινίφῳ εἰντῷ, she seized his hand, as it were growing to it*, for this is the literal meaning of *ἰμφύεμαι*.

43. *ἀφερεπεύσῃ*, i. e. *σαῦ στηρεύσῃ*.

δέρισαι for *δύναι*.

44. *ἰνίστης*, aorist of *ἰπίσω*, see *Ιπίω*, B. p. 217: *ἰνίστεῖν τον μέτεμπνον, to follow, to hasten after death*; equal to *Ὥστιν* or *ἰλεῖσαι*.

46. Ἀχιλλεύς. In the first year of the war against Troy, Achilles 184 laid waste the neighbouring regions.

51. ἐφύτισσαν. It was the custom to plant about tombs only such trees as *elms*, *alders*, &c. that bear no fruit, as being most suitable to the dead. Trollope.

54. οἱ μῆν, instead of οἵτου μῆν. The seven brothers whom I had at home, they all (οἱ μῆν τάρτις) in one day (ιῷ ἡματι) entered within the realm of Hades.

57. Μητρία, i. e. with regard to my mother; accusative absolute.

58. Τὴν, instead of αὐτήν.

διῆρε, instead of διῆρο, into the Grecian camp, which was stationed before Troy. Troll.

60. βάλλεται Αρτεμίσι. The Greeks ascribed all sudden deaths of 185 women to Diana. In the same manner, the sudden deaths of men are ascribed to Apollo. Troll.

62. θαλαττὸς παρακούοντος means properly *blooming spouse*, (*virens, florens.*)

63. πύγα. This tower was built upon a part of the battlements, where the ascent to the city was less steep, and the wall more open to the attacks of the enemy: Troy, with its citadel, Pergama, was situated upon one of the lower ridges of Mount Ida, and fortified by a wall, fabled to have been raised by Apollo and Neptune. From behind, the city was overhung by the lofty promontories, Gargarus and Lectum; on the former of which was the altar of Jupiter. In front lay an extensive plain, gently declining towards the Hellespont, and watered by the Simois and Scamander. At a short distance from the Scæan gate, in the direction of the ships, was a little hillock or watch tower; and near it the *ἰεινός*, or *fig tree*; v. 65. Troll.

64. Σίης, subjunctive for Σίης, and this for Σῆς.

66. Αμέσως, *accessible*.

67. ιπειάσαντος, ἀναβαίνοντος καὶ ιπιδεσμοντος understood.

70. ιπιστε, second aorist of the irregular verb ιπιστε.

Ιπειάσωντας ιδίως, *skilled in prophesying*.

75. Αἴτιος, is equal to ιδίως.

νόσφιος ἀλυσοκάλεσσω πολέμου, *if I wander far from the war*.

76. ἀνωγειν, ἀλυσοκάλεσσιν, understood.

Ιμμιναι, see line 25, in the note.

78. ίμος αὐτοῦ. ίμος supplies the place of a genitive (ιμοῦ), with which αὐτοῦ is in apposition.

185 79. Εἴ γάρ. The particle γάρ is here elliptical, and may be translated *although*. Troll.

81. ἕρμηνίς, Gen. ἕρμηνία, Ionic -ει, Contr. -ει.

84. εἰ καὶ πέντε, (*qui forte occubuerunt.*) The optative here has a potential signification.

86. εῖ. F. p. 255. B. p. 83.

87. ἀνάτοξος ἡμας, that is, ἀνατοξίας ἡμας, see Lexicon.

88. πρὸς ἄλλην, (*aliud jubente, at the command of another.*)

91. Καὶ ποτὲ τοι πιστεῖν (πιστεῖ), the subjunctive often thus expresses probability; *then, haply, some one may say.* — παραχίσσων δέρει.

92. ἀρνητέονται, B. p. 155. F. p. 240.

186 95. δούλιον ἡμας for δουλία. The construction is, ἀρδεῖς τοῦτος (capable) ἀμύνει, &c.

98. ἐρίξας. This form of the middle voice is not unusual, in which the direct action is done on the agent himself, but in reference to another person. Troll.

106. πῆλι. We must understand εἰς δὲ πῆλος ἡλικίας. πῆλος from πέλλα.

108. δέ. This is often used with the imperative to strengthen its force. The construction here is, δέος καὶ τόντος παιδὸς λιπὸς γίνεσθαι ἀρνητέονται, οἵτις καὶ τις (ἀρνητέονται τιμή.)

110. ἀνέστη, governed by δέον.

111. Καὶ ποτὲ, &c. See v. 91.

112. ἀνέστη, governed by δέονται.

113. χαρεῖν, opt. aor. pass.

119. ἀντίς αἰτιας, *contrary to fate.*

121. Ιατρὸς τὰ πρώτα γίνεται. The idea was very generally held, in early times, that the period of a man's life was fixed at the time of his birth. It may be proper here to observe, that the true Homeric notion of *Fate*, is that of an original purpose of the almighty power of Jupiter. Troll.

124. Ιατρίχωσαι, literally, *to approach, or to attack, hence to undertake or be busy about a thing.*

125. ιγγιγάσσων, the poetical form for ιγγιγίνεσθαι.

187 128. Ἐπερησταλόμενην, *repeatedly looking back.*

131. γίνεται in this verse is, according to some grammarians, a syncopated form of ιγίνεται, ιγίνεται: and according to others a 2d. aorist, ιγίνεται, with omission of the augment.

193. *μη*, though short, is made long by being in the *axis* of the foot. 187
 II. 3. *Οἰλύποντος*, the summit of a chain of mountains in Thessaly
 which the ancient Greeks made the abode of the Gods.
 4. *ερ*, that is *ερ*, for *ειρνοῖς*.
 Στοὶ δὲ ὑπέκουος πάρεται, a tmesis for *ὑπέκουον*, *they obeyed* (his
 summons.)

8. *διακίρσαι*, ancient form of the aorist from *διακίρω* (like *ἀργεῖν*
 from *ἀργεῖν*, *σίλεω* from *σίλλω*.) *To cut off* (*διακίρσαι*) a command
 (*τίτος*) is to disobey it. Jupiter does not immediately announce his
 decree, but implies it in the punishment denounced. In the tenth
 verse, however, he proceeds δ, δὲ, *ιγό*, as if he had previously said
 μὴ τοι θάνατον ἀργεῖται, &c.

9. *Αἴνεσθαι*, acquiesce.

10. *ἱδιλλόντα*, must be construed with *ἱλόντα*, in the next line; *vol-*
untarily coming.

14. *βέλεθρον*, an abyss; it was also written *βάθεθρον*, whence the
 Latin *barathrum*.

15. *πύλαι*, the gates which separate *Tartarus* from *Hades*.

17. *ἴτινδι*, instead of *ἴτης*.

18. *Εἴ δὲ, ἀγαῖ*. See above, p. 183. v. 8. : *ιδεῖται* is here put by poet-
 ical license for *ιδούται* in the subjunctive mode.

19. *Συρῆν*. There are many different opinions respecting this chain 188
 of Jupiter. The more general belief of the ancients was, that it meant
 the sun. It seems more probable, and certainly more consistent with
 the natural simplicity which pervades his writings, that Homer meant
 no more than the plain signification which his words convey. Troll.

21. *ἴειν αἰσθέσθαι*, a common pleonasm of the preposition.

23. *ἴτιν δὲ καὶ ιγάδι*, but when I, in my turn (*καὶ*).

24. *ἐρύσαιμι*, *ειρῆν* understood. The preposition *εἰν* is often thus
 omitted before *ειρνός*.

25. *ειρήνης ὁλόντος Οἰλύποντος*. Olympus is here represented as detach-
 ed from the earth, a separate celestial region.

28. *ἄκην ιγίνοντος οιωνῆς*, equivalent to *ἴσων οιωνῆς ιγαῖον οιωνῆταις*.
 The expression *ἄκην ιγίνονται* is of uncertain construction, and was ob-
 scure even to the ancient grammarians.

29. *ερατίζως*, *angrily, in a threatening manner*.

III. 6. *οὐν τείχεται*, that is, *armed as we are*.

11. *ἄκλαυτος*, that is, not yet honored with the solemn lamentation
 over the dead.

188 13. *μετία*, for *μετίν*, from *μετίην*.
 189 14. *αναλόσσων*, that is, *αἴδελλον*.
 Ei καὶ, *Although others of the dead (νῦν θανάτοις) are forgotten in Hades, yet will I even there, &c.*
 16. *ταράχη*, a hymn of victory.
 20. *μάντην*. *Μάντης*, like *ταῦτις*, *λίγοις* &c. governs two accusatives, one of the person and the other of the thing.
 24. *τιόχι*, the arms of Hector.
 25. *τὰ*, the horses.
 26. *Ταῦτα....ταύτηντος*, equivalent to, δι (ταύτην) *τέλος*, *τοῦ* (*Τητηρος*) *τέλοντος*.
 27. *τίλαντο*, i. e. (*προστιλάζοντο*) *ταῦτα* *χονίας*.
 30. *Ὦς* &c. Hecuba, Priam, and many others had, from the walls of Troy, witnessed the battle between Achilles and Hector.
 35. *Τῷ δὲ....δηρες*, *it was most like that (which would have arisen), if all Ilium had, from its summit, been wrapped in flames.*
 39. *κατὰ κόντερον*, i. e. simply in the dust.
 41. *Σχίσθε*, *hold off, forbear.*
 190 43. *Δίσσωμ'*, *ἴτα* understood, as in v. 75.
 48. *εὐλεπίσσωνς*, (*εἰνετες*,) properly applied to plants, as in E. P. v. 55.
 52. *Τῷ*, instead of *αἴτης γέρε*.
 55. *ἴκησθι*. Here the lamentations of the mother of Hector begin. *γέινος*, *lamentation*, Ionic genit. of *γέος*.
 56. *εἰ τοι βίομεν*, *why do I live?* *βίομεν* from *βίεσθαι*, which is equivalent to *βίειν*, *go*, that is, *live*. Some grammarians however explain it as derived from *βιάνθεσθαι*.
 57. *Ἐ με*, for *Ἐ μεν*.
 58. *ενίλεσθαι*, for *ενίλος*, *wert*.
 60. *Διδίχαστ'*, from *δίχομαι*, with strengthened reduplication; *regarded, honored*. The verb *ρίσω* is often used in a similar sense.
 61. *Ζεῦς ἵστη*, *hadst thou lived*, *ἴστη* (*ἥστη*) *καὶ* (*δέ*), *thou hadst been*.
μηχέντη, *not now pursues, but, having pursued, possesses, sieves, oppresses you.*
 69. *Λειτρέ*. Warm baths were much used by the ancients, and were considered particularly refreshing after any exertion or fatigue.
 70. *Ἐ με*, instead of *Ἐ τι μεν*.
 77. *Στάθιον*, is added, as a farther explanation of *ἴμειν* *αντρῆ*.
 79. *Ἄλ γε ἵστη*, *far from my ear be the tale.*

81. πολεμεῖς, to the battle-field. 190
 82. ἀγνοεῖς, that is, τοῦ μέν. Andromache calls Hector's 191
 courage ἀλεγοῦσιν, on account of its leading to his destruction.
 83. Ἡ μὲν ἡχεῖσκ', which possessed him.
 84. τὸ δὲ μίνος, that is τῷ λαυρῷ μίνος.
 85. μανεῖδι λόν. Compare v. 21. p. 183.
 92. ἀπὸ δὲ ψυχῆς ικάτυσεν, (animam efflavit), literally, *powered out his soul or life.*
 93. Τῆλα. In the violence of her fall, the ornaments worn on the head by Andromache were thrown to a *distance*.
 94. Λάρυκα, used to tie back the hair that grew on the fore part of the head; κικρύφαλος, a *veil* of net-work, which covered the hair when it was so tied; ἀναδίομην, an ornament to tie back the hair that grew on the temples. Κερδίμων, a *fillet*, perhaps embroidered with gold, which bound the whole, and completed the dress. Troll.
 95. χρυσίν, the standing epithet of Venus, which may be rendered *brilliant*.
 99. ἀπυργομένη, (percussam, mente alienatam,) i. e. οὔτες ἀπυργομένης οὔτες ἀπολίσται.
 100. ἀμετυτοῦ, from ἀμετυτία.
 101. Ἀμβλάντη, with deep sighs,
 105. ευτόδην, for ευτόδη, by a poetical neglect of the gender.
 106. ἄφιλλοι, for ἄφιλα.
 114. ἀπορίσσονται, from οἴησις (Ionic for οἴησις) instead of ἀρρεγίσσονται.
 115. παναφίλικα, deserted by all his equals.
 116. ὑπεμάνειν, hangs down his head, is sad. 192
 119. ευτόδην, is used adverbially with ινίσχυτ. These aorists ινίσχυτ and ιδίνειν, indicate an oft repeated action.
 121. ἀμφιθαλῆς, literally, *omni ex parte florens*; hence it generally signifies *one whose parents are both living*; (patrimus, matrimus.) Troll.
 123. Εἴπει οὔτως, go thus beaten.
 125. Ἀστενάκεξ. Andromache here applies her observations more immediately to herself. Troll.
 126. θίσσει, from θίη, as θίσσονται, in the next line but one, from θίη.
 127. παιωχίσσειν, playing in the manner of boys.
 129. θαλίων, delicacies.
 135. κιονται, for κινται.
 137. κηλίψ, to be read as a dissyllable.
 138. σείρη. Costly garments burned with the dead body rendered

192 the obsequies more honorable. Hector, who has fallen into the enemy's hands cannot thus be honored; but the burning of his garments before the Trojans (*πρὸς, ἵμαργοθίς*) will do honor to his name.

193 IV. 2. Τῇ instead of δῇ, where: δῇ for δὲ αὐτῷ, or absolutely for δὲστ. S. *καθίστω*, instead of *καθίστη*, and this for the more common form *καθῆσθαι*.

12. ἀφῆσι, δῆμα understood.

16. Μνῆσας πατρὸς εἴον. This speech of Priam to Achilles has been admired in all ages for its affecting simplicity and pathos, and its natural representation of the sorrows of the afflicted father. Troll.

194 31. αἰδοῦς θεούς. The person of a suppliant was looked upon as sacred, and under the protection of the gods. Troll.

35. πατρὸς, genitive of the cause.

39. ἐλλάστη. It would have been more agreeable to usage, if ἐλλάστη had preceded πατρὶς, as well as Πάτρακλος. See v. 57.

41. πεπάρχετο, was satiated. This verb was originally used of pleasant things.

42. χιρός, taking him by the hand, like λαβεῖν χιρός.

45. ἀνοχή, for ἀναχούν.

47. πελίστη, for πελλανότης. See B. Anomalous and defective adjectives. Rem.

47. οἱ τοι ιενάρχει. A transition from the third person to the first.

48. οἰδητος ήτος, an obdurate heart, which is moved by no fear.

50. πατακισθεῖ, to remain (quiescere).

51. πρῆγτις, avail or profit.

53. ἀχνυτίνος, signifies rather subject and liable to sorrow; and not, exposed to continual misery.

54. πατακισταῖ, for πατακινθεῖται. οἴδαι, from οἴδας.

55. πακῶν, ιτερος μή understood.

ἴεσθαι, that is, ἀγαλλεῖν, derived by some grammarians from ίει, ίεσθαι, by others from ίει, ίη, ίοι. It here agrees with δίσταν.

56. ἀμαρτίας, that is, ἀναμικῆας τὰ κακὰ τοῖς ἑσθλαῖς.

58. λαθητόν, i. e. οἷον μίκτως τῶν ἀγαθῶν.

ἴθησθαι, that is, τοῦτον.

59. βεύθεστις, properly, excessive hunger, famine, hence consuming care.

195 62. ιτ' ἀνθεάτους, for ιτ' ἀνθεάτοις.

67. πατακίστη, to perish by a premature death.

71. "Οὐετον, ἀργεῖον understood.

Μάκαρος, genit. of Μάκαρ, who founded Lesbos, which bounded the realm of Troy on the south, ἀνα, as Phrygia did on the east, and the Hellespont on the north.

73. Τοῦ. "Οὐετον is not grammatically in correspondence with τὸν in this verse though they refer to each other : *of as many as the bounds of Troy enclose (ἴλεγμα,)* *of them (τὸν), &c.*

76. Αὐτοχθον, for Αὐτοχθονος, imperat. 2. aor.

78. οὐδὲ, rather.

80. Μή μί τοι, for μήτοι μι.

86. Μηδίτε μ' ἐριθίζεις, that is, by repeatedly urging thy request.

νοίω, *I purpose.* Considerable surprise has been expressed by some of the commentators, at the sudden burst of irritability in Achilles upon this occasion. The most probable cause of his excitement seems to have been the impatience and importunity of Priam, who refuses his proffered hospitality, with an apparent distrust of his generous intention to give up the body. Troll.

94. Τῷ, *on which account, viz. thy coming by divine guidance.* 196
ιν ἀλγεσ, ὅρα understood.

95. Μή ει λάσω, *lest I spare not even thee.*

96. ἀλίτερωμαι ἐφιστρέψ, οὐδὲ understood.

98. ἀντο, a syncopated aorist, ἀλέμων, from ἀλλομαι.

99. τῷγε, governed by ἀμα, an adverb of accompanying.

102. ζυγόφων, for ζυγεῖον.

104. Καὶ οἴσαν· πατὰ before δ is often thus, by epic license, changed into καδ.

ιεὶ λίρρον, simply, *on a seat.*

105. Ἐντορέοντος αὐτολαῖον, for "Εντορες alone.

107. πυκάρας, *having shrouded.* The verb πυκάρει signifies to cover thickly or closely, from the adverb πύκα. Troll.

115. Λίρρες διάρεας, Achilles, *raising the body (from the ground) placed it on the bier, and his companions, &c.*

118. συνδιμανίμειον, the infinitive for the imperative.

121. τῶνδι. Achilles promises to Patroclus a share of the ransom of Hector's body, intending to consecrate it at the sepulchre of Patroclus.

124. Τάχει τοῦ λιρίου, πατὰ understood.

τοῦ λιρίου, that is, τοῦ λινού.

126 ἀμα δὲ τοῦ φωνηστῆρον, *at the appearing of the dawn.*

127. Οὐτειον, see F. p. 296, II. Syncope of ε in 2. pres. sing. of verba.

197 129. **λαζίκη.** Euripides mentions *seven* only, as the number of Niobe's children: *Phœn.* 161.

130. **Ἐξ,** is distinguished from the preposition by the accent and breathing.

131. **πίστιν ἀπ' ἀργούσιος βιαῖς:** *ἀπ'* indicates *proceeding from*, and in this case alludes to the fatal arrows shot from the bow.

134. **Φῆ,** that is *ἴψη γὰς ή Νιόβη τὴν Δαντὸν διέμοιον τινῖτι*, *ab ἡνὶς τολλασός.*

136. **χιατ'**, for *ἰχυτός*.

οὐδείς κατέλαψει, there was no one present to bury them.

137. **λιθός.** The farther particulars here given by Homer differ from the common mythology, and are therefore imperfectly known.

141. **σινάς νυμφάσιν,** *the habitations of the Nymphs.*

ἔργασταρο, danced; from φέρειν.

143. **Στᾶν** *ικεί,* that is, *Στᾶν σύντος Στάλεστον.*

145. **καὶ κλαίησαι,** that is, *κλαίης ἄν, thou mayest lament.*

154. **ἴει ἵππον ἕιρον** *ἴειρον,* from *ἴειν,* to dismiss, i. e. to satisfy.

156. **ἄντα,** that is, *ἄντος ἄν, being opposite.*

161. **Δίξει,** that is, *κοίμισσον.*

198 164. **Ἐξ οὖ,** *χρέον* understood.

166. **κατὰ πόστον,** *in the dirt or mire.*

174. **ἴγενεσθαι.** The verb *ἴγενεται*, *to serve diligently,* occurs only in this place, and in the same line repeated in *Od. H. 340.* *W. 291.* *Troll.*

175. **ἰρινερπίων,** *with jesting tone.*

176. **λίξει,** for *λίλιξε,* imperat. 2. pers. sing., as *δίξει* for *δίλιξε,* *Il. T. 10.*

177. **ἄντε με κεῖται.** The poet here shows the importance of Achilles in the army. Though Agamemnon be the general, yet all the commanders apply to him for advice; and thus he promises Priam a cessation from arms for several days, purely by his own authority. The method that Achilles took to confirm the truth of the cessation, agrees with the custom which we use at this day; *he gave him his hand upon it.* *Troll.*

181. **ἀνέβαντος,** *a delay or impediment.*

183. **Πλοεῦμεν,** for *πλέας ιμίειν.*

πτεριζίειν, Doric for *πτεριζεῖν.*

186. **επίλισσαι.** This verb is properly applied to the performance of the last rites to the dead. *Troll.*

187. Σάντι, that is, ποιήσαις. 198

188. ίτταμενα from ίττω.
 τηλόθι δ' ίττη ἀγέμεν, the wood is at a distance to fetch. The verb depends upon the adverb τηλόθι, with οὐτε understood.

189. δεῖσαν, perf. mid. of δεῖσε.

191. δαινοῦτο, by Syncope for δαινούσσετο. The imperfect δαινοῦτο has the penultima short.

197. ἐπὶ καρπῷ, by the wrist. 199

199. προθέμα, the front hall or vestibule.

NOTES ON ANACREON.

ANACREON, a celebrated lyric poet, was a native of Teos in Ionia; 200 whence he is often called the Teian. He is said to have flourished about 232 years before Christ. On account of his brilliant talents and agreeable manners he was invited by Polycrates, king of Samos, to repair to his court, and was received by him with distinguished favor. He afterwards went to Athens, on the invitation of Hipparchus, the son of Pisistratus, by whom he was very much beloved. After the death of Hipparchus he returned to his native country, where he died in the 85th year of his age, being choked, as is said, by a grape-stone. He was of a lascivious and intemperate disposition. But the uncommon sweetness and elegance of his poetry have been the admiration of every age and country, and have gained him the reputation of being first in the lighter kind of lyric poetry. Only a few of his works have come down to us; viz. about fifty-six odes and some fragments. The principal editions are the following. 1. Anacreon Græcè seorsim; ab Henrico Stephano, &c. Lutetiae, 1554, in 4to. [N. B Several Editions of Anacreon were published by R. & H. Stephens.] 2. Anacreon, &c. Græcè, adjectis exadversum partim Stephani, partim Andreæ metricis interpretationibus, et Tanaquilli Fabri notis. Salmuri, 1660, in 12mo. [Also in 1690.] 3. Anacreontis et Sapphūs Poëmata Græcè; cum Gallicâ interpretatione Annae Dacerise, ejusque ac Tan. Fabri notis, &c. Parisiis, 1662, in 12mo. item Amstel. 1699, 1716, &c. 4. Anacreontis et Sapphūs Opera; Græcè; cum Longopetrai [Longuepiere] metricâ versione Gallicâ et notis. Parisiis, 1682, 12mo. 5. Anacreontis Teii Carmina. Plurimis mendis purgavit, turbata metra restituit, notasque cum novâ interpre-

200 tatione adjecit Willielmus Baxter. Editio altera, &c. Londini 1710, in 8vo. 6. Anacreon Teius, Poëta Lyricus, &c. Operâ et Studio Josue Barnes, S. T. B. — Editio tertia, Londini, 1734, in 8vo. 7. Anacreonis Opera Græcè; cum Latinâ Versione, Notis, et Indice. Londini excudebat Gul. Bowyer, 1725, in 4to. 8. Anacreonis editio altera, cum novis versionibus, scholiis, et notis. Lond. excudebat Gul. Bowyer, 1740, in 4to. [N. B. These two are the very splendid editions of Michael Maittaire, of which only a hundred copies were printed.] 9. Anacreonis Odes et Fragmenta, Gr. et Lat. cum notis Joan. Corn. de Pauw. Traj. ad Rhen. 1732, in 4to. [Concerning this edition consult D'Orville's Vannus Critica. Amstel. 1737, in 8vo.] 10. Anacreonis Teii Carmina; cum notis perpetuis; et versione Latinâ, numeris elegiacis paraphrastice expressâ. Lond. 1742. in 8vo. 11. Bis editid Anacreontem Joh. Frid. Fischerus. Lipsiae. 1754, 1776, in 8vo. [The second edition is much more full than the first.] 12. Anacreonis Carmina e MSS. Codd. et doctorum virorum conjecturis emendata. Argentor. 1778, in 12mo. Anacreonis Carmina. Accedunt Selecta quædam è Lyricorum Reliquiis. Editio secunda emendatior. Argentor. 1786, in 12mo. [These are the editions of Brunck, who had formerly published Anacreon in his Analytica Vet. Poet. Græc. 9 vols. 8vo.] For further information respecting Anacreon, consult these editions, also Fabricius' Biblioth. Græc. Lib. II. cap. 15. and Harles' Introd. in Hist. Ling. Gr. p. 73.

I. 3. 4. 'Α βάρβορες δὲ χρεῖαις "Ερωτα μόνος ἡχῆ, but my Lyre with its strings, sounds only love; or, but the strings of my Lyre sound Love alone. & βάρβορες, my Lyre. "This instrument, according to an ancient commentator upon Horace, was 'an ivory lyre, having seven strings; ' 'Lyra septichordis eburnea.' "

BAXTER.

5. Ημεριψ, &c. It is to be remarked that the ancients used to change the strings of their instruments, when they changed the subject of the song. Id. From ἀμειβειν.

7. Καργὰ μὲν οὐδεὶς ἀθλεῖς, and I began to sing — and I fell a-singing the labors, &c. The poets often omit the article where it would be used by prose writers; thus ἀθλεῖς for τοὺς ἀθλεῖς, and ver.

1. Ἀπειδῆς; for τοὺς Ἀπειδῆς, and ver. 8. λάγη for ἡ λάγη.

10. Χαιρούσσεις λαυρὸς ἀραιν, Farewell henceforth for me; λαυρὸς is used adverbially, like many other adjectives in the neuter gender, in the singular or plural number, with or without the article.

2. The verse in, which this ode is written, is called Iambic Dimeter 200 Catalectic, of which the first foot may be an Iambus, or Spondee, the second must be an Iambus, the third an Iambus, one syllable closing the verse.

II. 1. 2. Τε ρέον μέλημα, *Let us mingle with wine the Rose of the loves.* Δίόνυσος, *Bacchus*, is here used for wine; as *Ceres* for corn, &c.

4. Κροτάφωσι, Ionic for κρετάφωσι.

5. ἀέρι, is used adverbially.

6. 7. Ρέον, δ φίρεσσος ἥδος, *O Rose! exquisite flower, 'Rēon* 201 μίλημα, *Rose; thou favorite of the spring.* Εἰλας for Ἰλας.

10. Στίφησαι παλαις ιώλαιος. Στίφησαι τούς ιώλαιος ρέδας, and στιφησαι τούς ιώλαιος ρέδα, may be used. BARNES.

11. Χαρίσσοι, for Χαρίσι, is governed by σὺ in composition.

15. Ρεδίνοις επιφανίσσοις πεπονισμένοις, adorned thick with rosy chaplets; ρέδινοις, Ionic.

3. This ode contains several kinds of verse, concerning which instruction must be given by the teacher.

III. The ancients, when they wished to send a message home speedily, used to take doves with them on their journeys, and to let them loose, when there was occasion to send home, with a letter, or something else, attached to their neck or feet. The doves, on account of their love of their young and their home, would return swiftly, and convey the desired intelligence respecting the safety of the traveller. The knowledge of this custom illustrates this ode; which seems to be the production, not of man, but of the combined efforts of the Muses and Graces. TAN. FABER.

2. σίτοις σίτασαι, whence art thou flying? "Barnes without necessity adopts σίτασαι. Other editors read σίτασαι. But the true reading is σίτασαι. For it is not formed from σίταμαι, σίτασι, of which the two first syllables are always short, but from σίταμαι, σίτασαι, σίτασαι, σίτασαι, σίτασαι. BRUNCK."

3. 4. 5. Πίθοι μίρην, &c. The order is, Πίθοι, ή' τίποι Σίτασαι, σίτοις; ετ καὶ φινάζεις [λεό] ροσέταις μίρην; Whence, as thou movest in the air, dost thou waft and diffuse odors from such a profusion of ointment? For, as the learned Madam Dacier has remarked, the ancients used to perfume their doves as the moderns do their lapdogs.

6. Τίς εἶ; — τί εἰς πίλαι δί; who art thou? — and what is thy business? thy errand? thy commission? I agree with Brunck in preferring this reading. H. Stephens has, Τίς τοι εἰς μίρημα; Barnes has it, Τίς τοι

201 *εν*, Miles &, and Baxter *Tis love, εν μελανός*; and others differently.
 9. 10. *Tίς λέγει τών δεσμών, who now commands and reigns over the affections of all — who is now the universal favorite.*
 11. *Πλεγμάτι*. What could more clearly evince the poet's excellence than that he should obtain from Venus one of the doves, of which she was so fond, as the price of a single song. *TAN. FARRER.*
 14. *Διακοπῆς τοιαῦτα*, i. e. *Διακοπῶς τοιαῦτα τρόματα θεοῦ τῆς διακοπῆς, I execute such (important) commissions as the present.*
 15. *Καλ., νῦν, ἤργος.* This ingenious emendation of Stephens appears preferable to the common reading *ἀληγ.* *HARLES.*
 19. *καὶ*, for *καλ* *τέλος.*
 202 22. *Ορεὶς καὶ πατεῖς ἀγρούς*, i. e. *πατεῖς ὅρη καὶ ἀγρούς.*
 23. *πατεῖς*, to perch upon, *ἰμενόν*, understood,
 26. *Ἀρετάσσεται χαρᾶς*, i. e. *ἀρετάσσεται ἀπὸ χαρᾶς.*
 31. 32. *Καὶ διεπόνται, &c.* H. Stephens has it, *καὶ διεπόνται Ἀναπλούσας πτεροῦσι συγκαλέψεις.* But the learned suppose *Ἀναπλούσας* to be a gloss, which has taken the place of the true reading: *ἴσταις* is also proposed by Stephens, and perhaps nothing better can be found; for *ἀπορρά*, which has recently been proposed is inconsistent with the measure. All the verses of this exquisite ode have an Iambic for the third foot; nor is *πατεῖς* an exception, the first syllable of it being shortened by the poets. "Instead of *συγκαλέψεις*, one manuscript has *συγκάλεψη*, not *συγκάλεψις*, as Barnes erroneously asserts. The measure requires this to be changed for *συγκάλεψη*, as Salmagius correctly observes; and thus we have the passage as it now stands. The particle *ἀ*, should be rendered by *soleo*, *I am wont*, in which sense it may be joined with the pres. ind. *BRUNCK.* R. Porson, however, denies that the particle *ἀ*, is ever used with the present indicative. See *Coll. Græc. Maj. vol. ii. p. 131.*
 33. *Κομαριέιν, going to rest.*
 IV. 5. *"Η Ναῦλος ἡ ἡτοὶ Μίμηφις*, i. e. *ἡ ἡτοὶ Ναῦλος ἡ λεπτή Μίμηφις.*
 8. 9. *ἢ μή, Πλέον στριφούσαι, and one Loveling is just fledging, οἱ δὲ ἀναρά τρεις μία, and another is now an egg, οἱ δὲ ἄλλα ἀμελιστος, and a third is just half hatched.*
 203 17. *Tί μῆχος, &c. What remedy is there?* Not, as Dacier renders it, *What end shall there be?* *ΑΝΟΙ.*
 19. *"Ἐγενας ἴνεσσας. " Commonly *ἴγενας* *ἴνεσσας*; a very corrupt reading, which it is useless to attempt to defend; and no one has amended it happily before me.*" *BRUNCK.*

V. 6. οἴειν. The verb οἴειν signifies 'either to come, or, to go **203** away.' And here it seems to denote not only a return, or migration, but also a mode of flying peculiar to the crane. ANON.

7. Ἀφελῶς δὲ θλεμεῖς Τιτᾶς, and *Titans constantly bright.* See Coll. Græc. Maj. Vol. I. p. 19. n. 6. Edit. 2. 8. and 4.

10. 11. Καρπῶις γυμνὰ πρεπεῖσται. I regard this line as spurious. BRUNCK. So also *Tan. Faber.* Καρπῶις ιλαίς πρεπεῖσται, *the fruit of the olive bends forth.*

12. Βρεσίν οὐθίσας νῆμα. What the meaning of this verse is, I cannot tell; nor perhaps could the author, if he left it as it now stands. BRUNCK. The poet without doubt alludes to the wine, or cup, which used to be crowned with flowers at a feast; a circumstance which is often mentioned. In spring likewise *the liquor of Bacchus* was more pleasant; and the cup then begins to be crowned with flowers, because the flowers then begin to flourish. ANON. It is to be rendered, then, *the liquor of Bacchus now begins to be crowned with flowers, viz. in the cup.* The same sagacious critic, with Barnes, reads εὐ νῆμα, supposing the measure to require it.

14. Καθίλλεις θύεται. Baxter renders *pulling itself down* i. e. *hanging*; Barnes, *spreading itself*; Dacier, *putting itself forth.* I confess I am not satisfied that *καθίλλεις* will admit of any one of these significations. ANON. If we suppose *ἀνε* to be understood after *καθίλλεις*, a meaning sufficiently clear will arise; *beside the leaves and along the boughs, the fruit, having destroyed the blossoms, abounds, or the fruit flourishes upon the ruin of the blossoms.* For the fruit does not appear upon trees until the blossoms are dead. "In my opinion, *καθίλλεις* means to draw, or bend down, rather than to destroy. Thus Aristoph. Nub. V. 748. καθίλλεις μόνται τὸν σιλάνην. I would render the passage thus; *Along the leaves, along the boughs, the fruit bending them down, flourishes.*" DUNBAR.

VI. 3. δλλ' ἵρεσθη, but was stung.

4. 5. Τὸν δάκτυλον, &c. The common interpretation of these lines is as follows; δαχθεὶς δὲ [πατὰ] τὸν δάκτυλον τὰς χειρὸς, ὀλέληξ, and *being bitten in the finger of his hand, he cried out.* But the learned Brunck, perceiving in these words a pleonasm unworthy of Anacreon, amended the passage thus; [in both Straaburg editions, 1778, and 1786.]

—— δλλ' ἵρεσθη

τὸν δάκτυλον πατάξας

τὰς χειρὸς, ὀλέληξ.

—— sed vulneratus est

digitum. Collis

manibus, ejulavit.

204 13. 'Α γένε. 'Α Dor. for 4.
 16. ζευς σὲ βάλλει, i. e. ταρσέως ζευς, &c.

VII. 1. For an account of this tuneful insect, its habits, and the wonderful apparatus by which its music is produced, see Shaw's "General Zoölogy," Vol. VI. p. 149 : Kirby and Spence's "Entomology," Vol. II. Letter 24, *On the Noises of Insects* : and especially "The Library of Entertaining Knowledge," *Insect Architecture*, pp. 147 - 162 ; *Insect Miscellanies*, pp. 83 - 87. 150.

The *γένε* or *cicāda* being scarcely ever found in England, Pope and all preceding English translators of the Greek and Latin poets mistook its nature, and wrongly translated it "grasshopper," an insect of an entirely different order, and unlike it as well in external form as internal economy. The more recent translators have wisely naturalized the name *cicāda*, though Elton, in the title to his version of this Ode, styles it also "the Tree Locust." From Dr. Harris, a distinguished American entomologist, we learn (*Encyclopædia Americana*, Vol. VIII. art. *Locust*) that, in some-parts of the United States, it is called "the Harvest Fly," and also simply, but very erroneously, "the Locust." Mr. Rennie ("Library of Entertaining Knowledge," as above cited,) has attempted to save it from being ranked among grasshoppers by imposing on it the unpoetical name of "Tree-hopper"; since it is commonly observed on trees in an open, sunny situation.

In the Iliad (III. 151.) where the eloquence of Priam and his aged counsellors is compared to the song of the *γένε*, Cowper translates it by the general name *fly*; and not inappropriately, if we regard the form of its body, its wings and legs, and the sucker (instead of mouth) by which it lives entirely on liquids, as dew and the juices of plants.

" All indefatigable as the *fly*,
 Which, perched among the boughs, sends forth at noon
 Through all the grove its slender ditty sweet: "

The same passage is translated by Sotheby thus:

" They seemed like shrill cicadæ that prolong
 In summer bowers their sweet and slender song."

Virgil says: " Et cantu querulæ rumpent arbusta cicadæ : "

" And shrill cicadæ all the woodland tire : " (Sotheby)
 and various modern poets and travellers speak of their music as an annoyance rather than a pleasure. But the song of the cicada, like the chirping of crickets and the piping of frogs, gives delight by being associated with the season; — *Ὥιστις γλυκὺς πρεσβύτερος*, " prophet sweet of summer hours."

3. Ὁλίγην δέος πεπενεῖ, having sipped a little dew. So 204
Virgil, Eclog. V. 77. *Dumque thymo pascentur apes, dum rore ci-
cadae.* Compare Hom. Il. T. 151.

7. Χ' ἐτίνα, for *καὶ* *ἐτίνα*, the diphthong *αι* suffering an elision; *α* is changed into *χ* before an aspirated vowel. In the same line I have with Brunck adopted the reading *ἅλαι*, instead of the common *ἅπαι*, *the seasons*.

15. Τὸ δὲ γῆρας οὐκ οὐραίη, old age does not emaciate thee. There is here an allusion to Tithonus, who, having obtained from Aurora the gift of immortality, soon became old and infirm, so that life was a burden to him. He was then changed into a cicada; because it lays aside its skin in old age, and renews its youth. *Lucret.* IV. 56.
Cum veteres ponunt tunicas aestate cicadas. BARNEA.

16. Σερῆ, γηγενῆς. The cicada is called *σερῆς*, on account of its skill in singing. *Γηγενῆς*, earthborn, as the Giants, Cyclops, Titans, Saturn, and others are said to be sons of the earth, &c. Moreover the cicada is born in the fields. There is besides an allusion to the Athenians, who boasted that they were *αἰθρίδονες*, sprung from the soil of Attica. IN.

17. ἀναμένεται, See Hom. Iliad. E. 342.

VIII. 2. Φίλος νίστρος χορευτάς. Barnes, through mere partiality to 205 the Ionic, reads *χορευτής*. BAXTER.

4. 5. Τρίχας, i. e. *πεπάντης*, and *φίρας*, i. e. *πεπάντης*.

NOTES ON BION.

BION was a native of Smyrna, a celebrated city in Asia Minor, 206 whence he is often called the Smyrnæan. He is said to have flourished about A. M. 3807, or 177 years before Christ. Moschus of Syracuse was his friend and disciple, whose pieces, which are chiefly *Bucolica*, are usually published with those of Bion. Both wrote in the Doric dialect. They deserve the praise of elegance and purity, though they did not attain the natural simplicity and variety of Theocritus. The principal editions are, 1. That of Henry Stephens, published in the *Græci Poetæ Principes*, fol. Paris, 1566. 2. That of Fulvius Ursinus at the end of *Carmina Novem Illustrium Feminarum*. Antwerp, 1568. 8vo. 3. That of Ralph Winterston, in the *Poetæ*

206 *Graci Minores*. Camb. 1652. 8vo. 4. Bionis et Moschi Idyllia, ex recensione Nic. Schiwehelii, cum ejusdem animadversionibus, et notis variorum, &c. Venet. 1746, in 8vo. 5. Bionis Smyrnæi et Moschi Syracusani, que supersunt. Notis Johannis Heskin, ex Æde Christi. Oxon. 1748. 6. An edition, cum notis variorum, edited by M. Jo. Adam Schier. Leipzig, 1752. 8vo. 7. Bion and Moschus are also inserted by Brunck in his *Analecta Veterum Poetarum Græcorum*. Strasburg, 1773. 3 vols. 8vo. 8. Theocriti, Bionis, et Moschi Carmina Bucolica, Gr. et Lat. &c. edidit L. C. Valckenaer, Lugd. Bat. 1781, in 8vo. See *Fab. Biblioth. Gr. lib. III. cap. 17.*

I. 1. *AIAZΩ ἐν "Ἀδόνι*. This elegy consists of 98 verses, of which only 47 are given here. Adonis is said to have been the son of Cinyras, king of Assyria, and to have possessed such beauty, that Venus fell in love with him. Hence her grief; and hence the festival so celebrated in ancient times, called *'Ἀδόνια*, from his name. See Theocr. Idyl. XV, inscribed *Συγκατάσταται, ἢ Ἀδονάζουσαι*, and Potter's *Antiquities*, B. II. ch. 20.

2. 3. *Μηρὸς ὕδοτοι*, &c. The order is, *τυντὶς [ταντὰ] λινοὶς μηρὸς ὕδοτοι, λινῷ ὕδοτοι*, having his white thigh wounded with a tusk — a white tusk. Instead of *λινῷ* Heskin proposes *λυγρῷ*, to avoid the play upon words, which he thinks unworthy of Bion. But Valckenaer condemns the alteration.

6. *Καὶ τὸ πῖστον φύγει*. The order is, *καὶ τὸ πῖστον τῷ χείλειος φύγει*.

9. *ἢ μιν*. *ἢ* by apocope for *τοι*.

13. *Πλέχεις ἀμαρτάνεται πινόχειρα*, extending her arms she cried with a mournful voice: *ἀμαρτάνεται* for *ἀμαρτίνεται*.

16. *καὶ ἤρχεται*. See Moor's *Elements*, &c. p. 121.

17. *Καὶ στρυγόντι βασιλῆη*, i. e. Pluto.

20. *τὸ δὲ πῶν καλὸν* is *εἰ καταρρῆ*, every fine thing devotes to thee. See Theocr. Idyl. I. 5.

21. *τίθεται δὲ μην* — *πόσις δὲ μην, δὲ διαρρησίαν*, has long appeared to me to be the true reading. VALCK.

22. *Σει τὸ δῆμα πονεῖται*. Concerning the cæsus of Venus, see Hom. Iliad. E. 214.

εἰ γὰρ, τολμητὴ, πονάγεις; *Καλὸς*, &c. : *εἰ γὰρ, τολμητὴ πονάγει*, *Καλὸς τοποῦτο μετανιας θηρεοὶ πολεῖται*, is a conjecture of Valck.

207 28. *Δῆμα πίδον τίσται*, See Ovid. Met. Lib. X. Fab. 12.

31. *"Εστὶ ἀγαθὰ στίχειας*, See Theocr. Idyl. XV. *α* Dor. for *α* as *ἄγαθὰ* for *ἀγαθή*.

36. χάρις μήτε διστάς, for καὶ διὰ μήτε διστάς. 207
 39. φερίστη, for φερίν.
 40. περιέγνωσεν, Poetic for περιέδει, the dative plural poetic being formed from the nom. plur. by adding *σι*.
 43. ξεισίστας, for ξεισίσας, that the penultima may be long.
 45. κλαιόντη, Dor. for κλαιόντι· τῷ Κινόκῳ for τῷ Κινόᾳ.
 47. κόρη, viz. Proserpine; whence her festivals were called κόρεια. θέλω sometimes signifies *to be able*.
 II. 3. πύξις, Ion. Gen. 2. declen. from πύξος.
 5. Τὸς παλάμως ἀλλάλωι, for τοὺς παλάμους ἀλλάλωι.
 6. Τῷ καὶ τῷ, for τῷ καὶ τῷ, ἀμφιδέσσιν, he watched Cupid who was leaping, hither and thither.
 7. Ινχ' οἱ τίλος οὐδὲς ἀπάντην, because there was no end of this 208 Ινχ' before an aspirated vowel for Ινχα. ἀπάντην for ἀπάντας.
 12. Φίδειος τῆς Ήγειας, i. e. φίδειος τῆς Ήγειας. τάρης Ινχιος, i. e. τὸς ἡρῶν Ινχιος.
 III. 2. ὥχσις, See Moor's Element. L. Gr. 121.
 8. ιντερπετην, permits, as the Aor. often signifies. See Coll. Gr. Maj. Vol. I. ad p. 19. n. 6. Edit. 2. 3. et 4.
 18. ἡώς, for ἡώς the morning, which is here used for the day.

NOTES ON MOSCHUS.*

I. A BEAUTIFUL Idyl, replete with elegance and grace; to 209 which Spenser alludes, Fairy Queen, B. 3. Ch. 6. St. 11. HESKIN.
 1. 2. 'Α Κύπερος. The order is 'Α Κύπερος μακρὸς ιεάστητι εἰδεῖα "Ερωτα — εἰ τις οἶδε "Ερωτα — πλακάμενος ιετος τρίσδειν, Venus proclaimed aloud her son Cupid — if any one has seen Cupid — wandering near the public ways.
 6. Ιτίσκος ταῖσι μάθοις μη, you will know him among a whole score. See Sam. Clarke, Iliad. Σ. 470.
 13. Μικκύλα * μικκύλος, dimin. from μίκκος, which see. — εἴρη, Gen. Dor. for έκινην.
 22. Πλάντα μήτε ἄγρια, πάντα, &c. Valckenaer seems to prefer a different reading, viz. Ταῦτα μήτε ἄγρια πάντα, &c.
 23. ἀλεον for ἀλισσον.
 II. 9. Πλαντῆς, from Πλαντευς.

* See note, p. 206. Idyls of Bion.

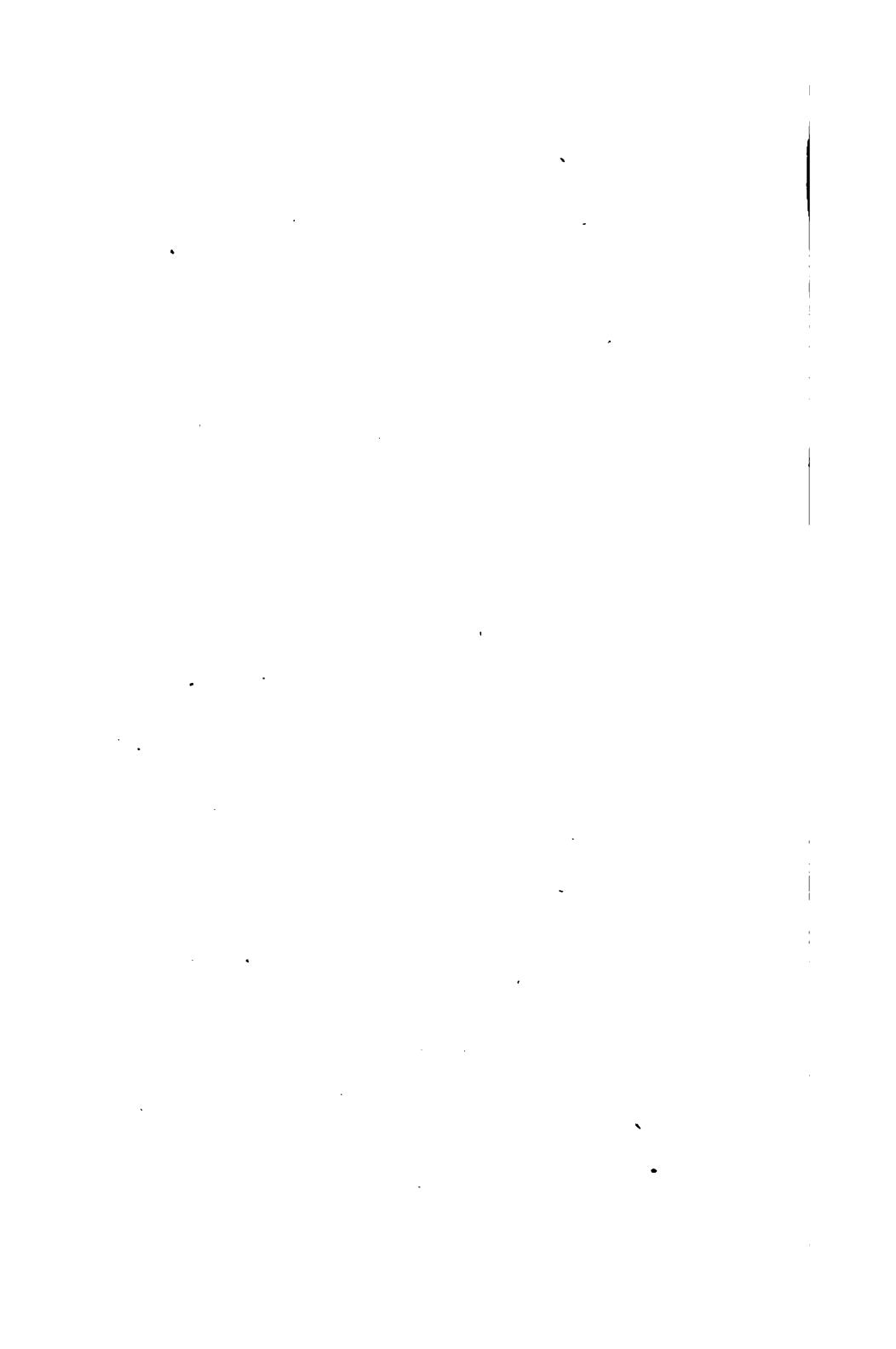
210 14. Ἄχνε τοι διδύμενοι, διδύμει, Echo among the reeds feeds upon thy songs.

16. Τεῦρο, Μίλη, Meles, a river in Ionia which flowed near the walls of Smyrna. Some of the ancients supposed that Homer was born on its banks; whence he was called Melesigines, before he became blind. After this calamity he was called Homer. ΛΟΝΓΙΣΙΓΑΝΝΗ. See the beginning of the Idyl of Bion.

211 36. Κνῖνες δέσποιν. Simonides rendered the Cean city famous. VALCK.

42. ζέσσει, φέσσει, Dor. for ζέσσει and φέσσει.

LEXICON.



LEXICON.

Gr. denotes the translation of Buttmann's Grammar, which is referred to under most of the anomalous verbs.

• A.

A

ἄ, *sem. article Dor. for ἄ.*

ἄλιος, *ἄ, ἄ,* (*a priv. and βάω, βαῖνω*), inaccessible.

ἄλιγαος, *ἄ, ἄ,* (*a priv. and βίλιαος*), insecure, unfaithful.

ἄλιντος, *ἄ, ἄ,* (*a priv. and βονθίω*), helpless, remediless.

ἄλιός, *ἄ, ὁ, and ἄλιός, ὁ,* (*perhaps ἄλιν Dor. for ἄλη*), tender, delicate, effeminate; **ἄλει** γελᾶν, to laugh heartily.

Ἄβροτηος, *οὐ, δ,* Abrotesius.

ἄβρυχος, *ἄ, ἄ,* (*a priv. and βρέχω*), unbedewed, wanting in water, arid.

ἄλυρος, *ἄ, ἄ,* (*a priv. and βυρός, [βαύις,]*) bottomless, profound.

Ἄγαθοκλῆς, *ἴοις, ἄ,* Agathocles, a Sicilian of mean extraction, who raised himself to the government of Syracuse, and conquered the greater part of Sicily.

ἄγαλμα, *ἄ, ὁ, ὁ,* brave, good; **τὸ ἄγαλμα,** the good, *in the abstract*; *compar.* βιλετόν, ἀριόν, χείρον, and χείρον, λαίων *superlat.* βιλετότερος, δέρετος, χείριστος, λαίροτος.

Ἄγιδην, *ανεις, δ,* Agathon, an Athenian tragic writer, the friend and contemporary of Euripides.

ἄγαλμάτος, *οῦ, ἄ, ἄ,* (*ἄγας*, very much,

ΑΓΓ

and αλυτός,) highly renowned.

ἄγαλμα, *ανεις, τό,* (*ἄγαλλω*, to honor,) an image, a statue.

ἄγαμα, *ἡγάσομαι,* (*Gr.*) *with a genitive,* to honor, to admire. *a.* 1. *π.* ἡγαστόν, *a.* 1. *p.* ἡγάσθην.

Ἄγαμίμων, *ονος, ἄ,* Agamemnon, king of Mycenæ and Argos, and brother to Menelaus.

ἄγανατίν, *ἄ, ἡσω, p.* ἡγανάτην, to be angry, to be displeased, to be grieved.

ἄγαντα, *ἡ, π.* ἡσομαι, to be astonished at.

ἄγαντάς, *ἄ, ἡσω, p.* *πα,* (*ἄγαμα*), to love, to be satisfied.

ἄγαπτός, *ἄ, ὁ, (ἄγαπάς,)* beloved.

Ἄγαύη, *ης, ἄ,* Agâve, daughter of Cadmus and Hermione, who married Echion, by whom she had Pentheus, who was torn to pieces by the Bacchanals.

ἄγγιον, *ον, τό,* (*ἄγρος*), a vessel.

ἄγγιλία, *ας, ἄ,* (*ἄγγιλος*), a message, tidings.

ἄγγιλιαφόρος, *ον, δ,* (*ἄγγιλία από φίλον*), a messenger.

ἄγγιλλα, (*ἄγας*), *f.* λᾶ, *p.* ἡγγιλλα, to bring a message, news, or tidings, to tell or relate, to proclaim.

ἄγγιλος, *ον, δ,* (*ἄγγιλλω*), a messenger.

ATT

ἄγγος, *ιος*, *ρι*, a vessel, a bag.

ἄγνεια, *(ἀγνη.)* *φ.* *ιρω*, *p.* (*Att. red.* *ἀγνηγέσα*), to gather, to acquire, to collect, *a.* *1. inf.* *ἀγνέας*.

ἄγιλη, *ης*, *η*, *(ἀγιη, ἀγίεια, to collect,)* a herd.

ἄγνωτη, *ιος*, *ι*, *η*, (*a priv. and γνωτης*,) not having illustrious ancestry, mean, base.

ἄγνωτος, *ι*, *η*, (*a priv. and γνωτων*,) unborn, unbegotten.

ἄγνωτης, *(ἀγνωτη)* timidly, meanly, without spirit.

ἄγνωστις, *ιος*, *ι*, (*ἀγνωτη, manly, [ἀγαρ, very, and ἀνης.]*) valor.

Ἄγνωτος, *οιος*, *ι*, Agenor, king of Phoenicia, and father of Cadmus.

ἄγνωτος, *ι*, *η*, (*a priv. and γηρατης*,) not growing old, not subject to old age.

Ἄγνωτος, *οιος*, *ι*, Agesilaus, king of Sparta.

Ἄγνωτος, *ιος*, *ι*, Agesipolis, king of Sparta.

ἄγιος, *ια*, *ιοι*, *(ἀγιος, veneration,)* sacred, holy.

Ἄγιος, *ιδος*, *ι*, Agis, king of Sparta.

ἄγνωτον, *-ηται*, *(perhaps ἀγνωτος, super. of ἀγιος,)* to be sacred or holy.

ἄγναλης, *ιδος*, *η*, *(ἄγκη, obs., the arm,)* the arm.

ἄγναρθρον, *ιος*, *ι*, *η*, *(ἄγκιστρος, a hook, and ιδος,)* hooked, barbed, bent.

ἄγνηρη, *ιο*, *η*, *(perhaps ἀγνηλης, bent, [ἄγηη, the arm,])* an anchor.

ἄγναλης, *ι*, *ην*, *(for ἀγναλης, from ἀγναλλη, to render splendid,)* splendid.

ἄγνοια, *ιο*, *η*, (*a priv. and γνωτης, γνωια,*) *not know, not understand, to be ignorant of, not comprehend.*

ἄγνοια, *ιο*, *η*, *(ἀγνοια,)* ignorance.

ἄγνημη, *(ἀγη, to break, obs.,)* *φ.* *ιρω*, *p.* *ἄχα* (*Att. ιαχη*), *2. a.* *ἄγη*, *(Att. ιαχη,)* to break, to break into pieces.

Ἄγνωτης, *οι*, *ι*, Agnolides, a rhetorician of Athens, one of Phocion's accusers, who, for his agency in causing Phocion's condemnation, was put to death by the people.

ἄγνωτης, *οιος*, *ι*, *η*, (*a priv. and γνωτης, [γνωται,]*) unknown.

ἄγνωτος, *ι*, *η*, (*same,*) unknown, not renowned.

ἄγορη, *αι*, *η*, *(ἀγηη,)* a market-place, the forum, an assembly; an harangue.

ἄγορεύη, *ιο*, *p. ιι*, to frequent the market-place or forum, to buy; *p. pass.* *ἴγερσομαι*.

ἄγραμπτος, *ι*, *η*, (*a priv. and γεραμπτης, to harangue, to speak in the assembly.*)

ἄγρη, *αι*, *η*, (*perhaps ἀγροι,*) the chase, game or prey captured.

ἄγραμπτος, *ι*, *η*, (*a priv. and γεραμπτης, illiterate.*)

ἄγριος, *(perhaps ἀγροι,)* *f. ινω*, to catch, to capture, to take.

ἄγριος, *ια*, *ιοι*, *(ἀγρης,)* wild, cruel, savage, rustic; wild as opposed to tame or cultivated, as animals or plants; *ἄγρη, neut.* adverbially, cruelly, &c.

ἄγριότης, *ινω*, *η*, *(ἀγροις,)* wildness, savageness.

ἄγριος, *αι*, *η*, *(ἀγροις,)* country life, rusticity, rudeness.

ἄγριος, *ι*, *η*, *(ἀγρης and οικη,)* rustic, boorish.

ἄγρης, *οι*, *η*, a field, land, the country, as opposed to the town.

ἄγριότης, *αι*, *η*, *poet. for ἄγρης,* rustic.

ἄγρινη, *ι*, *(ἀγρινη,)* sleepless, [*a priv. and ινω,*]) *f. ινω, p. ινη,* to watch, to be awake.

ἄγρια, *αι*, *η*, *(ἀγη,)* a street.

ἄγριη, *οι*, *η*, *(ἀγηη,)* one who collects, hence, one who collects a crowd, a mountebank, a quack, a beggar.

ATT

ΑΙΧ

ἄγχι, near.

ἄγχίσια, εῖ, ἡ, (ἀγχίσιος, [ἄγχι; and εῖος,]) slyness, cunning.

ἄγχόν, εῖ, ἡ, (ἄγχω,) a rope for hanging, the act of hanging.

ἄγχω, f. ξω, p. χω, to strangle, to choke by hanging.

ἄγε, f. ἄγω, p. ἄγα (Att. red. ἄγάχω,) 2. a. ἄγον (Att. ἄγαγον), to lead, to drive, to bring; of the magnet, to attract; ἄχολλη ἄγων, to be at leisure; ἄγε, well, come, come on, a term of exhortation; p. pass. ἄγμα, a. 1. ἄγην, f. 1. ἄχθοσται.

ἄγων, εῖ, ἡ, (ἄγω,) the mode of life.

ἄγων, εῖος, ὁ, (same,) a combat, a game, a struggle, a contest.

ἄγωνάιος, ὁ, (άγων,) f. άγων, p. άγα, properly to be engaged in an ἄγων, to be solicitous, to fear.

ἄγωνίζειν, (same,) f. άγωνίζομαι, p. άγωνίζειν, to contend, to fight for the prize.

ἄγωνεμα, ἄγος, τό, (άγωνίζομαι,) a contest, a battle.

ἄγωνιστή, εῖ, ἡ, (same,) a combatant at the Games.

ἀδαμάντενος, εῖ, εῖ, (ἀδάμας,) very hard, invincible, adamantine.

ἀδάμας, αρρεν, ὁ, (a priv. and δαμάσ,) generally the hardest iron, steel; as an adj. strong, ungovernable. ἀδάμαστος, ἡ, ἡ, (a priv. and δαμάσ,) untamed, unbroken, applied to horses.

ἀδηνφάγος, ὁ, ἡ, (ἀδην, excessively, and φάγω,) voracious, greedy.

ἀδέν, ιος, ὁ, ἡ, (a priv. and δέν,) fearless.

ἀδέντη, (ἀδέν,) fearlessly.

ἀδελφή, εῖ, ἡ, (ἀδελφός,) a sister.

ἀδελφόδενη, εῖ, ἡ, (same,) a brother's son.

ἀδελφός, εῖ, ὁ, (a for ἀμε and δελφός, the womb,) a brother.

ἀδελφός, ὁ, ἡ, (a priv. and δέλφος,) un-

ΑΙΩ

known, uncertain.

Ἄδης, εῖ, ἡ, and Ἄδης, εῖ and εῖ, and gen. Ἄδης, dat. Ἄδη, from the obsolete Ἄῖς, (perhaps a priv. and ἰσῖ, 2 a. of εῖος,) the god of the lower regions, the infernal world itself; i.e. "Ἄδης, εῖ or εῖος "Ἄδης, (δέμας understood,) into Hades, or the lower world; i.e. "Ἄδης, (δέμας understood.)

ἀδιαλείπεται, (ἀδιαλειπεται, [a priv. and δια-λειπεται,]) incessantly.

ἀδιατίθεται, ἡ, ἡ, (a priv. and δια-τίθεται, [τίθεται,]) unformed, shapeless.

ἀδίκειος, ὁ, (ἀδίκος,) f. άκει, p. άκα, to act unjustly, to wrong, to injure, to hurt; a. 1. p. άδικήσαι.

ἀδίκημα, άκτος, άκτη, (άδικος,) injustice, a crime.

ἀδίκηνα, εῖ, ἡ, (άδικος,) injustice.

ἀδίκος, ἡ, ἡ, (a priv. and δίκη,) unjust.

ἀδίκειος, (άδικος,) unjustly.

ἀδίκός, ἡ, ἡ, (άδη, excessively,) frequent, intense, vehement, excessive, ἀδικέ, neut. adverbially, abundantly, incessantly.

"Ἄδηπτος, εῖ, ἡ, Admētus, son of Pheres and Clymene, and king of Pheræ in Thessaly.

ἀδόλσοχος, εῖ, ὁ, loquacious, a loquacious person, a prater.

ἀδοκεία, εῖ, ἡ, (άδεξ, [a priv. and δέξα,]) disgrace.

ἀδοκίλαρες, ἡ, ἡ, (a priv. and δοκλόν,) unsubdued, free.

ἀδύνατος, ὁ, ἡ, (a priv. and δυνατός,) impossible, unable.

ἀδύς, Dor. for ἀδέη, sweet.

ἀδει, and ἀδέα, f. εῖ, p. άρα, άπα, a. 2. άδει, to sing, p. pass. άρμαι.

ἀδέη, άρε, ἡ, Dor. for ἀδέη, a nightingale.

"Ἄδηνης, γάσ, ὁ, Adōnis, the favorite of Venus; he died of a bite from a wild boar which he had wounded in hunting.

AEI

αι, always, ever, perpetually.
αινής, *ἴος*, *ἱ*, *ἥ*, (*a priv. and εἰνός*),
 unbecoming, unworthy, foul.
αινίζω, (*διανήσι*), *f.* *εω*, to deform, to
 maltreat.
αιρεο, (*ἀἴρε*), *f.* *άιραι*, *p.* *ἵηρκε*, *a.* *2.*
ἵηρε, to raise, to lift, to take.
αιναγόμαντος, *η*, *ον*, (*a priv. and ιανός*),
 acting under compulsion, or reluc-
 tance, sorrowful, sad.
αινών, *ἱ*, *ἥ*, (*αιι and ον*), ever-
 flowing.
αιργάνι, *η*, *ἥ*, more commonly *αιργία*,
εις, *ἥ*, want of employment, idle-
 ness. (*αιργύτης*)
αιρουόντος, *ἴος*, *ἱ*, *ἥ*, (*άιρε and εῖδος*),
 airy, like air.
αιρός, *οῦ*, *ἱ*, (*ἄημι, to blow, from its*
swif. flight) an eagle.
αινία, *εις*, *ἥ*, (*a priv. and οὐδός*), un-
 pleasantness, disgust; displeasure,
 discord.
αινάρος, *όνος*, *ἥ*, (*αἰδίνω*), a nightingale.
αινή, *ἴος*, *ἥ*, more rarely *ἱ*, (*ἄημι, to*
blow) the air.
αιναντος, *ἱ*, *ἥ*, (*a priv. and ιανάω*),
 unsubdued.
Αἰάκας, *αρρο*, *ἱ*, Athamas, king of
 Thessaly, who married Nephèle, by
 whom he had Phryxus and Helle.
αιαναρία, *εις*, *ἥ*, (*αἰανάτος*), immor-
 tality.
αιανάρος, *ἱ*, *ἥ*, (*a priv. and ιανάρος*),
 immortal.
αιαντος, *ει*, *ἱ*, *ἥ*, (*a priv. and ια-
 νατος*), unburied.
αιαντος, *ἱ*, *ἥ*, (*a priv. and ιαναματος*),
 not permitted to be seen.
Αἰνεῖα, *εῖς*, *ἥ*, Minerva, the goddess
 of war and wisdom, who was pro-
 duced all armed from Jupiter's
 brain. In her contest with Nep-
 tune, she produced the olive, gave
 the name to, and became the tute-
 lar goddess of Athens.
Αἰνεῖξ, to or toward Athens.
Αἰνεῖν, *εῖν*, *ᾳ*, (*Αἰνεῖν*), the city of
 Athens, the capital of Attica.

AIA

Αἰνείνη, *εῖς*, *ἥ*, Minerva.
Αἰνείας, *εἰς*, *ᾳ*, *ἥ*, Athenian.
Αἰνεῖντος, from Athens.
Αἰνείγεις, in Athens, at Athens.
ἀθλησις, *εως*, *ἥ*, (*ἀθλία, to combat,*
 [*ἀθλος*]) athletic exercise, athletics.
ἀθλητής, *οῦ*, *ἱ*, (*same*), a wrestler, a
 combatant in the games.
ἀθλος, *ἴα*, *ον*, (*ἀθλος*), unhappy, mis-
 erable.
ἀθλίως, (*ἀθλος*), miserably.
ἀθλον, *ει*, *ᾳ*, (*ἀθλος*), the prize of the
 games, a reward.
ἀθλος, *ει*, *ᾳ*, a combat, a contest, any
 laborious enterprise, labor.
ἀθλητός, *ἱ*, *ἥ*, (*a priv. and Σάρκας*),
 tranquil, without tumult, undis-
 turbed.
ἀθηρός, (*ἀθηρος*), calmly.
ἀθεαντος, *ἱ*, *ἥ*, (*a priv. and Σραντός*),
 to break in pieces, uninjured.
ἀθειζω, (*ἀθεός*), *f.* *εω*, *p.* *ἵθεσιν*, to
 gather, to assemble.
ἀθεός, *εις*, *ἴρη*, (*οὐς*, *ἥ*, *οὐρη*) (*a for θρη,*
 and θρίος, clamor), frequent, nu-
 merous, crowded, dense, vehement.
ἀθημία, *ῳ*, (*a priv. and Σραντός*), *f.*
ἴηνο, *p.* *ηνε*, to be dispirited, to be
 dejected, to be disheartened.
Αἴας, *ει*, *ᾳ*, Athos, a mountain of
 Macedonia.
ᾳ, an exclamation, expressive of
 wonder, of pain, of grief and sor-
 row, alas ! In Homer, always
 with γάρ, or γάρ δέ, followed by
 the optative, would that, I pray
 that.
αἴα, *ει*, *ᾳ*, *Ion.* for γαῖα, the earth.
αἴαζω, (*αἴτι*), *f.* *εω* and *ξα*, lit. to
 utter *αἴ*, *αἴ*, alas ! to wail, act. to
 lament, to deplore, to bewail.
Αἰανδης, *ει*, *ἱ*, the son or descend-
 ant of Αἴacus.
Αἰανός, *οῦ*, *ἱ*, Αἴacus, son of Jupiter,
 king of Αἴgina, who for his piety
 and justice was said to have been
 appointed by Pluto one of the
 judges of the infernal regions.

AIA

Aia, *αἰας*, *ī*, Ajax, the name of two Grecian heroes in the Trojan war. One was called *Telamonius*, from his father *Telamon*; the other *Oileus*, from his father *Oileus*.

αἴγεος, *īvōs*, *ī*, a poplar.

Aīgeus, *īos*, *ī*, *Ægeus*, king of Athens, son of Pandion, and father of Theseus.

αἴγιλλος, *īōs*, *ī*, (*ἀγύνας τὴν ἄλλα, ἀκτηνί*) a shore.

αἴγιλλος, *īvōs*, *vō*, (*ἄλλο*) a little goat.

Aīgina, *īs*, *ī*, *Ægina*, an island in the Sinus Saronicus, near the coast of Argolis.

Aīgimēnēs, *īvōs*, *ī*, an inhabitant of *Ægina*.

αἴγιοχος, *īvōs*, *ī*, (*αἴγις and ἵχος*) *Ægis-bearing*.

αἴγις, *īos*, *ī*, (*αἴσσω, to move rapidly*,) the *Ægis*, the shield of Jupiter, the work and gift of Vulcan, borne also by Apollo and Minerva; by its movement, darkness, clouds, thunder, and lightning are collected. Minerva was frequently represented as bearing the *Ægis*.

αἴγορεγχία, *īōs*, *ī*, f. *ἴσω*, (*ἄλιξ and θερζί*) to have goat's hair.

Αἴγυπτος, *īvōs*, *ī*, an Egyptian, Egyptian.

Aīgyp̄tos, *īvōs*, *ī*, 1. *Ægyptus*, son of Belus and brother to Danaus. *Ægyptus* was king of a part of Africa, which from him has been called *Ægyptus*, 2. the land of Egypt. 3. the river Nile.

αἴδεμαι, *īvōs*, (*αἴδεις*,) f. m. *ἴσω* and *ἴσωμαι*, *p. pass.* *ἴσωμαι*, to regard, to respect, to reverence, to fear, to be afraid, to be ashamed. *αἴδημαι*, *īvōs*, *ī*, (*αἴδεμαι*,) decorous, well mannered.

Αἴδης, *īvōs*, *ī*. See *Ἄδης*.

αἴδης, *īvōs*, *īvō*, *ī*, (*άιδης*,) everlasting, perennial.

αἴδημαι, *īvōs*, *īvō*, *ī*, (*αἴδεμαι*, same as *αἴδημαι*,) venerable.

AIN

αἰδάς, *īōs*, *ī*, decorous behaviour, modesty, veneration, respect, fear. *αἴτι*, *Ion. and Poet. for αἴτι*, always.

Αἴτης, *īvō*, *ī*, *Ætēs*, king of Colchis, and father of Medea.

αἴλαλάθη, *īvōs*, *ī*, (*αἴλαλη*,) soot, and *ἴλλος*, black.

αἴλη, *īvōs*, *ī*, also *ī*, (*αἴλη*,) the upper, pure, unclouded region of the air; the sky, the air, the heavens.

Αἴλονία, *īs*, *ī*, *Æthiopia*, an extensive country of Africa, south of Egypt.

Αἴλωψ, *īvōs*, *ī*, (*αἴλω* and *Ὄψ*), an *Æthiopian*, *Æthiopian*.

αἴλοντα, *īvōs*, *ī*, *αἴλοντα underst.*, (*αἴλω*,) the porch, *properly* the sunny porch, *generally* with an eastern or southern exposure, in order to sit and enjoy the sun, also, where strangers slept.

Αἴλοντίς, *īvō*, *ī*, *Æthiopian*.

αἴλωψ, *īvōs*, *ī*, (*αἴλω*,) burning, dark, and *Ὄψ*, richly colored.

αἴλοντα, *īs*, *ī*, (*αἴλη*,) the serene sky, the pure air.

αἴλω, f. *īvō*, p. *īvō*, to set fire to, to kindle, to burn; *-μω*, to be on fire.

αἴλωμα, *īvōs*, *ī*, (*αἴλως and ὥρα*,) a cat.

αἴλω, *īvōs*, *vō*, blood.

αἴλαράνος, *īōs*, *ī*, *Æmiliānus*, surname of *Scipio*.

Αἴνιας, *īvōs*, *ī*, *Ænēas*, son of Venus and Anchises, the hero of Virgil's *Aeneid*, from whom the Romans pretended they were descended.

αἴνιος, *īvōs*, (*αἴνεις*,) f. *ἴνη* and *ἴνη*, *p. īvō*, to praise, to approve, to assent; *p. pass.* *ἴνωμαι*, a. 1. *ἴνιν*.

αἴνυμα, *īvōs*, *īvō*, (*αἴνεσμα*, to speak enigmatically, [*αἴνεις*,]) an enigma, a riddle.

αἴνυμας, *īvōs*, *ī*, (*αἴνεις and μάρος*, fate), ill-fated.

ΑΙΝ

αἰνός, ἄ, ἡ, (*αι*, expressing grief,) woful, dreadful.
 αἴνος, οὐ, ἄ, a narrative, a tale, praise.
 αἴνος, (*αινός*) extremely.
 αἴγ, γάτ, ἄ, (*άινων*, to move rapidly,) a goat.
 αἴλλος, οὐ, οὐ, active, lively.
 αἴλλος, οὐ, ἄ, for *αἴγονός*, (*αἴγ* and *ποιάς*, to tend,) a goatherd.
 αἴρων, οὐ, ἄ, (*αἴρω*,) a mode of life, a sect (*of philosophy*).
 αἴρων, ἄ, ἄν, (*same*,) eligible, good.
 αἴρω, ὡ, (*allied with αἴρω*) *f.* αἴρη-
 ον, *p.* ἄρην, *a.* 2. αἴλλον, (*Gr.*)
 to seize, to take, to receive; αἴ-
 ρειν, -οίρειν, to will, to choose,
 to undertake; μᾶλλον αἴρειν, to
 prefer; 2. *a.* *inf.* ἄλλην, *mid.* αἴλ-
 λην, subj. ἄλλον.
 αἴρω, (*άιρω*) *f.* ἄρη, *p.* ἄρην, (*see*
άιρων.) to assume, to raise on high,
 to lift, to weigh anchor; κόδος
 αἴρειν, to acquire glory; *a.* 1.
 ἄρη, *inf.* ἄρη, *imperat.* ἄρη, *part.*
 ἄρης.

"**Αἴς**, nom. obsolete, ἄρης, ἄ, see ἄρη.

αἴρειν, οὐ, ἄ, destiny, (*allied with δαίνω*, to divide,) fate.

αἰσθάνομαι, (*άινω*, to perceive,) *f.*
 αἰσθάνομαι, *p.* ἄσθαναι, *a.* 2. *m.*
 ἄσθρην, (*Gr.*) to observe, to feel,
 to perceive.

αἴσθητος, οὐ, ἄ, (*αἰσθάνομαι*.) the act
 of perceiving, perception, knowl-
 edge, *άισθητον παρέχων*, to cause
 to understand.

Αἰσχύλος, οὐ, ἄ, *Æschines*, a celeb-
 rated Athenian orator and philoso-
 pher, the opponent of Demosthenes.

αἰσχος, οὐ, τέ, baseness, deformity.
 αἰσχύλος, ἄ, ὄν, (*αἰσχός*.) base, shame-
 ful, ugly, disgraceful.

αἰσχύλος, (*αἰσχός*.) basely, shame-
 fully.

Αἰσχύλος, οὐ, *Æschylus*, a celebrated
 tragic poet, born at Eleusis in At-
 tica, B. C. 525.

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αἰσχύλη, οὐ, ἄ, (*αἰσχός*.) shame, dis-
 grace, infamy; *πρός αἰσχύλην*, in a
 disgraceful or abusive manner, abu-
 sively.
 αἰσχύλη, (*same*.) *f.* ὄντη, *p.* ἄγριανη,
 to disfigure, to disgrace = *αἰσχύ-*
ληπεῖν, to be ashamed of, to rever-
 ence, to respect, to feel the re-
 proach of.

Αἴρων, οὐς, ὄ, *Æson*, the brother of
 Pelias and father of Jason.

αἰρία, οὐ, *f.* οὐσια, *p.* ἄγναστος, to request,
 to beg, to demand.

αἰρία, οὐ, ἄ, a cause, a reason, a fault.

αἰρίσαμεν, -άμειν, (*αἰρία*) *f.* αἴρειν,
p. ἄγριμαν, to complain of, to ex-
 culate, to blame, to accuse.

αἰρίστειν, οὐ, ισ, (*αἰρίσαμεν*) to be
 blamed or inculpated; μει αἰρί-
 στο, I should or ought to blame.

αἴρων, οὐ, τέ, (*properly neut.* of *αἴ-*
ρειν.) a cause, a ground.

αἴριος, οὐ, ισ, (*αἰρία*) culpable, guilty;
 ὁ αἴριος, the author, cause,
 or procurer of a thing; promotive
 of.

Αἴτην, οὐ, ἄ, *Ætna*, a volcanic mount-
 ain of Sicily.

Αἴτολία, οὐ, ἄ, *Ætolia*, a country of
 Greece on the confines of Epirus.

Αἴτολίς, οὐς, ὄ, an *Ætolian* woman,
Ætolian.

Αἴτολοι, οὐ, οὐ, the *Ætolians*.

αἴριδίος, suddenly, (*αἴριδίος*, [*al-*
lied with ἄριντος.])

αἰχμαλωτίος, and αἰχμαλωτίων,
 (*αἰχμάλωτος*) *f.* Υπα, *p.* Υπα, and
f. ιύπα, *p.* ιύπα, to make prisoners
 of war.

αἰχμάλωτος, ὄ, ἄ, (*αἰχμή*, a spear,
 and ἀλωτός, taken,) captive.

αἴτη, immediately.

αἴών, οὐς, ὄ, (*αιώνι*) time, an age, an-
 tiquity.

αἰώνιος, οὐ, and ια, οὐ, (*αιώνι*) dura-
 ble, eternal.

αἰρεῖν, οὐ, αἰρέσθαι, a raising up, [*des-*
ceas.] *f.* οὐσια, *p.* ἄγριανη, to raise

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on high : *εἰςματι*, *εἰςματι*, to be in anxious expectation, to linger, or hang about.
ἀκαρός, *ὁ*, *ἡ*, (*a priv. and καιρός*,) unseasonable, untimely, unbecoming, useless.
ἀκαρπός, *ὁ*, *ἡ*, (*a priv. and καρπός*,) unmoved.
ἀκαρδία, *ης*, *ἡ*, (*ἀκίνη*, a point,) a thorn, a prickle, also a quill of the hedgehog.
Ἀκαρνάνιος, *Ἄνως*, an Acaeanian, an inhabitant of the province Acaenania in Greece.
ἀκαρπία, *ᾶς*, *ἡ*, (*ἀκαρπός*,) unfruitfulness, failure of the fruits.
ἀκαρπός, *ὁ*, *ἡ*, (*a priv. and καρπός*,) unfruitful.
Ἀκαστός, *οὐ*, *ὁ*, Acastus, son of Pelias.
ἀκαχίων, *ἱ*, *ἀκαχίων*, 2. *α.* *ἀκαχίων*, and *ἀκαχίων*, *ἱ*, *Ιων*, (*ἀχίος*,) to grieve, to afflict.
ἀκάρατος, *ὁ*, *ἡ*, (*a priv. and κιράντομι*, *κιράται*,) unmixed, pure, unhurt.
Ἀκιόνης, and **Ἀκιόνιος**, *οὐ*, *ὁ*, the name of a river in Asia, falling into the Indus, Acesinus.
Ἀκιστοδήμος, *οὐ*, *ὁ*, Acestodēmus, a Greek historian.
ἀκή, *ῆς*, *ἡ*, repose ; *ἀκήν* *γίνεσθαι*, to be quiet. See note to Poetical extract II, line 28.
ἀκιδέστων, *(ἀκιδέστων*, neglected, [*a priv. and κιδέων*,]) heedlessly.
ἀκιδής, *ἰος*, *ὁ*, *ἡ*, (*a priv. and κιδής*,) without care.
ἀκινδύνος, *ὁ*, *ἡ*, (*a priv. and κινδύνος*,) safe, without danger.
ἀκινδύνων, *(ἀκινδύνος*,) safely.
ἀκιλαντος, *ὁ*, *ἡ*, (*a priv. and κιλαίνω*,) unlamented.
ἀκληρία, *ῶ*, (*ἀκληρος*, without a lot, [*a priv. and κληρος*, lot,]) *f.* *ἥσω*, *p.* *ητε*, to be without a lot, to be poor, unfortunate.
ἀκλητος, *ὁ*, *ἡ*, (*a priv. and καλίων*,) uninvited.
ἀκμάζων, *(ἀκμάζει)* *f.* *ἥσω*, *p.* *ημέλαντα*,

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to bloom, to be matured, to be at its full force or height, to have reputation, influence, &c.
ἀκμαῖος, *αῖα*, *αῖν*, (*ἀκμή*,) ripe, blooming.
ἀκμή, *ῆς*, *ἡ*, (*ἀκτή*, a point,) *properly*, a point, the highest point or degree; *hence*, bloom, vigor.
ἀκμήν, in a twinkling, instantly, as yet, still ; *properly* an acc. of *ἀκμή*, (*κατά understood*.)
ἀκρίς, *ῆρος*, *ὁ*, *ἡ*, (*a priv. and κάρη*,) fresh, not fatigued.
ἀκροί, *ῆς*, *ἡ*, (*ἀκονίων*,) the hearing.
ἀκροίς, *ἶος*, *ἡ*, (*α. for ἀκρα* and *κονίην*,) a spouse.
ἀκρολυθία, *ῶ*, (*α. for ἀκρα* and *λυθεῖσα*, a path,) *f.* *ἥσω*, *p.* *ηκολούθησα*, to follow.
ἀκροτίζω, (*ἄκαν*, a dart,) *f.* *ἥσω*, *p.* *ηκρότιζα*, to shoot, to hurl as a javelin.
ἀκρότον, *οὐ*, *τό*, (*dim. of ἀκρον*,) a javelin.
ἀκροτίος, *ὁ*, *ἡ*, (*priv. and ικροτίος*,) unwilling, compulsory, involuntary.
ἀκρών, *ἱ*, *μ.* *ἀκούσεμαι*, *p.* *act.*
ἀκύνη, *ἱ*, *μ.* *ἀκύνον*, *p.* *μ.* *ἀκύνα*, with the genitive, to hear ; *κακοῖς* *ἀκύνειν*, to be rebuked, to stand in ill repute.
ἀκρα, *ᾶς*, *ἡ*, (*properly fem. of ἀκρος*,) a promontory, a summit, a citadel, a cape.
Ἀκραγαντῖος, *οὐ*, *ὁ*, an inhabitant of Agrigentum, in Sicily.
ἀκρατεία, *ᾶς*, *ἡ*, (*ἀκρατεῖς*, [*a priv. and κράτος*,]) intemperance.
ἀκρατος, *ὁ*, *ἡ*, (*a priv. and κράτος*,) unmingled, pure (wine).
ἀκρίταια, *ῶ*, *ἡ*, (*ἀκρίτης*,) exactness, purity, *as*.
ἀκρίτης, *ἰος*, *ὁ*, *ἡ*, (*ἀκρος*,) exact, precise, perfect ; *as* ' *ἀκρίτης*, in an accurate or exact manner, precisely, with precision.
ἀκρίτων, *ῶ*, *ο. (ἀκρίτης)* *f.* *ἥσω*, *p.* *ηκρίτειν*, to know exactly, to in-

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vestigate.
 ἀργέσσει, (same,) exactly, precisely, perfectly.
 'Αριστος, ον, ι, Acrisius, king of the Argives, father of Danaë, and grandfather of Perseus.
 ἀριστος, εως, ι, (ἀρισταμενος, to listen, [ἀκοντινειν, ἀκοδεινειν, ἀκοράμειν,]) the hearing, a lecture.
 ἀριστεια, οι, (ἀριστος and βάτης, one who goes forward,) f. οντω, p. ικα, to walk on the toes.
 ἀριστρον, ον, το, (ἀριστος and δευτη, a fruit tree; ἀριστρον, fruits (with a hard shell).
 ἀριστονος, ον, οι, and τα ἀριστινα, (ἀριστος and οις, literally, the top of a heap, the best, the firstlings, the offering to the gods from the booty or the harvest.
 ἀριστονει, (ἀριστος and ωντη,) tiptoe.
 ἀριστολις, ιως, ι, (ἀριστος and πόλης,) a citadel; in Att. writers the Acropolis of Athens.
 ἀριστη, ι, ον, (ἀριστη, a point,) extreme, highest, lofty, superior, eminent; ἀριστη δάκτυλοι, the fingers' ends; ἀριστη τοις τοις, with the toes; τα ἀριστη, the highest, high parts; also the extremity, the end.
 ἀριστράξω, (ἀριστράξων,) f. οντω, p. ικα, to mutilate at the extremities; hence, generally to mutilate, to destroy.
 ἀριστράξων, ον, το, (ἀριστη,) the extreme or highest point of any object, a promontory.
 'Αριστον, οντω, ι, Actæon, son of Aristæus and Autonoë, changed by Diana into a stag, and torn in pieces by his own dogs.
 ἀρινη, ιι, ι, (ἀγνημα, ξηγω to break,) 1. the beach, viz. where the billows break, a bank; 2. Attica, so called from its being near the sea.
 ἀρινηγνητος, ι, ι, (a priv. and κυνηγητω, without a pilot, unguided.
 ἀρινημαντος, ι, ι, (a priv. and κυμανιω,

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to rise in waves, [κυμα,]) waveless, calm.
 ἀρινη, οντω, ι, ι, (same,) calm, tranquil.
 ἀρινη, ἀκοντινη, ἀκοραμεινη, and ικινη, (a priv. and ικοτη,) unwilling, reluctant.
 ἀλαζονικος, ι, ι, (ἀλαζονη,) boastful, vain.
 ἀλαζονη, ιντω, ι, (ἀλη, a wandering, αλαζονα, to wander,) a stroller, a mountebank; hence, from the character of such persons, a vainglorious boaster, a braggart.
 ἀλαζινη, Dor. for ἀληνη.
 'Αλαζινη, ιε, ι, a country in Asia, on the Caspian sea, now called Georgia, &c.
 'Αλαζονι, ιι, ι, Albanians, inhabitants of Albania.
 ἀληια, ιι, (ἀληγης,) f. ιντω, p. ιληγητα, to smart, to suffer, to be sad.
 ἀληγη, ιος, τη, (διληγη, to care for, [ει and λιγη,]) pain, smart, suffering, sorrow, grief, a calamity.
 ἀληγηνης, ι, ι, (ἀληγηνης, painful, [ἀληγη,]) mournful, fatal, inauspicious.
 ἀληφω, (ει and λιτω, fat,) f. ψω, p. ιληφα, Att. red. ἀληλιφα, a. 2. ind. ιληφων, to anoint; p. pass. ιληλιφειν, p. m. ιληφα, Att. ιληλιφα.
 ἀλικερων, ιντω, ι, (a priv. and λικητω,) a cock.
 'Αλικανδρεια, ιε, ι, Alexandria, the capital of Egypt, founded by Alexander the Great.
 'Αλιξανδρειη, ια, ι, an Alexandrian.
 'Αλιξανδρος, ον, ι, Alexander, surnamed the GREAT, son of Philip, celebrated for his extensive conquests.
 ἀληθινα, ιε, ι, (ἀληθης, true,) truth.
 ἀληθινη, same, f. ιντω, p. ιληθινη, to speak the truth, to be sincere.
 ἀληθη, ιος, ι, ι, (a priv. and λατηρω, ληθω,) true, real; ταληθη

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and ταῦτη, the truth.
 ἀληφικίνος, perf. part. pass. for
 ἀληφίνος, from ἀλεῖφεν.
 ἀλέων, and ἀλίω, f. ἀλίεω, p. ἀλη-
 ον, Alt. ἀλήλεω, to grind in a
 mill; p. p. ἀλήλεωρα.
 ἀληθίνης, (ἀληθής, true,) truly, honest-
 ly, exactly.
 ἀλησσόνος, ὁ, ἡ, (a priv. and λιθόμοιρα,
 to go aside,) inevitable; ἀληστόν,
 incessantly.
 ἀλίγχιος, α, ον, (ἥλεξ, of the same
 age,) like.
 ἀλησίομαι, -οῦμαι, to turn one's self,
 to wander about.
 ἀλισ, īa, ior, (ἥλε, dwelling in the sea.
 ἀλισ, ον, ο, Dor. for ἄλιος.
 ἄλι, (ἄλης, crowded,) numerous.
 ἀλησματικός, f. ἀλησματικός, p. ἄλικα,
 Alt. ἄλικα, 2. a. ἄλιον, Alt.
 ἄλιον, to be taken, to be captured
 or seized, to be slain, to be capti-
 vated by love of any one; 2. a.
 part. ἄλιον, captured, also decided
 against, pronounced vanquished.
 ἀλιστάνος, (ἄλη, a wandering,) f. ἀλι-
 στήν, 2. a. ἄλιτον, to commit a
 fault; to offend against; to trans-
 gress.
 ἀλιστάνης, ίος, ὁ, ἡ. (ἄλη and τίνων)
 reaching to or situated near the sea,
 low, flat, shallow (as boats).
 ἀλιστήριος, ὁ, ἡ, ἡ ἀλιτήν, wicked,)
 laden with guilt, infamous.
 ἀλιτώ, see ἀλιτάνω.
 ἀλική, ίη, ἡ, strength.
 Ἀλκηστή, ίδος, ἡ, Alcestis, the daugh-
 ter of Pelias, and wife of Admetus,
 who devoted herself to death, to
 save her husband's life.
 Ἀλκιβιάδης, ον, ὁ, Alcibiades, a dis-
 tinguished Athenian.
 ἀλικίος, ὁ, ἡ, ἡ ἀλική, strong, brave.
 Ἀλκύμες, ον, ὁ, Alcymus.
 Ἀλκμήνη, η, ἡ, Alcmene, the wife
 of Amphitryon, and mother of
 Hercules by Jupiter.
 ἀλλά, (ἄλλος, but; ἀλλὰ μήν, and

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yet.
 ἀλλάγη, (ἄλλα and γί, yet at least.
 ἀλλάλωντι, Dor. for ἀλλάλων.
 ἀλλάσσων, Alt. -σται, (ἄλλασ,) f. ζω,
 p. ἄλλάχε, 2. a. ἄλλάχειν, to alter,
 to change; 2. a. pass. ἄλλάχην.
 ἀλλαχόντι, (same,) from another
 side, elsewhere; ἄλλοι ἀλλαχόντι,
 different persons from different
 sides.
 ἀλλαχόντι, (same,) elsewhere, in another
 way; ἄλλων δ' ἀλλαχόντι δια-
 σπαίνονται, they having dispersed in
 different directions.
 ἄλλη, (dut. of ἄλλος,) elsewhere;
 ἄλλος ἄλλη, one here, and another
 there.
 ἄλληλων, (ἄλλος,) one of the other,
 of each other; πρέσις ἄλληλων,
 against each other; the nominative
 is not used.
 ἄλλοιθνης, ίος, ὁ, ἡ, (ἄλιος and θέντος,)
 from another race; οἱ ἄλλοιθνης,
 the strangers.
 ἄλλοθι, (ἄλλος,) elsewhere.
 ἄλλόντος, ὁ, ἡ, (ἄλλος and ςέτος
 for τόκος, childbirth, [τίκτω,])
 of other than the ordinary form,
 monstrous, strange.
 ἄλλομαι, f. 2. m. ἄλοῦμαι, to spring,
 to leap; a. 1. m. ἄλαμπν.
 ἄλλος, η, ο, another, other; adver-
 bially, τό ἄλλο, τά ἄλλα, neut.
 sing. and pl., in other respects.
 ἄλλοτε, (ἄλλος and θέτε,) sometimes,
 at another time; ἄλλοτειπ' ἄλ-
 λοντε, now to these, and now to
 those.
 ἄλλότριος, ία, ιον, (ἄλλος,) with a
 genitive, foreign from, unsuitable.
 ἄλλοφθλος, ὁ, ἡ, (ἄλλος and φυλή,)
 of another tribe, strange, foreign,
 a foreigner.
 ἄλλως, (ἄλλος,) besides, otherwise,
 adv.
 ἄλογίον, for ἄλογία, ας, ἡ, a priv.
 and λόγος,) folly, want of sense.
 ἄλογίστος, ὁ, ἡ, (α priv. and λογίσ-

μωμ) inconsiderate, senseless.
ἄλλος, *ὁ*, *ἡ*, (*a priori* and *ἄλγος*), irrational, senseless, absurd.
ἄλλος, *οὐς*, *ἡ*, (*probably ἄλως*), a furrow, a furrowed field.
ἄλλωρος, *ἴος*, *ἡ*, *ἥ*, (*ἄλς* and *ἴγος*), died with marine purple, purple.
ἄλλος, *οὐ*, *ἥ*, (*as for ἄλμα* and *λίχος*), a spouse.
Ἄλπεις, *ινοι*, *αι*, the Alps, a high range of mountains which separated Italy from Gaul and Germany.
Ἄλπεις, *α*, *οι*, Alpine, *τὰ Ἀλπεις* *ἴον*, the Alpine chain of mountains.
ἄλεις, *ἄλος*, *ἡ*, salt; 2. *ἡ* *ἄλς*, the sea, poet. rarely found in prose writers.
ἄλλος, *οὐς*, *τό*, a grove.
ἄλυστελής, *ἴος*, *ἡ*, *ἥ*, (*a priori* and *λυστελής*), unprofitable, disadvantageous, prejudicial.
ἄλυτηδος, *ἡ*, *οὐ*, *ἄλυτκα*, *ἡ*, *ξο*, and *ἄλην*, (*ἄλη*, a wandering, *f. οὐ*, to avoid, to wander about).
Ἄλυτος, *ινοι*, *ἡ*, Alōeus, one of the Giants, son of Canōce by Neptune, father of Otus and Ephialtes.
Ἄλυτηδην, from Alopece, a deme of Attica.
ἄλυτηκη, *ικος*, *ἥ*, a fox.
ἄλως, *οὐ*, *ἥ*, a threshing-floor.
ἄλιτρος, *ὁ*, *ἥ*, (*ἄλιτρουμ*), easy to capture.
ἄλωτις, *ιως*, *ἥ* (*same*), the taking, a conquest.
ἄμα, *adv.*, at the same time, at once, as soon as; *as a prep.* together with, with; **ἄμα μή**, . . . **ἄμα δή**, as well . . . as.
Ἀμαζόνις, *ίδης*, *ἥ*, more commonly **Ἀμαζόν**, *ίδος*, *ἥ*, (*a priv. and μαζός*), an Amazon. The Amazons were a nation of warlike women, who dwelt in Cappadocia, near the river Thermodon, their right breast was burnt off, that they might be more expert in the use of the bow and javelin, whence their name.

ἀράβιος, *los*, *h*, *h*, (*a priv. and μαράθιος*), ignorant, unlearned.
 ἀράξη, *Att. ἀράξη*, *ν*, *h*, (*ἀγνη*), 1. wagon; 2. the Car, or Bear, a heavenly constellation.
 ἀράξιός, *ν*, *h*, (*ἀράξη*), belonging to a wagon; τὰ ἀράξια, the northern countries.
 ἀράξιος, *h*, *h*, (*ἀράξη and βίος*), living in wagons; ἀράξια ἦν, wandering, migratory rations.
 ἀμαρτέων, *f. m. ἀμαρτεῖν*, *p. ἀμαρτεῖν*, *a. 2. ἀμαρτεῖν*, (*Gr.*) to fail, to err, to miss, to offend, to transgress.
 ἀμαρτητημ, *ἔτος*, *σ*, (*καμαρτητημ*), a failure, a fault, an offence.
 ἀμαρτία, *αι*, *h*, (*same*), error.
 ἀμαρύνω, *ω*, (*ἀμαρύνειν*, dim., *f. ἀστρα*, to obscure, to darken, to weaken, to enervate.
 ἀμαρτέως, *ων*, *h*, *h*, *Ion. and poet. for ἀνάστετος*, (*ἀνα-βαίνων*), accessible.
 ἀμαλκόνω, *Ion. and poet. for ἀναβλήσσων*, (*ἀναβολήν*), a throwing up, [*ἀνα-βλῆσσων*,] deeply respiration.
 ἀμελώνω, *f. ὥν*, to blunt, to obtund, to deafen, to deaden; from
 ἀμελόνω, *τια*, *h*, blunt, dull, weak.
 ἀμελωστην, *αμελώνης*, *f. ὥκη*, to have a dull countenance, to be blind.
 ἀμεροσία, *αι*, *h*, (*properly fem. of ἀμερότος*), ambrosia, the food of the gods.
 ἀμερότος, *ια*, *ιοι*, (*ἀμερότος*, immortal, [*a priv. and βεοτός*,]) ambrosial, divine.
 ἀμισθία, *f. ἀμισθίψη*, *p. ἀμισθία*, *a. 2. ἀμισθία*, to charge, to answer, to reply, to recompense, to return; *p. m. ἀμισθία*.
 ἀμινίας, *ων*, *h*, Aminias.
 ἀμινών, *ονος*, *h*, *h*, better. See ἀγνός.
 ἀμιλχη, *f. ζη*, *p. ἀμιλχη*, (*α and ζη*, to draw; *properly to extract* by pressure, *hence, to milk*.
 ἀμιλλεις, *ων*, (*ἀμιλλεῖς*, without care.

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[*α priv. and μίλιον.*] *f.* ήσω, *p.* ήσα, to be indifferent, to neglect.
 ἀμιλλώς, (*same.*) carelessly; ἀμιλλώς ήχοι, *the same as* ἀμιλλών.
 ἀμιμότος, ὁ, ἡ, (*a priv. and μίμφωμα.*) blameless.
 ἀμιτρός, ὁ, ἡ, (*a priv. and μίτρος.*) without measure, not in metre, prosaic.
 ἀμίτρων, (*ἀμιτρος.*) without bounds, immoderately.
 ἀμηχανία, ἡ, (*ἀμήχανος.*) *f.* ήσω, not to know what to do, to be at a loss.
 ἀμήχανος, ὁ, ἡ, (*a priv. and μηχανή.*) an expedient at a loss, wonderful; ἀμήχανον ήσων, mirum quantum.
 ἀμιλλά, η, ἡ, (*ἀμιλλα and ήλι.*, a troop,) a contest for a prize, struggle; ἢ ἀμιλλής, for a wager.
 ἀμιλλόμενοι, -ώμαι, (*ἀμιλλά.*) *f.* ήσομαι, to emulate, to strive with.
 ἀμιμότος, ὁ, ἡ, (*a priv. and μιμόμαι.*) not imitated, imitable.
 ἀμιθός, (*ἀμιθος.*) for nothing, without reward.
 ἀμιθός, ὁ, ἡ, (*a priv. and μιθός.*) unrewarded.
 'Αμισοδίρας, ον, ὁ, Amisodíras.
 ἀμμα, ἄστρος, τοί, (*ἄστρον.*) a band; τὰ ἀμματα, applied in wrestling to the hands wound round the neck of an adversary, the hug of wrestlers.
 ἀμμι, Dor. for ἀμᾶς.
 ἀμμις, Dor. for ἀμᾶς.
 ἀμμοφορεῖς, ον, ὁ, ἡ, (*a priv. and μόρος,* lot,) unhappy.
 ἀμμος, ον, ἡ, sand.
 ἀμμαδης, ον, ὁ, ἡ, (*ἀμμος and εἶδος.*) sandy.
 ἀμιός, ον, ὁ, a lamb.
 ἀμισή, ης, ἡ, (*ἀμισία.*) a recompense, an exchange.
 ἀμής, for ἄμής, my.
 ἀμιτιλες, ον, ἡ, the vine.
 ἀμιτίχη, (*ἀμφί and ήχη.*) *f.* ἀμφίξη, 2. *a.* ἀμιτιλον, to surround; ἀμπίχημαι, *f. m.* ἀμφίξημαι, to surround, to put on, (*as clothes.*)

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to be clad; 2. *a.* ἀμιτιχήμαι.
 ἀμπιτίξ οὔκει, ὁ, (*ἀμπίχης.*) a band or fillet on the front of the head for binding up the hair.
 ἀμπιδρός, ού, ού, faint, glimmering.
 ἀμύθητος, ὁ, ἡ, (*a priv. and μύθημα.*) unutterable; hence, immense, innumerable.
 ἀμύμων, ονος, ὁ, ἡ, (*a priv. and μαμμων.*) a fault, blameless.
 ἀμύνα, ης, ἡ, (*ἀμύνων.*) a defence.
 ἀμύνων, (*άμιν.* an excuse,) *f.* ης, *p.* ἀμυγκα, to defend, ward off; ἀμβομαι, *f. m.* ἀμυνόμαι, to defend one's self, to revenge, to resist, to contend; τινά, to punish.
 ἀμύτην, and ἀμύσων, (*άμια.*) *f.* ξη, *p.* ἡμίχα, to scratch, to tear.
 ἀμφί, to be surrounded by, as a vessel on the fire; with the genitive, on account of; in compound words ἀμφί has mostly the signification of 'about,' 'all around,' 'round about'.
 'Αμφιάρας, ον, ὁ, Amphiarāus, a famous soothsayer who perished in the Theban war, son of Oicleus, or, according to others, of Apollo.
 ἀμφί-σαλος, ὁ, ἡ, (*ἀμφι-βάλλω.*) to cast round, to doubt, doubtful, questionable, fluctuating.
 'Αμφιδάμας, οντος, ὁ, Amphidámas.
 ἀμφί-δοκινός, (*δίχομαι.*) *f.* ίννα, to watch, to watch cautiously, as a bird-catcher does.
 ἀμφί-ίνομι, *f.* ἀμφίση, (*Att. ἀμφῶ.*) to put on (as clothes); 1. *a.* ἀμφίση, perf. pass. (*ἀμφίσημαι.*) common, ἀμφίσημαι. See Gram. § 106. p. 186. and § 114. p. 212.
 ἀμφί-ίνει, 2. *a.* without the augment, ἀμφίση, (*Gr.*) to employ one's self with, to prepare.
 ἀμφιθάλης, ίος, ὁ, ἡ, (*ἀμφί and θάλλω.* to bloom,) properly, blooming, flourishing, as he whose parents both live.

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ἀμφι-μάχεσαι, to fight around.
 Ἀμφίπολις, ιως, ἡ, Amphipolis, a city of Thrace, near the mouth of the Strymon, where Brasidas fell in the Peloponnesian war.
 ἀμφίπολος, ιω, ἡ, (ἀμφί and πόλις, πόλω), properly, that is about a person or thing; ἡ ἀμφίπολος, a confidential waiting-woman, or attendant.
 ἀμφίς, (ἀμφί,) around, round about.
 ἀμφιστρία, ἡ, (ἀμφί and στρία,) having two mouths or outlets.
 Ἀμφιστρίτη, ης, ἡ, Amphitrite, the daughter of Oceanus and Tethys, and is often put for the sea itself.
 Ἀμφιτρίων, ιως, ἡ, Amphitryon, a king of Thebes, the husband of Alcmena.
 Ἀμφίτρων, ιως, ἡ, Amphion, king of Thebes, son of Jupiter and Antiope, or according to some of Mercury.
 ἀμφορέας, ιως, ἡ, (ἀμφί and φίρω, φέρει,) a bucket, (as a vessel and as a measure of capacity.)
 ἀμφότερος, ἵη, ιερον, (ἀμφος,) both.
 ἀμφος, ἵη, both.
 ἀμφος, ἡ, (a priv. and μέμφος, a fault,) blameless, faultless.
 ἡ, for λάν or ἡ, if.
 ἡ, is used to give the phrase an expression of uncertainty, which sometimes cannot be exactly rendered in English, and sometimes is to be expressed by the auxiliary verbs; ἤλλος, I came; ἤλλος ἡ, I should have come; τί λίγω; what shall I say? σί λίγως ἡ; what might I say?
 ἡν, with the accus. upon, above; ἡν τριῶν, by threes, by three and three; ἡν μίσον, in the midst, between; ἡν στίμα, up into the mouth; in composition ἡν has the signification of the Latin 're,' 'again,' 'back,' and of 'upwards.'
 ἀναβάθη, ιω, ἡ, (ἀνα and βάθη, a step, [βαίνω,]) a step, a ladder.
 ἀνα-βάνω, f. -βάνωμαι, p. -βίνωμαι,
 2. a. ἀνίση, (Gr. in βάνει,) acc. to ascend, to mount; part. ἀναβάς.
 ἀνα-βάλλω, f. βάλω, p. -βίνωμαι,
 2. a. βάλλω, (Gr. in βάλλω,) to throw up; a. 1. pass. ἀβλήθη.
 ἀνα-βάσις, ιως, ἡ, (ἀνα-βαίνω,) an ascent, a swelling.
 ἀνα-βάτης, ιω, ἡ, (same,) he who mounts or sits upon; a rider.
 ἀνα-βλαστάνω, f. -βλαστάνω, p. πάνε, (Gr. in βλαστάνω,) to grow up, to shoot, to germinate.
 ἀνα-βλίπτει, f. ψε, p. -βίνωμαι, to look up at.
 ἀναβληστης, ιως, ἡ, (ἀνα-βάλλω,) a delay.
 ἀνα-βλήνω, f. σω, to gush forth.
 ἀνα-βοας, ὅ, f. πάνε, p. πάνε, to shout aloud, to crow.
 ἀνα-γιγνόσκω, f. ἀναγνόσσομαι, p. -γίγνομαι, a. 2. ἀνίγνω, (Gr.) to read, to read to.
 ἀναγκάζω, (ἀνάγκη,) f. σσω, p. ἀνάγ-
 κάζει, to compel, to force; a. 1. pass. ἀναγκάσθη.
 ἀναγκαῖος, αία, αῖον, (same,) necessary, unavoidable; ιερί τι τῶν ἀναγ-
 καῖων, to a necessary affair.
 ἀνάγκη, ης, ἡ, (perhaps ἀνάγω,) necessity; κατ' ἀνάγκην, necessarily.
 ἀναγορεύω, f. σω, to relate, to declare.
 ἀνα-γρέψω, f. ψε, to assign.
 ἀνάγω, f. -άζω, p. ἀνήχ, 2. a. ἀνήγω, Att. ἀνήγαγω, to raise up, to bring up, to bring back, to bring down, to force on high, to raise to rank or office; ἀναγ-
 θει, to sail away; ἀνήγει ἐξ τὸς λόγου, he led back to the subject; a. 1. pass. ἀνάχθη, a. 1. part. ἀναχθίσ.
 ἀνα-δίσμη, ης, ἡ, (ἀνα-δισμία, to bind

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up, (*ἱστείνει*,) a fillet or band for the hair of women.
ἀνθίνειν, *f.* -θίνειν, *p.* -θίνειν, to bind, to wreath.
ἀνθίνειν, *f.* -θίνειν, 2. *a.* -θίνειν, to give, to present, to surrender, to yield or produce; *a. 2. part.* **ἀνθίνειν**, *a. 1. pass. part.* **ἀνθίσθειν**.
ἀνθίνειν, *f.* -θίνειν, 2. *a.* -θίνειν, to ascend (*as from out of the sea*), to appear to spring up.
ἀντίσθειν, *f.* -θίνειν, to raise up.
ἀντίζυγοντι or **ζυγίνειν**, *f.* -θίνειν, to break up (*as from an encampment*), to march.
ἀντίζυγοντι, (*allied with ζύγοντι*,) *f.* -θίνειν, *p.* -θίνειν, to gird, to gird about; *καὶ* **ἀντίζυγοντι**, with her segis girt on.
ἀνθίκη, *έτος*, *τό*, (*άνθη-τίκη*,) a votive offering, an ornament.
ἀνθίσθειν, *έτος*, *τό*, (*άνθη-θίσθειν*, to produce vapor, an evaporation, an evaporating.
ἀνθίσθειν, *f.* -θίσθειν, to set anew in a blaze, to rekindle or kindle.
ἀνθίμος, *ή*, *ή*, (*άνθη* neg. and *άμμος*,) bloodless.
ἀνθιμόντερος, *ή*, *ή*, (*άνθη* neg., *άμμος*, and *σάρξ*) that has flesh without blood.
ἀνθιμωτί, (*άνθιμωτος*,) without shedding blood, without blood.
ἀντίρριον, *ώ*, *f.* -θίσθειν, *p.* -θίσθειν, 2. *a.* -θίσθειν, to take away, to take upon, to take up, to raise, to slay, to destroy.
ἀντίσθετος, *ή*, *ή*, (*ανθίσθετος*,) without feeling.
ἀντίσθειν, *f.* -θίσθειν, to rise.
ἀντίστην, *f.* -θίσθειν, (*Gr.*) to kindle, to set on fire.
ἀντίστην, *ώ*, *f.* -θίσθειν, *p.* -θίσθειν, to recall, to release.
ἀντίστητον, *f.* -θίσθειν, *p.* -θίσθειν, to return.
ἀντίστην, *ώ*, *ή*, (*ἀντίστην*, to carry back,) a return, a bringing

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back.
ἀνάστος, *Dor.* for **ἀνάστος**.
ἀνάκρην, (*allied with οὐαρῆν*,) *f.* -κρην, to cry aloud, to shout, to screech.
Ἀνακρίων, *οντος*, *ή*, Anacreon, a famous Grecian lyric poet. See Notes, page 200.
ἀνα-πρέπειν, *f.* -ρέπειν, *p.* -πρέπειν, to investigate, to examine, to question.
ἀνα-πρότειν, *f.* -πρέπειν, to beat, to strike up, or begin to play on an instrument, to produce by beating, to force back.
ἀνα-πυλλεῖν, *ώ*, (*ἀνάλογος*,) *f.* -πυλλεῖν, to intertwine, to repeat.
ἀνα-κύπτειν, *f.* -κύπτειν, to lift up the head after having stooped, to come up, to emerge.
ἀνα-κυλλεῖν, *ή*, *ή*, (*ἀνά and κύλλειν*, mutilated,) shortened, short; **ἀνάκυλλειν** κύλλειν, camels with short legs.
ἀνα-λαρβάζειν, *f.* -λαρβάζειν, *p.* -λαρβάζειν, *a. 2.* -λαρβάζειν, (*Gr.*) to receive, to capture, to resume, to undertake again, to attack, to take, to relieve, to conciliate.
ἀναλίσσειν, *f.* -λίσσειν, *p.* -λίσθαντα, *άναλισσα*, and *άνάλισσα*, (*Gr.*) to expend, to consume, to squander, to destroy.
ἀνα-λόγος, *ή*, *ή*, (*άνα and λόγος*,) analogous, proportionate, similar.
ἀναμάρτητος, *ή*, *ή*, (*άνθη* neg. and *μάρτητος*,) sinless, faultless.
ἀνα-μίνειν, *f.* -μίνειν, *p.* -μιράντειν, to await, to wait for.
ἀναμέρειν, *Dor.* for **ἀνθίμερειν**.
ἀνα-μινός, *ή*, *ή*, (*άνθη* and *μινός*,) with gen. filled with, replete.
ἀνα-μετρία, *ώ*, (*μετρεῖν*,) *f.* -μετρία, to remeasure, to call to mind.
ἀντίζυγοντι, *f.* -μίνειν, to mingle, to mix.
ἀνανδρός, *ή*, *ή*, (*άνθη* neg. and *ἀνδρός*,) cowardly.
ἀνα-νέσειν, *f.* -νέσειν, *p.* -νέσειν, to take back a promise, to refuse, to deny.

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ἀνάξ, *ενν.*, *ι.*, (*perhaps from* *άνα*,
άνω,) *a king.*
 Ἀναξαργός, *εν*, *ι.*, Anaxagoras, a
 Clazomenian philosopher, precep-
 tor of Socrates and Euripides.
 ἀνά-ξανθος, *εν*, *ξανθός*, to scratch or tear
 open again, *as a wound*; hence, to
 irritate, to exasperate.
 Ἀνάξαρχος, *εν*, *ι.*, Anaxarchus, a phi-
 losopher of Abdēra, one of the
 followers of Democritus, and friend
 of Alexander.
 ἀνάξιος, *ι*, *η*, (*άν* neg. and *ξιος*,) un-
 worthy.
 ἀνά-πανος, *ενν.*, *η*, (*άναπανον*,) rest,
 cessation.
 ἀνά-πανος, *εν*, *η*, *παν*, to put to
 rest, to still, to pacify; *-μαν*, to
 rest.
 ἀνά-πεινε, *f.* *εν*, *π. η*, to persuade,
 to convince; *p. m.* *-πίνειν*.
 ἀνά-πίρετος, *f.* *ψε*, *π. φε*, to release,
 to send up to cast up, to throw
 out.
 ἀνά-πιστανθητος, (*allied with* *πίσταν*),
f. *-πιστον*, *2. a.* *άνπιστην*, (*Gr.*)
 to throw wide open, to spread, to
 extend; *p. pass.* *-πίσταναι*.
 ἀνά-πιστημα, *η*, *f.* *ηνν.*, *π. ηηη*, to
 spring up, to spring upon.
 ἀνά-πίστημα, *f.* *-πιστημα*, *p.* *-πιστη-
 μη*, *2. a.* *-πιστον*, (*Gr.*) to re-
 cline, to lie down, to fall back.
 ἀνά-πλάντην, and *-πλάνην*, *f.* *-πλά-
 ην*, *p. ηη*, to form, to represent.
 ἀνά-πλιος, *ι*, *η*, (*άνα* and *πλιος*), filled.
 ἀνά-πλιος, *f.* *-πλινθομα*, to sail back,
 to navigate.
 ἀνά-πληρων, *η*, *f.* *άνην*, *p. ηηη*, to fill,
 to fulfill.
 ἀνά-πνειν, *f.* *-πνην*, to breathe
 again, to recover breath, to re-
 spire, to breathe out.
 ἀνά-πελερίαν, *η*, *f.* *ηηη*, to renew the
 war.
 τι-άπτην, *f.* *-άψην*, *p.* *-άψη*, to hang
 up, to tie to, to kindle, to light up,
 to inflame.

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ἀνα-αγράθη, *f.* *ηηη*, and *ξη*, to seize,
 to carry off.
 ἀνα-γάρνειν, and *-γάρνην*, or *-γάρνηρη*,
f. *ξη*, *p.* *άναγρηχη*, *2. a.* *άναγρηγη*,
 to tear, to split.
 ἀνα-γρίζειν, *f.* *ηηη*, to rekindle, to
 throw aloft, to excite again.
 ἀνα-γρίνειν, *f.* *ηηη*, to incur.
 ἀνα-γράτη, *η*, *f.* *άνηη*, *p. ηηη*, to hang,
 to attach.
 ἀναρχία, *ης*, *η*, (*άν* neg. and *ρχη*),
 anarchy, lawlessness.
 ἀνα-επιρράπειν, *η*, *f.* *άνηη*, to leap up,
 to spring up.
 ἀνα-εντάνειν, *η*, *f.* *άνηη*, *p.* *άναεντάηη*,
 to draw, to draw up, to draw back,
 to draw out.
 ἀνάρτησις, (*άναξη*), *f.* *ξη*, *p. χη*, to rule,
 to govern.
 ἀνά-σειρητος, *η*, *η*, (*άνιστημη*), destroy-
 ed, banished.
 ἀνα-στινάχη or ἀναστινάθη, *f.* *άξη*,
p. άξη, to sigh deeply, to utter
 loud groans or wailings.
 ἀνα-στρέψιν, *f.* *ψη*, *p. φη*, *a.* *2.*
άνιστρεψη, to turn about, to over-
 turn, to distract, to destroy, to
 return; *p. m.* *άνιστρεψη*.
 ἀνα-τινίω, *f.* *-τινη*, *p. -τινηη*, to
 stretch out, to raise.
 ἀνα-τίλλω, *f.* *-τιλη*, *p. -τιτληη*,
 to grow out of, to come forth, to
 arise, to rise *as the sun*; *a. 1.*
-τιτλη.
 ἀνα-τίθημι, *f.* *-θήνη*, *p. -τίθηνη*, *2. a.*
-θηηη, to deposit, to place, to con-
 secrate.
 ἀνατολή, *ηη*, *η*, (*άνατιλλη*), the ris-
 ing of the sun, the east.
 ἀνατολήσις, *ηη*, *ηη*, (*άνατολη*), towards
 the east, eastern.
 ἀνα-τρίζειν, *f.* *ψη*, to overturn, to
 subvert, to trip up, to prostrate, to
 destroy.
 ἀνα-τρίψιν, *f.* *-τρίψη*, *p. -τίρηθη*,
a. 2. *-τριθη*, to nourish.
 ἀνα-τρίχη, *f.* *-τρίξη*, *p. -τίρηθη*,
a. 2. *λερηθη*, (*Gr.*) to run up, to

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ἀναβαίνειν, ειναι, ἡ, (ἀναβαίνειν,) to hasten up, to lift one's self.
 ἀνανδός, ὁ, ἡ, (ἀνα, neg. and ἀνδόν,) speechless.
 Ἀναύρος, ον, ὁ, Anaurus, a river of Thessaly, near mount Pelion, where Jason lost one of his sandals.
 ἀνα-φαίνειν, f. -φάνη, p. -πίφαγκα, to cause to appear, to show, to exhibit, to produce; -εματι, to appear.
 ἀνα-φέγκω, f. ἀνείσια, 2. a. -ἀνεγκον, to bring or carry up, to produce, to come to one's self, to recover one's self, to bring in (as a revenue); neut. to come forth, to come up, to arise; a. 1. ἀνέγκητα; ἀνίσητο, (sc. ιαυτήν. See Hist. and Biogr. VII.)
 ἀνα-φέγγομεν, f. m. -φέγγεματι, to announce.
 ἀνα-φυεῖν, ὁ, f. οὐσια, to breathe out, to spout out; πῦγ, to breathe fire.
 ἀνα-φύειν, f. -φύσια, to bring forth, to produce; -εματι, to grow again, to grow up.
 ἀνα-φωνία, ὡ, f. οὐσια, p. -πιφώνητα, to call out; a. 1. ἀνιφώνητα.
 Ἀναχάρσιος, ιετο, ὁ, Anacharsis, a Scythian philosopher.
 ἀνα-χέιν, f. -χέσια, to pour upon; -εματι, to pour forth, (neut.) to flow into.
 ἀνα-χειρία, ὡ, f. οὐσια, p. ητα, to yield, to retreat, to recede, to retire, to depart.
 ἀνα-ψυχη, f. ξη, p. ἀιδψυχα, to cool, to refresh, as by fanning.
 ἀνέλανον, ὁ θεος, θεματι, f. ἀέλανον, p. θηλη, 2. a. θηδον and θηδον, to please, to gratify, to delight.
 ἀνδραγαθία, ιετο, ἡ, (ἀνδραγαθία, to be a brave man, [ἀνά and ἀγαθό,]) bravery.
 ἀνδρασθεμάτις, ον, ὁ, (ἀνδρασθεδία, to enslave, [ἀνδρασθεδον,]) an enslaving.
 ἀνδρασθεδον, ον, τό, (ἀνά, and ἀπο-θεσθαν, to sell,) a slave.

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ἀνδρία, ειναι, ἡ, (ἀνδρίας,) bravery.
 ἀνδρείος, ιετο, ιετο, (ἀνήρ, and μετίνω,) brave, manly.
 ἀνδρίας, ἄντρος, ὁ, (same,) a statue.
 ἀνδροκτασία, ιετο, ιον, η, η, (ἀνήρ and κτείνω,) the slaughter of men.
 Ἀνδρομέχη, η, ἡ, Andromache, daughter of Eetion, king of Thebes in Cilicia, and wife of Hector. At the fall of Troy, Andromache became the wife of Neoptolemus.
 Ἀνδρομέδα, ιετο, η, Andromeda, the daughter of Cepheus and Cassiope. On account of the pride of her mother, she was bound to a rock, to be devoured by a sea monster; but Perseus freed and married her.
 ἀνδροφόνος, ον, ὁ, η, (ἀνήρ and φονεύω,) man-destroying.
 ἀνδρώδης, ιετο, ι, η, (ἀνήρ and ιδος,) manly.
 ἀνε-στίγησον, f. ιρη, to wake, to excite, to revive.
 ἀν-ίγγεματι, by Syncope for ἀνιγγίσ-ματι.
 ἀν-ιπη, to go up, to return.
 ἀνιστότος, ι, η, (ἀν, neg. and ιστί-δωμα,) not given in marriage.
 ἀνικτός, η, η, (ἀνίκητο,) supportable.
 ἀνιελένητος, η, η, (ἀν, neg. and ιλε-νητος,) servile.
 ἀνιλλάγητος, ιετο, η, η, (ἀν neg. and ιλ-λαγήτο,) incessant, unremitting.
 ἀνίπιος, ον, οι, (as if ἀιμος from ἀημι, to blow,) wind.
 ἀνιρέων, οι, (ἀνιμος,) f. οὐσια, to blow up with wind; -εματι, -εματι, to swell with the wind; pass. to be agitated, fluttered, disordered by the wind.
 ἀνιερόντος, ιετο, ι, η, (ἀνιμος and ιδος,) windy.
 ἀνιμόνη, η, η, (ἀνιμος,) anemone or wind flower.
 ἀνιτατιμένητος, η, η, (ἀν neg. and ιτι-μητο,) unrebuked.

ANE

ἀ-ἴξωμα, *f. m.* ἴξωμα; *a. 2. act.*
 ἀνέλθω, (*Gr.*) to come up, to mount, to go on board.
 ἀ-ἰράσθω, *ā.* *f. ἡμ.*, to inquire after, to learn by questioning.
 ἀντι, with *gen.* without, besides.
 ἀ-ἰσχέω, *f.* -*ισχέω*, *p.* -*ισχέω*, *a. 2.* -*ισχέω*, (*Gr.*) to find out, to disclose.
 ἀ-ἴχω, *f.* -*ἴχω*, or ἀναρχήω, *p.* -*ισχήω*, *a. 2.* -*ισχεω*, to hold up; -*ου*, *gen.* to bear, to put up with; *2. a. m.* -*ισχόω*.
 ἀνέος, *ā.* *ā.* (*ā neg. and ἀν-*), not grown, under age.
 ἀνέσθ, *ou.* *τὸ.* the herb anise, or dill.
 ἀνίστοτε, *ā.* *ā.* (*ā neg. and ἀνίσταται*, to cure,) irreconcilable, irremediable.
 ἀνίκητος, *ā.* *ā.* (*ā neg. and ἀκούει*, not hearing, incapable of hearing, deaf; ἀνίκητος οὐχισται, to pray without avail).
 ἀ-ικη, *f.* -*ικη*, *p.* -*ικη*, to come to, to spread out, to reach to; *τὰ* ἀνίκητα, what is suitable or needful.
 ἀνίλιος, *ā.* *ā.* (*ā neg. and ἄλιος*) sunless, not shone on by the sun.
 ἀνίμος, *ā.* *ā.* (*ā neg. and ἄμιγος*), wild, savage, uncultivated, cruel, ferocious.
 ἀντι, ἀνίκητος, ἀνδρέας, *ā.* (*allied with ἄρνης*, "Aries, ἄρεια, ἄρειος, ἄρετος), a man.
 ἀνθίσω, *ā.* (*ἄνθος*), *f. ἡμ.* to bloom, to flower, to flourish or abound.
 ἀνθίζω, *f. θεο.* 'same, to color, to cover with various colors, to adorn.
 ἀνθισθήνω, *f. ἀντισθήνω*, *p. ἀνθισθη-*
να, *a. 2.* ἀντισθητος, to place against, to compare; ἀντιστῆναι, to resist.
 ἀνθος, *τος.* *τὸ.* (*ἄνα, ἀντι*), a flower.
 ἀνθράγος, *īm.* *τον.* (*ἄνθραγος*), hu-
 man.
 ἀνθρώπος, *ou.* *ā* and *ā.* a man, a person, one of the human family.

* ἀνθράγος, *ou.* *ā.* a cousin.

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ἀνθραγόθυτος, *ā.* *ā.* (*ἀνθρώπος and* φάγος), man-eating.
 ἀνάμη, *ā.* (*ἀνία*, trouble) *f. ζεω*, *Ιον-ίων*, (*act.*) to cause pain, to grieve; -*μη*, (*neut.*) to grieve.
 ἀνάμην, *f.* ἀνάμην, *p.* ἀνάμην, *a. 2.* ἀνάμην, to yield, to give up, to release, to send away, to produce, to solve, to loosen; ἀναμήνης, loose, soft, not solid; ἀναμήνης *ἴης*, to leave to one's self, to let be.
 ἀνία, *Dor.* for ἀνία.
 ἀναμάνη, *ā.* (*ἀμάνη*, a thong) *f. άων*, to draw up, as water from a well, with a thong.
 ἀνατρέπω, *f. ἀνατρέπω*, (*Gr.* under *ἀντρέπω*), to fly up.
 ἀνατρέπω, *f. ἀνατρέπω*, *p. ἀνατρέπω*, *a. 2.* ἀνατρέπω, to set up, to raise, to establish, to cause to revive (the dead), to rise, in general, from the ground, a couch, &c.; ἀνατρέπας, rising.
 ἀν-ικη, from *ικη*, for *ἴκη*, to rise, to arise.
 Ἀννίβας, *a.* *ā.* Hannibal, a celebrated Carthaginian general, son of Hamilcar.
 "Ἀννός, ἀννός, *ā.* Hanno, the name of several Carthaginian commanders.
 ἀνίστοτε, *ā.* *ā.* (*ā neg. and νίστος*), thoughtless, silly, stupid, senseless; unintelligible, foolish.
 ἀνίστα, *ās.* *ā.* (*ā neg. and στάς*), folly, want of sense.
 ἀν-άγω, *f. -άγω*, *p.* ἀνάγκη, (*Gr.*) to open, to lay open; *2. p.* ἀναγ-
 γω, *1. a.* ἀνάγκη.
 ἀνίστατος, *ā.* *ā.* (*ā neg. and στάτος*), useless, unsuitable.
 ἀν-αντίτον, (*ἀναπίκη*, *f. ἀντίτον*), to be referred.
 ἀνοπία, *ās.* *ā.* (*ā neg. and νόπος*), lawlessness, wickedness, crime.
 ἀνόμοιος, *ā.* *ā.* (*ā neg. and νόμος*), unlike, dissimilar.
 ἀνομολόγητος, *ātōs.* *ā.* (*ἀνόμος*), inc-
 quality.

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ἀνάστασις, *im.*, *τον*, (*ἀναγ.* and *τονες*, *hol-*
lys) unholy.

Ἄνουβις, *ιδεις*, Anubis, an Egyptian
deity, represented with the form of
a man and the head of a dog.

Ἄντα, (*ἀντι*, *άντης*, against, *τον* opposite.

ἀνταγωνίζεσθαι, *f. m.* *ίσος*, *π. πασ-*
άντηγονομαται, to contend against,
to combat with.

ἀνταγωνιστής, *οῦ*, *ι*, (*ἀνταγωνίζεσθαι*,)
an antagonist.

Ἄντεος, *ει*, *ι*, Antaeus, a giant of
Lybia, son of Terra and Neptune,
slain by Hercules.

Ἄνταλκίδας, *η*, *ι*, Antalcidas, of
Sparta, was sent to Persia, where
he made a peace with Artaxerxes,
by which the Greek cities of Asia
became subject to Persia.

ἀνταποδίδειν, *f.* *ἀνταποδόνειν*; 2. *a.* *ἀνταπίδειν*, to
imitate, to return, to compensate.

ἀνταπόνειν, *η*, (*ἀντα*, *ἀντι*), *f.* *π. παν*, *p.*
π. πρηνα, to meet.

ἀνταποτίνειν, to contradict, to reply.

ἀνταποτλίνειν, *f.* *ἀνταποτλίνειν*, (*Gr.*)
to sail out against; *a. 1.* *ἀπέτλιν-*
ειν.

ἀντίχεια, *f.* *ἀντίξει*, (*Gr.*) to resist.

ἀντι, *gen.* against, instead of, for;
ἀντι *ἀντι*, for that; *in composition it*
denotes 'opposition,' 'reciprocity,'
'change,' 'resemblance.'

ἀνταπάνειν, (*Gr.*) to resist, to op-
pose one's self to.

ἀνταπονέιν, *η*, *f.* *π. παν*, to thunder
against, to emulate by thundering.

Ἀριγόνης, *ει*, *ι*, Antigonus, one of
Alexander's generals, who, in the
division of the provinces, after the
king's death, received Pamphylia,
Lycia and Phrygia, and was the
first to assume the title of king.
He died in the 80th year of his
age, 301 B. C.

ἀντιγράφειν, *f.* *γράψαντειν*, to write in
return, to answer in writing.

ἀντιδίδειν, to exchange for, to com-

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pensate.

ἀντίδικος, *η*, *ι*, (*ἀντι* and *δίκη*) an
adversary, the opposing party.

ἀντιδότης, *τον*, *ι*, (*ἀντιδίδειν*), an
exchange, a recompense, a retrac-
tion.

ἀντιδοτίκειας, *οῦμα*, to give in re-
compense.

ἀντιδότης, to sit opposite to, to sit
against.

ἀντιδότης, *f.* *σω*, to clamor against.

ἀντιδημάντης, *f. m.* *-λάθημα*, to
take hold of; *a. 2. m.* *ἀντιλάθη-*
μην.

ἀντιλίγω, *f.* *ξει*, *p. χα*, to contra-
dict, to speak against, to refuse, to
oppose; *imp. act.* *ἀντίλιγεν*.

ἀντινωτες, *ι*, *ι*, (*ἀντι* and *νωτες*,)
with back turned to, placed back
to back.

Ἀντιόπη, *η*, *ι*, Antiope, daughter of
Nycteus, king of Thebes, and
mother of Amphion, by Jupiter.

Ἀντιοχίς, *ιδεις*, *ι*, Antiöchis, the
name of a tribe of Athens.

Ἀντιόχος, *ει*, *ι*, Antiöchus, surnamed
the **Γαλατ**, was king of Syria and
Asia, and reigned 36 years.

ἀντιπάλος, *ι*, *ι*, (*ἀντι* and *πάλη*,)
like, equal, or matched with, capa-
ble of opposing; *subst.* an adver-
sary, a rival, an enemy, an oppo-
nent.

Ἀντιπάτερος, *η*, *ι*, Antipater, one of
Alexander's generals: who, after
the king's death, received the gov-
ernment of the European provin-
ces.

ἀντιπάνειν, *οῦμα*, *f. m.* *πανειν*, to
lay claim to.

ἀντιπολιτεύομαι, to be of different
politics.

ἀντίπορος, *ι*, *ι*, (*ἀντι* and *πόρη*,)
with prows opposed.

ἀντίποτες, *ι*, *ι*, (*ἀντι* and *πότη*,)
counterpoising.

Ἀντισθένης, *ει*, *ι*, Antisthenes, an
Athenian philosopher, founder of

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the Cynic sect.
ἀντί-σχη, poet. for *ἀντίχω*.
ἀντί-τάττειν, or -*τάσσειν*, to place opposite, to station an army against another; *οἱ ἀντίταταγμένοι*, the foes; -*ομαι*, to oppose, to resist. *ἀντί-τίθημι*, to place against. *ἀντί-φωνία*, f. *ἵσω*, to reply, with an acc. to respond, answer. *ἀντλία*, *ὕδη*, (*ἀντλος*, bilge water,) f. *ἵσω*, p. *ἀντλημα*, to throw out bilge water, to draw up water. *ἀντρός*, *αν*, *τό*, a hole or cavern, a grotto. *ἀνυδρός*, *δ*, *δη*, (*ἀν neg. and θύεις*), without water, dry (a desert). *ἀν-υμίνα*, *ἄν*, f. *ἵσω*, to sing, to celebrate with songs. *ἀνυπόδηπτος*, *δ*, *δη*, (*ὑπόδειν*), without shoes. *ἀνύποτος*, *δ*, *δη*, (*ἀν neg. and υπο-*στίς), tolerable, [*ὑπορίσκειν*], not to borne, intolerable. *ἄνω*, (*ἀνά*) above, up, over, in an upper or higher region; *ἄνω καθῆ-*στο, seated himself on an eminence; *ἴ*, *τὸ* *ἄνω*, on the upper side; *ἄνω καὶ κάτω*, upward and downward; to the north, i. e. of itself. Poetical Extracts, IV. l. 71. *ἄνωγος*, f. *ξω*, p. *ἄνωχα*, to command. *ἄνων*, (*ἄνω*) from above, from a high place downwards. *ἀνώνυμος*, *δ*, *δη*, (*ἀν neg. and θυμα*, *Ἄθλ. for θυμα*,) anonymous, nameless, unknown. *ἀξία*, *αξ*, *δη*, (properly fem. of *ἀξιος*), worth, desert; *ὑπὲρ τὴν ἀξίαν*, unbecomingly; *κατ' ἀξίαν*, according to one's ability; *παρ' ἀξίαν*, undeservedly. *ἀξιόλογος*, *δ*, *δη*, (*ἀξιος* and *λόγω*), considerable, remarkable, important, estimable, worthy of mention. *ἀξιόμαχος*, *δ*, *δη*, (*ἀξιος* and *μάχημα*), matched in war. *ἀξιος*, *αι*, *ιω*, (*θύω*, ful. *ἀξω*, to weigh,) worthy, good, valuable; *ἀξιος αι-*

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δῶς, worthy of respect; *τιλλω*, of great value; *μηδένος*, of no value, worthless. *ἀξία*, *ἄ*, (*ἀξιος*,) f. *άνω*, p. *ἀξιωμα*, to think worthy of, to estimate, to esteem, to think fit or proper, to desire, to wish. *ἀξιωμα*, *ἄτος*, *τό*, (*ἀξια*,) dignity, importance, estimation, reputation. *ἀξιωτις*, (*ἀξιος*), worthily, becomingly, suitably. *ἀνδρῆς*, *ἄν*, and Dor. *ἀνδά*, *ἄς*, *ἄ*, (*ἀνδέω*), song, the art of song, poetry. *ἀνδρος*, *ἄν*, *δ* and *ἄ*, (*same*), a singer, or poet. *ἀνείκητος*, *ἄν*, *ἄν*, (*α priv. and σικίω*), uninhabited. *ἀνέρατος*, *ἄν*, *ἄ*, (*α priv. and ἀρέω*), invisible. *ἀν-αγγίλλω*, f. *λάω*, p. *-λύγειλα*, 2. a. *ἀνέγγιλλω*, to announce, to inform, to declare; a. 1. *ἀνέγγιλ-*λα. *ἀν-αγοριώ*, f. *ισω*, to deny, to renounce, to grow weary. *ἀνάγκη*, f. *-άγκω*, p. *-άγκχα*, to choke, to strangle; *-άγχημα*, f. m. *ἀνάγκημα*, to hang one's self; a. 1. m. *ἀναγκέμων*. *ἀν-αγχοίλω*, f. *ισω*, to hang; also to get loose from the noose. *ἀν-ἄγω*, f. *-έω*, p. *-ῆχα*, a. 2. *ἀνῆγω*, Att. *ἀνέγγιλω*, to drive away, to lead off, to carry away. *ἀνάλια*, *ας*, *ἄν*, (*ἀνάθη*), firmness. *ἀνάθη*, *ις*, *ἄν*, *ἄ*, (*α priv. and πάθεις*), free from pain and suffering, un-hurt, insensible. *ἀναδίνωτος*, *ἄν*, *ἄ*, (*α priv. and πα-*δίνω), ignorant, uneducated. *ἀν-αἰτίω*, *ἄν*, f. *-έω*, to demand, to ask back; *δινω*, to demand punishment. *ἀν-αλλάζω*, *ῆς*, *ἄν*, (*ἀναλλάττω*), release, liberation, deliverance. *ἀν-αλλάττω*, f. *ξω*, p. *ἀναλλάχω*, to remove; *τινά τινες*, to free one

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from a thing : -μει, to depart ; ἀ-
διω, to remove from home ; a. 2.
pass. ἀπελλάγην.
ἀπάλλος, ἡ, ὁ, (perhaps from ἀπτα,
ἀφά, soft, tender.
ἀπαλλάνει, f. ὑπό, (ἀπάλλας,) to soften,
also to touch lightly : κύμα ἀπα-
λλάνει γαλάνη, the surface of the
sea is made smooth by the calm.
ἀπ-απάνομει, to deny resolutely, to
renounce a thing.
ἀπάντωι, (ἀπό and ἀποθι, apart
from,) far from, far, apart.
ἀπ-αργασίων, ὡς, (ἀργαζεῖ, a coal,)
f. ἀρά, to convert to coal, to burn
up.
ἀπ-αρτάνω, ὡς, f. ἀρά, p. ἀρτανα, to
meet ; neut. to happen, to succeed.
ἀρταξ, once, once for all.
ἀπαραίτητος, ἡ, ἡ, (a priv. and παρ-
αρτητη,) inexorable, inevitable.
ἀρτας, αρα, αρ, (ἀρα and τας,) each,
every one, all, the whole.
ἀρτάτη, ης, ἡ, deception, fraud.
ἀπ-αρθων, ος, ο, inf. ἀπ-αρθων, as a 2.
a. to ἀρθόμει, to turn the eyes
from, to regard, to look at.
ἀρτιλία, ὡς, (ἀρτιλία, disobedient, [a
priv. and στιλίω,]) f. ἀρά, p. ἀρτι-
ληνα, to be disobedient.
ἀπ-αρτάνω, f. ἀρά, to compare.
ἀρτιληνα, ὡς, f. ἀρά, p. ἀρτιληνα, to
menace, to threaten.
ἀπ-αρτη, f. απάρτημα, a. 2. ἀρτη,
to go away, to depart ; ἀπάρ-
τητη, he went his way ; part.
ἀρτην.
ἀπ-αρτη, f. m. απάρτημα, to be absent ;
οἱ ἀπάρτει, the absent ; imp. ἀρτη,
inf. ἀπάρτη, part. ἀρτην.
ἀπ-αρτη, the same as ἀπάργασίων,
(See Gr. ἀργασίων,) to give up, to
abandon, to relinquish.
ἀπ-αρτηγη, f. ἀρά, p. ἀπάρτηγη, to
bound, to withhold, to restrain, to
divide from.
ἀρτηγία, ας, ἡ, (a priv. and παρης,)
the end,) infinity.

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ἀπαρτη, ἡ, ἡ, (some,) infinite,
ἀπάρτης, ἡ, ἡ, (a priv. and παρης, an
attempt,) with gen. ignorant of,
unskilled in, unacquainted with.
ἀπάρτης, αρτη, ἡ, ἡ, (a priv. and πα-
ρης, the end,) boundless.
ἀπ-απλάνει, f. -ιδέα, p. ἀπάλλαξα,
Alt. ἀπιπλάνει, to drive away.
ἀπ-αρτελάνω, ὡς, (allied with παλίν,)
f. ἀρτη, to sell.
Ἀπενίνια, αρ, τα, the Apennines, a
ridge of mountains, which run
through Italy, and join the Alps.
ἀπ-αρτιδω, -ματη, f. αρ, to set down,
to lay down.
ἀπαρτίστης, ια, ιον, (ἀπάρτης,) immense.
ἀπ-αρτητη, f. ξεν, p. χε, to drive
away, to beat off, to repulse.
ἀπ-αρχομαι, f. -αρισματη, p. -αρέ-
ληνα, a. 2. ἀπάρθων, (Gr.) to go
away, to retire ; 2. a. inf. ἀπάλλητη.
ἀπ-αρχάντημα, (ἀρχης, hatred,) f. -αρ-
χητημα, to be an enemy to.
ἀπιχθηνα, ας, ἡ, (ἀπιχθης, hated,
[ἀπό and ιχθης, hatred,]) hatred.
ἀπιχη, f. ἀρθη, p. απάρτηχη, 2.
a. ἀπισχητη, to receive, to be dis-
tant ; τοσοῦτοι απιχην, to be so
far from ; απιχημα, with gen. to
refrain, to cease from ; a. 2. m.
ἀπισχόμενη.
ἀπάρτη, ης, ἡ, a chariot.
Ἀπίνιος, ια, ιον, Apician.

Ἀπίνιος, ου, ο, Apicius, a famous
glutton of Rome. There were
three of this name ; the second
(here referred to,) lived in the time
of Tiberius.

ἀπιστία, ὡς, (ἀπιστος,) f. ἀρτη, to dis-
believe, to disobey, to distrust.
ἀπιστος, ἡ, ἡ, (a priv. and πιστη,)
incredible, faithless, treacherous,
perfidious.

ἀπλάτης and ἀπλατη, ἡ, ἡ, an ab-
rev. of ἀπιλατη, (a priv. and
πιλην, to approach,) not to be ap-
proached ; hence, immense, extra-
ordinary, innumerable.

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ἀπλήρωτος, ἡ, ἡ, (a priv. and αὐτη-
ρία, insatiable.
ἀπλός, ἀπλός, ἡ, αὐτη-, simple, sin-
cere, honest.
ἀπό, with gen. (indicates originating
from, 'from, out of; ἀφ' iαντοῦ,
of himself; ἡ ἀπό τοῦ θόνη, the
pleasure arising from any thing;
in composition, it signifies 'from,'
'off,' 'out of,' 'thence,' also the
inseparable particle 're' used in
Latin and English.
ἀπο-βαίνω, f. ἀποβαίνωμα, p. -εινηκα,
a. 2. -εινη, part. ἀποβάτης, to de-
scend, to disembark, to happen, to
occur, to succeed; οὐ ἀποβάτην, it
turns out well.
ἀπο-βάλλω, f. -βάλλω, p. -εινηκα,
a. 2. ἀποβάλλω, (Gr.) to cast
away, to lose.
ἀπο-βάσις, τοις, ἡ, (ἀποβαίνω,) a de-
scent, a debarkation, a landing.
ἀπο-βάσιον, βάσιον, βάσιον, obs.) f. τοι,
to disembark.
ἀπο-βλάπτω, f. ψω, to hurt, to in-
jure.
ἀπο-βλίτω, f. ψω, p. ἀποβλίτωφα, to
regard, to direct attention to, to
look toward.
ἀπο-γνωστέων, f. -γνώσουμα, p. ἀπ-
γνωστα, 2. a. ἀπίγνων, with accus.
(Gr.) to renounce, to give up, to
despair of.
ἀπο-γράφω, f. ψω, p. ἀπογράφω,
enter in a book, to copy out.
ἀπο-γυίων, ὡς, (γυίων, lame, [γυῖον,])
f. τοιω, p. ἀπογυίωνα, to lame,
to enfeeble.
ἀπο-δαίνω, f. το. -δαίνωμα, to divide.
ἀπο-δῆν, f. -δηστη, it is wanting;
ἀποδήνων, inferior; οὐδὲ μηδὲ ἀπο-
δήνων, not in the least inferior; inf.
ἀποδήνων.
ἀπο-δίαινηται, f. -δεῖξω, p. χα, to
show, to make, to choose, to de-
clare to be; πρός τι, to designate
or destine to a thing; τιμάται, to
pay honors to.

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ἀπο-διδιλλέω, ὡ, f. τοι, p. το, to be
timid.
ἀπο-διέξεις, τοις, ἡ, (ἀποδίενθηται,) proof.
ἀπο-δέξω, f. -δερπω, to flay, to cut off
the skin.
ἀπο-δίχομαι, f. -δέχομαι, p. δίχηγμα,
to assume.
ἀπο-διδράσκω, f. -δρασω, -δράσωμα,
p. -διδράσκω, a. 2. ἀπιδράσας or
ἀπιδρόντη, (Gr.) to run away.
ἀπο-δίδωμαι, f. -δέσω, p. -δέδωκα, 2.
a. διδέω, to give again, to return,
to ascribe, to recompense, to pay,
to assign; -σμα, to sell.
ἀπο-δίζω, neut. to smell of.
ἀπο-διζηται, ὡς, f. τοιω, to a distance, from afar.
ἀπο-θείγω, (θείγει,) f. τοιω, to cut off,
to mow.
ἀπο-θετίζω, f. τοιω, to utter oracles.
ἀπο-θεωρία, ὡς, f. τοιω, to contemplate
in the distance, to observe atten-
tively.
ἀπο-θηλίων, (θηλίων,) to make effemi-
nate.
ἀπο-θηρίων, ὡς, f. τοιω, to make wild
or bestial.
ἀπο-θητικήζω, f. τοιω, p. ἀποθητικά-
ζωμα, to treasure up, to preserve.
ἀπο-θλίων, f. τοιω, p. φα, to press out,
to tread the grapes in the press.
ἀπο-θήτων, f. -θητοῦμα, p. τίθηται,
a. 2. ἀπίθανος, (Gr.) to die.
ἀπονίκαια, οις, ἡ, (ἀπονίκαιος; far from
home, [ἀπό and οἴκος,]) a settle-
ment, colony.
ἀπο-ποδομάται, ὡ, f. τοιω, to build up,
to wall up.
ἀπονοτον, οι, τί, (a for ἀμα and τη-
νή,) a ransom.
ἀπο-πάθεσθαι, τοις, ἡ, (ἀπο-πάθεια,
to purify,) purification, cleansing.
ἀπο-καθ-ιστηται, f. -καταστήται, p.
-καταστητηται, 2. a. -καταστητηται, to
replace, to restore.
ἀπο-καλέω, ὡ, f. -καλίσω, p. -κικλη-
ται, to call, to name.
ἀπο-καπνίων, f. τοιω, to breathe out,
to faint; σπινάσσωνται ψυχήται, fel.

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into a deep swoon; the opposite is ἀμανύτο. ἀπό-κιμαι, *f.* κίμομαι, to lie treasured or stored up, to lie. ἀπό-κιμη, *f.* -κιμη, to mow, to cut off, to lay waste. ἀπό-κινια, *m.* *f.* -κινη, to move away. ἀπό-κλισια, *f.* ον, *p.* -κλισινα, to shut up. ἀπό-κλινω, *f.* -κλινη, to drop, to let fall. ἀπό-κομιζω, *f.* -κομιζω, to carry away. ἀπό-κόντα, *f.* φω, *p.* -κοντα, to cut off; *a. 2. pass.* ἀποκόντην. ἀπό-κριμα, *m.* *f.* -κριμη, (act.) to hang to a thing. ἀπό-κρινα, *f.* -κρινη, *p.* κίμερηνa, to separate; -ρησι, to answer, to decide, to judge; *a. 1. pass.* ἀποκριθηνη. ἀπό-κρύπτω, *f.* φω, *p.* φα, *a. 2. a.* -κρύπτειν, to conceal. ἀπό-κτινο, *f.* -κτινη, *p.* ἀποκτινη, *a. 2. a.* -κτινην, to slay. ἀπό-κυνι, *m.* *f.* -κινη, *p.* κα, to bear, to bring forth. ἀπό-λαμβάνω, *f.* -λάνθρομαι, *p.* -λάνθρα, *a. 2. act.* ἀπλάθειν, (Gr.) to receive, to catch, to lay violent hold of. ἀπό-λάμπω, *f.* φω, *p.* φα, to shine. ἀπόλαυσις, *ιων, η,* (ἀπολαύει,) enjoyment. ἀπό-λαύν, (*ἀρό* and *λαύν*, the simple verb not in use), *f.* ἀπο-λαύνη, *p.* ἀπο-λαύνην, with gen. to enjoy, to profit of. ἀπό-λισίνη, (*λιών*), *f.* -κη, to polish, to smooth. ἀπό-λίπτω, *f.* φω, *p.* -λίπινα, *a. 2.* ἀπίλυτω, to leave remaining, to desert, to leave behind; *pass.* -ρησι, with gen. to stay behind, to fail of; to be absent from; *2. p.* ἀπελέσσω. ἀπό-λύγω, *f.* ξη, to cease from. ἀπό-λυτάνη, the same as ἀπό-λισίνη. ἀπόλιτης, ιδος, ι, ι, (*a priv. and πόλις,* without a city).

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ἀπολαύσθω and ἀπολευτάνη, *f.* ἀπολαύσθηται, (Gr.) to slide off or down from, to escape from. ἀπό-λλαχμη, *f.* -λλάσω, *p.* -λλετη, *Att.* -λλάτηται, *2. a.* -λλω, to destroy, to sustain a loss, to lose; -λλάχμη, to perish, to be undone totally, to die; κάκιστη ἀπολόγημος, one who deserves the worst fate, a notorious villain; κακής κακῆς ἀπόλυτη, a form of execration, malus male percat! ἀπόλλαων, ον, ι, Apollo, son of Jupiter and Latona; he killed the serpent Python, sent by Juno to torment Latona. ἀπόλλαντος, ον, ι, Apollonius, a poet of Alexandria, generally called Apollonius of Rhodes, from his having lived some time there. Of all his works nothing remains except his poem on the expedition of the Argonauts. ἀπό-λογίμηαι, ονηται, (λόγος,) *f.* λογίμηαι, θετις τηνος, to defend, to justify one's self. ἀπό-λύω, *f.* -λύσω, *p.* -λίλυπα, with gen. to acquit, to free, to set free, to release, to loose, to cause to fail; *a. 1. p.* ἀπιλύπη. ἀπό-μαίνωμαι, *f.* *2.* ἀπομαίνημαι, to cease raving. ἀπό-μαθάνη, *f.* -μαθήσομαι, *p.* -μαθητη, *2. a.* -μαθέσον, to unlearn, to lay down. ἀπό-μαραίνω, to dry up, to wither up; *mid.* -μαραίνημαι, to decay, to perish, to pine away. ἀπομνημόνημα, έπος, τό, (ἀπομνημωνίων, to relate from recollection,) an event remembered, an adventure. ἀπό-νιμω, *f.* -νηρη, *p.* -νημη, to apportion, to allot. ἀπό-νοντημων, (from the part. perf. pass. of ἀπό-νιμω, to act like a distracted person,) foolishly. ἀπ-ονίμημαι, *f.* -ονίμη, to enjoy any

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thing; 2. a. *mid.* *ἀναύπον*, without the *ang.* *ἀναύπον*, 2. sing. opt. *ἀνάπον*.
ἀνα-νίστην, *ἀπει*, f. *ψε*, to wash.
ἀνα-ξύν, (*ξύν*, *obs.*) f. *θρα*, to sharpen.
ἀνα-πάνιον, f. *άνιον*, to cause to cease; mid. *ἀνάνιον*, f. *ηραν*, to cease, to come to an end.
ἀνα-πίκρα, as, ă, (*ἀνό* and *πίκρα*), an attempt, an experiment.
ἀνα-πίκρην, f. *ψε*, with gen. to send away from.
ἀνα-πίκνην, f. *-πικνημα*, p. *-πικνη-*
νη, to fall.
ἀνα-πλίσια, f. *-πλίσια*, p. *πλίσια*, to sail away.
ἀνα-πλύμε, *θρε*, *νά*, (*ἀνα-πλύμε*, to wash out) what is washed away, the solution.
ἀνα-πνία, f. *πνίνα*, p. *-πνίνην*, (*Gr. in πνία*,) to give up the ghost, to expire.
ἀνα-πνύειν, f. *-πνήμη*, p. *-πνημηχη*, 2. a. *άνιστην*, to suffocate, to strangle; a. 2. pass. *ἀνιστηνη*.
ἀνα-πτύνειν, f. *θρε*, to spit out, to reject.
ἀναρίξιν, ă, (*α πριν. and πέρις*), f. *άνι*, and *άμπα*, *άμμα*, to be in want, to be at a loss, not to know what to answer.
ἀναρίξια, as, ă, (*ἀπερος*, in want, [*α πριν. and πέρις*,]) want, embarrassment, uncertainty.
ἀναρήγητην, f. *άκη*, p. *άχη*, (*Gr.*) to tear off, to tear away, to cast off (a veil).
ἀναρήγητος, ă, ă, (*ἀπερίτην*, to forbid,) prohibited, forbidden; *νέ* *ἀναρή-*
γητη, secrets.
ἀναρήγητων, ă, (*άκη*), to eradicate, to root out, to tear up from the roots.
ἀναρήγητην, f. *ψε*, p. *άνιστην*, to banish ignominiously, to fling away.
ἀναρίζειν, as, ă, (*ἀπερήγητην*, to flow

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from,) flow, discharge, the exudation of the juices of certain plants.
ἀνα-εξισίημη, f. *-εξίσην*, p. *άνισειση*, 2. a. *άνισειση*, (*Gr.*) to extinguish.
ἀνα-εξίσην, f. *ην*, p. *-εξισηνη*, to shake down.
ἀνα-ετίκην, f. *ετίκη*, to drive on; *-ετίκη-*
μα, to hurry forward, to rush from.
ἀνα-επιστάνειν, ă, f. *άνι*, to keep silent.
ἀνα-επισκάνειν, ă, ă, (*ἀνα-επισκάνη*), to pack up baggage and remove, (the baggage).
ἀνα-επάνη, ă, f. *άνη*, p. *άνιεπάνη*, to draw off.
ἀνα-επάζειν, f. *άζη*, to drop from, to exude.
ἀνα-επιτάλλειν, f. *άλη*, p. *άνιεπιτάλλη*, 2. a. *άνιεπιτάλλον*, to send, to send away, to send a command to any one; a. 1. *άπιστηλη*, a. 2. pass. *επιτάλλη*.
ἀνα-επίγειον, ă, f. *άνη* and *ίνη*, p. *-επίγειον*, to deprive of.
ἀνα-επιφανία, ă, f. *άνη*, to take off the garland.
ἀνα-επιλάσια, ă, (*επιλάση*, to shine,) f. *άνη*, to shine back, to reflect.
ἀναστόλης, ă, ă, (*άποστόλη*), a naval armament or expedition, the commander of an expedition.
ἀναστρέφειν, f. *ψε*, p. *άνιστρεφη*, 2. a. *-επερφέν*, to turn away from, to remove; a. 2. pass. *άποστρέ-*
φη.
ἀναστροφή, ă, ă, (*άποστρέφη*), an oblique direction, a turning aside.
ἀνα-επιγία, ă, f. *άνη*, 2. a. *άπιστη-*
γη, to hate.
ἀνα-εφάζειν, f. *ξη*, 2. a. *άπιστηγη*, to slaughter, to murder, to execute, to slay.
ἀνα-εφιδητην, ă, (*εφιδήτην*), f. *άνη*, to cast, as from a sling.
ἀνα-εχίσειν, f. *γη*, to divide, to separate; a. 1. *άπιλχη*.
ἀνα-εάζειν, f. *ην*, p. *άνη*, to save; a. 1. pass. *άπειδη*.

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ἀπο-τιλίνω, ἄ, f. *τιλων* and *τίλων*, p. *τιλα*, to fulfil, to produce, to make, to give, to yield.
 ἀπο-τίνων, f. -*τιλα*, p. -*τίληνα*, to cut off, to cut away.
 ἀπο-τίθηναι, f. *τίθων*, p. -*τίθηνα*, to deposit, to lay aside; a. 1. *ἀπο-*
θίνα, a. 2. m. *ἀποθίμηνη*.
 ἀπο-τιγνύω, f. *τιγνων*, to cut off.
 ἀπόστομος, ḫ, ḫ, (*ἀπό* and *στόμων*), cut off, precipitous, steep.
 ἀπο-τρίπτω, f. *ψων*, p. *φα*, to turn away.
 ἀπότροπος, ḫ, ḫ, (*ἀποτρίπτων*), averted, that has his back turned towards one, averse.
 ἀπο-τυγχάνω, f. -*τυγχάνων*, 2. a. -*τυγχάνον*, (*Gr.*) to fail of, not to attain.
 ἀπο-τυμπανίζω. (*τύμπανον*), f. *γεων*, to execute, to slay, to kill.
 ἀπούλεας, particip. 2. a. without any present; having taken away.
 ἀπο-οὐρίζω, (*οὐρας*, *Ion.* for *ὤρος*), f. *γεων*, to encroach on the boundaries of another, or, according to others, to wrest his possessions from, to dispossess.
 ἀπο-οὐρία, ḫ, ḫ, (*ἀπό* and *οὐρία*), absence, departure, diminution.
 ἀπο-φαινω, f. *φανη*, p. *φανα*, to show, to pronounce, to declare, to renounce, to constitute, to make; *ἀποφαινεσθαι*, to proclaim of one's self, to proclaim, to affirm, to declare.
 ἀπο-φέω, f. *ἀπείσων*, 2. p. *ἀπενθε-*
ρεχα, 2. a. -*θίσχων*, (*Gr.*) to carry away.
 ἀπο-φορά, ḫ, ḫ, (*ἀποφέων*) a tax, a contribution.
 ἀπο-φράγτω, f. *ξων*, to obstruct, to stop up.
 ἀπο-χίω, f. *ιέσων*, p. *χα*, to pour out, to pour away, to throw away.
 ἀπο-χέω, f. *άσων*, (see *Gr.* *χώνυμοι*), to obstruct.
 ἀπο-χρέω, ḫ, f. *άσων*, -*σφαιραι*, f. *άσω-*

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μαι, (*Gr.*) to make use of.
 ἀπο-χωρίω, ḫ, f. *άσων*, p. *άσκα*, to depart, to go off; a. 1. *ἀποχώρησα*.
 ἀπο-χώρησις, *ώση*, ḫ, (*ἀποχωρίων*), a retreat, a going back.
 ἀπο-ψιλίω, ḫ, (*ψιλων*), f. *άσων*, to lay bare, to deprive of covering, as of hair, to strip off.
 ἀπο-ψυχω, f. *ξων*, p. *άπιψυχα*, to breathe forth, also, without a noun, to breathe.
 ἀποέμμαντος, *ώσης*, ḫ, ḫ, (*α priv. and πέμματος*, *πέμμα*), without labor; *ἀπεμμάντος*, idly.
 ἀπαρετός, ḫ, ḫ, (*α priv. and περάσων*), weak, powerless.
 ἀπερτής, *ώσης*, ḫ, ḫ, (*α priv. and περ-*
τα, *unbecoming*.
 ἀπερούντως, *άπεροντος*, unforeseen, [*α priv. and περο-νόια*], improvidently, without cure, heedlessly.
 ἀπερδόκητος, ḫ, ḫ, (*α priv. and περα-*
δοκων), unexpected.
 ἀπερδόκητως, (*ἀπερδόκητος*), unex-
 pectedly, suddenly.
 ἀπτήρος, ḫ, ḫ, (*α priv. and πτηρίν*), without feathers.
 ἀπτω, ḫ, *άπτω*, *obs.*, f. *άψω*, p. *άφα*, 2. a. *άφων*, to bind, to fasten, to join, to light, as a *lamp*, to kindle, to set on fire, to light; -*ομαι*, with gen. to enjoy, to engage in, to seize, to touch, (*food*, *σίτων*), to eat.
 ἀπόρος, ḫ, ḫ, (*α priv. and πορ*), pre-
 paried without fire; *χρεός*, native gold.
 ἀπ-οβίω, and *ἀπάθω*, f. *άσων*, *ἀπάνω*, p. *άπάντα*, (*Gr.*) to repel.
 ἀρε, and *ἀρε*, then, accordingly, therefore. *This particle can rarely be translated by any particular word.*
 Ἀραβία, ḫ, ḫ, Arabia, a large country of Asia, between the Arabian and Persian gulfs.
 Ἀράβιος, ḫ, ḫ, and Ἀραβία, ḫ, ḫ, Arabian, of or belonging to Ara-

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bia. (Κόλπος,) the Red Sea.
 ἀραῖος, ἀ, ὁ, not solid, porous, feeble.
 Ἀράψ, ἄλος, ἡ, an Arabian.
 Ἀργανθόνιος, οὐ, ἡ, Arganthonus, king of Tartessus, who is said to have lived 150 years.
 Ἀργία, οὐ, ἡ, Argilia, a country of the Peloponnesus, between Arcadia and the Αἴγαντις Sea.
 Ἀργίας, οὐ, ἡ, Argive, Grecian.
 ἀργανός, ἀ, ὁ, (Ἄροι. and Dor. for ἀργός,) white.
 ἀργία, οὐ, ἡ, (ἀργός, inactive,) indolence.
 Ἀργιλάνης, ἴδος, ἡ, Argileonis, the mother of Brasidas.
 Ἀργοναύται, οὐ, οἱ, ('Αργός and ναῦς,) the Argonauts, the name of the heroes who went with Jason on board the ship Argo, to Colchis about 79 years before the taking of Troy, 1263 B. C.
 Ἀργός, οὐ, τό, Argos, the capital of Argolis, in the Peloponnesus, situated on the river Inachus, and considered the most ancient city of Greece.
 Ἀργός, οὐ, ἡ, Argus, son of Arestor. He is said to have had an hundred eyes; also Argus, a son of Phryxus.
 ἀργός, ὁ, and ἀ, ὁ, (ἀργός, [a priv. and ἄγειρ.]) inactive, idle, at leisure, unfruitful, unproductive.
 ἀργύριος, ἀ, ἡ, and ἀργυρίος, ἡ, ἡ, (ἀργυρός,) adj. silver.
 ἀργύριον, οὐ, τό, (same,) silver money.
 ἀργυρίτης, ἴδος, (same,) (χῆρα,) epithet applied to ore or earth containing silver.
 ἀργυρός, οὐ, ἡ, (allied with ἀργός, white,) silver.
 ἀργυρός, ἀ, ἡ, (ἀργός, white,) white.
 Ἀργώ, οὐ, ἡ, Argo, the name of the ship which carried Jason and his 54 companions on the expedition for the recovery of the golden fleece.
 ἀρδώμα, f. ιών, p. ιώνα, to water, to

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irrigate.
 ἀρέων, (contr. for ἀρέων, [αἰρετ.]) raised aloft, wholly, totally.
 Ἀρέσουρα, οὐ, ἡ, Dor. οὐ, a fountain of the island Ortygia, which belonged to Syracuse. The river Alpheus in Elis is fabled to flow under the earth to Sicily, and to unite with this fountain; hence, Arethusa, a Nymph, whose lover was Alpheus.
 Ἀρά, οὐ, ἡ, Aria, the fountain sacred to Mars, which was guarded by the dragon slain by Cadmus.
 ἀρίστα, (ἀρε, to fit, to please,) f. ἀρίστα, p. ἀρίστα, to please, to delight.
 ἀρετή, οὐ, ἡ, (ἄρεω, to fit, or "Ἄρης,) virtue, goodness, bravery; τῆς χάρεως, goodness of the soil.
 ἀρέη, οὐ, ἡ, Ion. for δέα, injury, harm.
 ἀρέψα, f. ξε, p. χε, to assist.
 ἀρένη or ἀρίνη, gen. ἀρίστης, ὁ, ἡ, nom. not in use; (ἴνη, the sheep,) a ram, usually, a lamb.
 Ἀρης, οὐ, ἡ, Mars, the god of war among the ancients, was the son of Jupiter and Juno.
 ἀρη, an inseparable particle prefixed to words to augment their force.
 Ἀριάδνη, οὐ, ἡ, Ariadne, daughter of Minos, 2d king of Crete by Pasiphaë; she married Theseus, by whom she was forsaken in the island Naxos.
 ἀριθμίων, οὐ, (ἀριθμός,) f. ιών, p. ιώνα, to count, to count; with dat. to reckon after or according to.
 ἀριθμός, οὐ, ἡ, (ἀριθμός, union,) the number.
 Ἀριομάντης, οὐ, ἡ, Ariomandes, son of Gobryas, was commander of the land forces of the Persians at the battle of the Eurymedon.
 ἀριστεράς, ιώ, ἡ, (ἀρι and ερία,) distinguished.
 Ἀρισταγόρας, οὐ, ἡ, Aristagoras, tyrant of Miletus, incited the Athe-

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niens against the Persians, and fell in a battle against the Persians, 499 B. C.

Ἀριστεῖος, *os, ī*, Aristaeus, son of Apollo, and father of Actaeon.

ἀριστάν, *ā*, (*ἀριστός*, breakfast,) *f.* *τόν*, *p.* *ἀριστάννα*, to breakfast.

Ἀριστίδης, *os, ī*, Aristides, a celebrated Athenian, son of Lysimachus; his great temperance and virtue procured him the surname of Just.

ἀριστίν, *os, ī*, (*ἀριστίνη*), the prize, the reward of bravery.

ἀριστρός, *ā*, *ō*, the left; *ἡ ἀριστρά* (*χείρ*), the left hand; *τὸν ἀριστρόν*, to the left.

ἀριστύς, *ios, ī*, (*ἀριστός*), the bravest, the best; *οἱ ἀριστοί*, the heroes.

ἀριστίνη, (*ἀριστίν*), *f.* *άνετη*, *p.* *ἀριστίνη*, to excel, to distinguish one's self.

ἀριστίδη, (*ἀριστός*), on account of merit.

Ἀριστίππος, *os, ī*, Aristippus, a philosopher of Cyrene, and a disciple of Socrates.

ἀριστεταίν, *ā*, (*ἀριστός and ταίνι*), *f.* *άνετη*, to prepare breakfast; *αὐτούς μας*, to breakfast.

ἄριστος, *see ἀριστός*.

Ἀριστοτέλης, *ios, ī*, Aristotle, a famous philosopher of Stagira, pupil of Plato, founder of the sect of the Peripatetics, and teacher of Alexander the Great.

Ἀριστοφάνης, *ios, ī*, Aristophanes, a celebrated comic poet, a native of Egina, and an adopted citizen of Athens.

Ἀριστοδία, *as, ī*, Arcadia, a country of the Peloponnēsus; in it was situated the celebrated lake Stymphalus.

ἄρινθος, *os, ī*, the juniper-tree.

ἀρίνη, *f.* *ἀρίνω*, *p.* *ἀρίνη*, to keep off; *impers.* *ἀρίνη*, it is enough, it

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sufficeth; *ἀρίνη*, *άρη*, *οὖ*, sufficient; *ἀρίνειν*, to be satisfied.

ἄρκτος, *os, ī*, a bear; *αι ἄρκται*, the Great and Little Bear, (*in the heavens*), the north.

ἄρμα, *άρος, τό*, (*ἄρω*), a chariot, a car.

ἄρμάραξ, *as, ī*, (*ἄρμα* and *άραξ*), a covered car, chiefly for women and children.

ἄρματλάξια, *ā*, (*ἄρμα* and *λάξιν*), *f.* *άνα*, to conduct the car, to drive.

Ἀρμանոρ, according to the Armenian fashion.

ἄρμαδιν, (*ἀρμάδιος*, fitting, [*ἀρμάζειν*,]) conveniently.

ἄρμαζεν, (*ἄρω*), *f.* *άνα*, *p.* *ἄρμαζα*, to fit, to join, to be suited to; *ἄρματα*, to adapt one's self, to yield to any thing.

Ἀρμονία, *as, ī*, Harmonia, or Hermione, daughter of Mars and Venus, whom Jupiter gave in marriage to Cadmus.

ἄρμοντής, *os, ī*, (*ἄρματης*), the governor.

ἄρμοντός, *ā*, *ō*, (*same*), adapted, fitted.

ἀρνίαμα, *αῦμα*, *f.* *άρνημα*, *p.* *άρνημα*, to deny, to assert a thing not to be, to negative; *a. l. m.* *άρνηματα*.

ἄρνημα, (*άρω*), to sustain, to protect; *part.* *άρνυματος*.

ἀρνός, *ā*, *ō*, (*άριν*, to plough,) (*γῆ* understand), arable land.

ἀρνητός, *ios, ī*, *same*, a husbandman, a ploughman.

ἀρνοῦρα, *as, ī*, *same*, cultivated land, a field, land.

ἀρνάζην, *ā*, *ō*, (*ἀρνάζειν*), robbery, a seizure.

ἀρνάζω, *ἀρνω*, *obs.* *f.* *οὐ* and *ξω*, *p.* *άρνηκα*, *ἄρχω*, to rob, to seize.

ἀρνητός, *as, ī*, (*ἀρνάζω*), a sickle, a scythe, a sword shaped like a scythe.

Ἀρναί, *os, ī*, (*some*), the Harpies, winged monsters, which had the faces of women and the bodies of

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vultures. *ἀρπακός*, *ἡ, ἡ, (ἀρπήν)*, male, masculine.
ἀρπαστός, *ἡ, ἡ, (ἀρπήν and ὁψ)*, manly, bold, (in appearance.)
ἀρπατός, *ἡ, ἡ, (a priv. and φύγομενος)*, impenetrable.
ἀρπήν, *ινος, ἡ, (a and βάρος, a sheep)*, male; *ἀρπήν ταῦτος*, a son; *οἱ ἀρπήνες*, males.
ἀρπάτος, *ἡ, ἡ, (a priv. and φύγομενος)*, un-said.
ἀρπαστία, *ᾶ, (ἀρπαστος)*, f. *ἥνω, p. ἥνειν*, to be sick.
ἀρπαστημα, *ἥτος, στό, (ἀρπαστία)*, sickness, a disorder.
ἀρπαστος, *ἡ, ἡ, (a priv. and φύγομενος)*, weak, sick.
ἀρσον, *ινος, ἡ, the old Alt. form for ἄρπην*, male.
Ἄρσιν, *ης, ἡ, Arsinōë*, a town of Egypt near lake Mæris, where the inhabitants paid the greatest veneration to the Crocodile, hence it was called Crocodilopólis.
Ἄρταξερξης, *ον, ἡ, Artaxerxes*, son of Darius, the second king of Persia, was surnamed Mnemon, on account of his remarkable memory.
ἄρχειν, *ᾶ, (ἄρχειν)*, f. *ἥνω, p. ἥνειν*, to attach, to hang to.
Ἄρτημις, *ιδης, ἡ, Diana*, the goddess of hunting. Her festivals, called Artemisia, were celebrated in several parts of Greece, especially at Delphi.
Ἄρτεμισιον, *ον, στό, Artemisium*, a promontory on the island of Eubœa, where there was a temple sacred to Diana, whence its name. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, on the same day with the battle of Thermopylæ.
ἄρτι, lately, just since, just now;
ἄρτοι . . . ἄρτοι, now . . . now.
ἄρτος, *ον, ἡ, wheaten bread, (barley bread is μέλος, bread, a loaf.*

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ἀρθρόμενος, (allied with αἴρειν, βάλειν, λέγειν,) f. m. *ἀρθρεῖν*, to draw up.
ἀρχαῖος, *αῖα, αῖον, (ἀρχή)*, old; *οἱ ἀρχαῖοι*, the ancients.
Ἀρχελαῦς, *ον, ἡ, Archelæus.*
ἀρχίτριας, *ον, ἡ, Dor.* for *ἀρχίτρια*, (*ἀρχεῖα*), a founder, the author.
ἀρχή, *ῆς, ἡ, a beginning, the origin, accession to the government, a government, a pretence; οἱ ἀρχαῖοι, the magistrates; οἱξ ἀρχαῖοι*, from the beginning, at first.
ἀρχηγότης, *ιδος, ἡ, (ἀρχή and ἡγεμονεῖν)*, the author, the chief, a founder of a race, ancestor.
ἀρχηγός, *ῶν, ἡ, (same)*, a leader, chief, commander, founder, head, an author, an inventor.
Ἀρχίας, *ον, ἡ, Archias.*
Ἀρχιδάμος, *ον, ἡ, Archidamus*, son of Agesilaus, of the family of the Proclidæ.
Ἀρχιλόχης, *ον, ἡ, Archilochus*, a Greek poet, a native of Paros, noted for the severity of his satire.
ἀρχιτέκτων, *ονος, ἡ, (ἀρχεῖα and τεκτονεῖν)*, an architect; *ἀρχιτεκτονός, ἡ, ὁ*, belonging to architecture, architectural.
ἄρχειν, f. *ξειν, p. ἥνειν*, to begin, to begin to do any thing, to be the first, to govern, to reign; with gen. to rule; a. 1. *Ἄρχειν*, *Mid.*
ἄρχομενος, f. *ἥνειμενος*, a. 1. *ἥνειμενος*.
ἄρχων, *οντος, ἡ, (part. of ἄρχειν)*, a governor, an archon, the chief magistrate.
ἄρων, f. *ἄρσην*, to join, to adapt, to fit.
ἄρωματικός, *(ἄρωμα, a spice)*, f. *τελείων*, to have a spicy smell, to be aromatic.
ἄρωματοφόρος, *ἡ, ἡ, (ἄρωμα and φέρειν)*, producing spices.
ἄριστός, *ιστός, ἡ, ἡ, (a priv. and εὐφίεις)*, uncertain, not to be depended on, dark, obscure.
Ἄρθροῖνας, *α, ἡ, Asdrubal*, a Carthaginian, son-in-law of Hamilcar.

AEE

He founded New Carthage.

ἀσένα, *as, ā, (ἀσένας,)* godlessness, impiety.

ἀσένας, *īos, ī, (a priv. and ῥίτης,)* godless, wicked.

ἀσημός, *ī, ī, (a priv. and σῆμα,)* unimportant, obscure.

ἀσηνία, *as, ī, (ἀσηνίτης,)* weakness, feebleness.

ἀσηνία, *ā, same, f. ἡσηνία, p. ἡσηνία-*
τη, to be weak, to be sick ; part. a.
1. *act. ἀσηνίας.*

ἀσηνίτης, *īos, ī, ī, (a priv. and ση-*
νετης,) weak, sick.

ἀσθμα, *ἄσθμα, ῥά, (ἄσθμα, to blow,)* a heavy, deep, or laborious breathing, a breath, a breathing.

Ἀσία, *ās, ī, 1. Asia*, one of the Oceanides, w.ho married Japetus, and gave her name to one of the three quarters of the ancient globe;
2. Asia ; 3. Asia Minor.

ἀστεος, *(a priv. and στέρος,)* fasting, without eating.

Ἀσκανία λίμνη', *ī, the Ascanian (lake in Asia Minor.*

Ἀσκάνιος, *ās, ī, Ascanius, son of* Ενέας, after whose death he inherited the kingdom.

ἀσκία, *ā, f. ἡσηνία, p. ἡσηνία, to ex-*
ercise, to train, to practise, to pur-
sue, to prepare.

ἀσκησις, *īws, ī, (ἀσκία,)* exercise, practice, application, a pursuit.

ἀσκητός, *ā, ī, (same,)* practised, attainable by practice.

Ἀσκληπίος, *ās, ī, ῥά, the temple of* Ἀsculapius.

Ἀσκληπίος, *ās, ī, ῥά, Asclepius, son of Apollo and Corenia, was the God of Medicine.*

Ἀσκρα, *ās, ī, Ion. Ἀσκρα, Ascre, a village in Boeotia, the residence of Hesiod.*

ἀσμα, *ἄσμα, ῥά, ῥά, (ἄσμα,)* a song, an ode.
ἀσματος, *ā, ῥά, (ἄσματος, part. perf.*
ἀσματος,) willing, glad.

ἀσπάζεμα, *(a and σπάζει,)* f. **ἀσπαζα**,

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ἀσπαζει, to seize, to embrace, to greet, to hold ; **βία**, to adopt a course of living.

ἀσπαζει, *(a and σπάζει, to quiver,* [σπάζει,] *f. ἄσπα, to palpitate, struggle, grasp, to move convulsively.*

ἀσπαζει, *ἄσπα, ῥά, ἀσπάζεμα,)* an affectionate greeting, an embrace.

ἀσπις, *ἄσπις, ī, 1. a shield ; 2. a* poisonous serpent, an asp.

ἀσπρός, *ā, ī, (a priv. and σπρός,* seed, σπρίζει, *) uncultivated, bearing no culture.*

ἀσπράτη, *ās, ī, ī, poet. for ἀσπράτη,* σπράτη, lightning.

ἀστρος, *īos, ī, a star.*

ἀστρος, *ās, ī, ἀστρο, a citizen.*

Ἀστρός, *ā, ī, Astros, the name of a dog.*

ἀστράτη, *ās, ī, lightning, the act of lightning ; differing from πλευ-* *νός, blasting lightning.*

ἀστράτη, *σπράτη, perhaps from* σπρίζει, *from the zigzag appear-*
ance of lightning.] f. φά, p. **ἀστράτη**, *2. a. ἀστράτη, to lighten.*
ἀστρολογια, *ās, ἀστρον and λίγια,)* to study astronomy.

ἀστρος, *ās, ῥά, a star, a constellation.*

ἀστρο, *īos, ῥά, στάσια, ἴστημι,)* a city.

Ἀστυάναξ, *ās, ī, Astyanax, son of Hector and Andromache, thrown from a tower by Ulysses, and killed.*

ἀστροδ, to the city.

ἀστροσια, *ās, ī, a priv. and συνίη,* want of understanding, folly, stupidit.y.

ἀστροθη, *īos, ī, ī, (a priv. and συνίη,* unacquainted.

ἀσφάλια, *ās, ī, (ἀσφάλις,)* safety, security.

ἀσφάλη, *īos, ī, ī, (a priv. and* σφάλλω, *safe, secure.*

ἀσφάλης, *(ἀσφάλης,)* with safety, safely.

ἀσχαλάω, *ā, allied with ἄχος,)* f. **ἀσχα**,

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π. αλαζ, to be indignant, to bear impatiently.
ἀλχίστες, ἡ, ἡ, (*α priv. and σχῖν*, 2. *a.* of *ἰχν*;) intolerable, insupportable.
ἀλχίμητος, ὁ, (*ἀλχίμιος*, indecorous, [*α priv. and σχῖμα*,]) *f. ἡσ*, *p. ἡσχημόνητα*, to do an unseemly action, to behave indecently.
ἀλχημοτύνη, *ης*, ἡ, (*same*, indecency, indecorum.)
ἀλύματος, ἡ, ἡ, (*α priv. and σῶμα*,) incorporeal.
ἀλύτος, ἡ, ἡ, (*α priv. and σῶμα*,) prodigal, profligate, a spendthrift.
ἀτακτίω, ὡς, (*ἀτακτος*, disorderly, [*α priv. and τάκτος*,]) *f. ἡσ*, *p. ἀτακτικα*, to be disorderly.
Ἀταλάντη, *ης*, ἡ, Atalanta, daughter of Schœneus, king of Scyros, was celebrated as being almost invincible in running.
Ἀταλάντης, *ἰδος*, ἡ, daughter of Atlas, one of the Titans, and father of seven daughters, called the Atlantides.
ἀταλάρων, *ονος*, ὁ, ἡ, (*ἀταλός*, tender, and *φρονία*,) tender, innocent.
ἀτάρ, but.
ἀτάσθαλος, ὁ, ἡ, (*ἀτάω*, to injure,) impious, wicked, ungodly, indiscreet, rash.
ἀτάφος, ὁ, ἡ, (*α priv. and θάττω*,) unburied.
ἀτι, (*originally the acc. pl. of ἵστη*,) as seeing that, because, whereas.
ἀτακτος, ἡ, ἡ, (*α priv. and τάκτος*,) childless.
ἀτέργων, *ονος*, ὁ, ἡ, (*α priv. and τίγμα*,) unlimited, boundless.
ἀτη, *ης*, ἡ, (*ἀτάω*, to injure,) a curse, a judicial calamity, great confusion of mind.
ἀτεβάστερος, ὁ, ἡ, (*α priv. and τιθασίνη*,) untamable, fierce.
ἀτιμος, ὁ, ἡ, (*α priv. and τιμή*,) infamous.
ἀτονος, ὁ, ἡ, (*α priv. and σότος*,) unbecoming, silly, malapropos.

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Ἀτριδής, *ος*, *ῃ*, son of Atreus; a patronymic given by Homer to Agamemnon and Menelus.
ἀτρινος, (*ἀτριών*, true,) truly, faithfully.
ἀτρίμα, before a vowel **ἀτρίμας**, (*α priv. and τρίμα*,) quietly, gently, softly.
ἀτρίμιοι, ὡς, (*ἀτριών*, quiet, [*α priv. and τρίμα*,]) *f. ἡσ*, *p. ἀτρίμανα*, to be quiet, to be tranquil.
ἀτρίπτωτος, *ῃ*, *ῃ*, (*α priv. and τρίμα*,) immovable.
ἀτριπτωτος, *ῃ*, *ῃ*, (*α priv. and τριπάνωτος*,) unwounded, invulnerable.
Ἀττική, *ῃς*, *ῃ*, (*γῆ understood*,) fem. of *Ἀττίας*, Attica; a country of Greece, south of Boeotia, and north of the Saronicus Sinus.
Ἀττικός, *ῃς*, *ῃ*, (*ἀττικη*, Attic; subst. an Athenian.
ἀτίξιος, *f. ὅτες*, *p. χα*, to fright; pass. to be frightened at: used also of the object as well as subject; *ἀτυχομάνης* *ἀτελεστα*, concerning whom fears were entertained lest she were dead.
Ἀτυ, *ονος*, *ῃ*, Atys, an ancient king of Lydia.
ἀτύχιος, *ῳς*, (*ἀτυχής*,) *f. ἡσ*, to be unfortunate.
ἀτυχής, *ῃς*, *ῃ*, *ῃ*, (*α priv. and τύχη*,) unhappy.
ἀτυχία, *ῳς*, *ῃ*, (*ἀτυχίω*,) misfortune, adversity, a misfortune, an adverse affair.
ἀτλ, back, backwards, again, too, also; *ατλάτη*, Att. pleonasm for *ετάλη*.
Ἀγρίας, *ον*, *ῃ*, Augēas, king of Elis, whose stables, containing three thousand head of cattle, had not been cleansed for thirty years. Hercules achieved the task in one day, by diverting the course of a stream through them.
Ἀγρίος, *ος*, *ῃ*, Augēan.
ἀιδελος, (*αιδελης*, self-sufficient, [*αἰδίς* and *θεμα*,]) arrogantly, ob-

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atinstately.
abōs, a lengthened form of *ab*, again, anew, afterwards.
abōlia, *ā*, (*abōlis*), *f.* *āsma*, *p.* *āsληκα*, to pipe, to blow the flute, to buzz.
abōli, *ā*, *ā*, (*ās*, to blow,) a court yard; an open airy court before a dwelling, surrounded with offices and stables; a similar enclosure before a tent, a hall, a palace.
abōliatis, *ā*, *ā*, (*abōliw*), a flute-player.
abōliatōs, *ā*, *ā*, (*abōlis*), relating to flutes or flute-playing; è *abōliatōs*, (*τίχην understood*), the art of flute-playing.
abōliatōs, *īsos*, *ā*, (*same*), a female flute-player.
abōli, *ā*, *ā*, (*ās*, *ās*, to blow,) a flute.
abōgōs, and *abōs*, *f.* *abōgōs* *p.* *āszena*, 2. *a.* *āszenor*, to increase, to augment; *-szen*, to grow, to attain greatness and consequence; *p. pass.* *āszenus*.
abōgōs, *ās*, *ā*, (*abōs*), increase, enlargement.
abōs, *ā*, *ā*, (*abōs*) dry, sober, thirsty.
āszenos, *ā*, *ā*, (*a priv. and īsos*), sleepless.
abōga, *ās*, *ā*, (*ās*, *ās*, to blow,) the air, a breeze, the fresh morning breeze.
abōgor, (*ās*, *ās*, *abōga*), to-morrow.
Absōnīs, *āv*, *ā*, Ausonians, the name of the native race who inhabited the southern part of Italy.
abōrōpēs, *ā*, *ā*, (*ās*, *ās*), earnest, severe, austere.
abōrāc, *ās*, *ā*, but.
abōrōqēs, *ās*, *ā*, (*abōs* and *āqēs*), sufficient.
abōri, (*ās*, *ā*,) again, then, further, thereupon.
abōrīka, *abōrēs*,) immediately.
abōri, *ās*, *ā*, (*abōs*, again.
abōrōt, poet. for *abōrō*, there, here.
Abrōlōzōs, *ās*, *ā*, Autolycus, one

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of the Argonauts; he instructed Hercules in the art of wrestling; also, the name of a wrestler at Athens.

abōrōmētōs, *ā*, *ā*, (*abōs* and *mētēs*), doing of his own accord, voluntary.

Abrōpēdōn, *āvōs*, *ā*, Automēdon, a son of Diōres, who went to the Trojan war with ten ships. He was the charioteer of Achilles.

abōrōmēlōs, *ā*, (*abōs* and *mēlōs*), *f.* *āsma*, *p.* *āsma*, to desert, to run away.
abōrōmēlōs, *ā*, *ā*, (*abōs* and *mēlōs*), a deserter.

Abrōnōs, *ās*, *ā*, Autonōe, daughter of Cadmus and Harmonia.

abōrōpēs, *ā*, *ā*, (*abōs* and *pēs*), pasturing freely, left to himself, independent.

abōs, *ā*, *ā*, self. In the oblique cases it signifies him, her, it; *ā abōs*, the same; *ābōrē* for *ā* *ābōrē*, the same. Gram. § 74. Rem. 2. p. 85.

abōrō, for *īavrō*. *ā* *ābōrō* *īpāy-*
μata, his own affairs; *āpō* *ābōrō*, of himself, of his own accord.

abōrō, (*gen. neut. of abōs*), on the same place, here, there.

abōrōpēs, *ās*, *ā*, (*abōs* and *pēs*), native, indigenous, natural; *īpō-*
μata *abōrōpēs*, means of subsistence which grow spontaneously.

abōrō-χōs, *āvōs*, *ā*, *ā*, (*abōs* and *χōs*), native, born in the land, aboriginal, opposed to emigrant.

abōrōs, and *ābōrōs*, so, quite, thus.

ābōrō, *īsos*, *ā*, the neck.

Auchōs, *āv*, *ā*, the Auchōsse, an African tribe.

ābōrōqēs, *ā*, *ā*, (*abōs* and *āqēs*), dry, squalid, unseemly of aspect.

ābōrōs, *ā*, *ā*, (*ās*, *ās*, *ās*), a drought.

ās, *f.* *ābōrō*, to dry up, to parch; hence, to kindle a flame.

āpō-āqēs, *ā*, *f.* *āsma*, *p.* *āpōrēsma*, a. 2.

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ἀφῆλαι, to take away, to take off; to separate, to cut off, to remove, to rob, to deprive of, to abrogate; ἀφαιρέσαι, -οῦμαι, f. m. ἀφεμαι, p. pass. ἀφεμαι; ἀφαιρεῖσθαι ει, to be robbed of any thing.

ἀφάλλαμαι, f. m. ἀφαλῆμαι, p. pass. ἀφῆλλαι, to leap from one place to another, to leap back.

ἀφαμαρτίω, and ἀφαμαρτάνω, f. ήσω, p. ἀφημάρτην, 2. a. ἀφάμαρτος, to lose, to be deprived of.

ἀφάντης, ίος, ί, ή, (a priv. and φάντημα, unknown, obscure, not visible; ήξε οφαντοῦ, unobserved, unseen.

ἀφανίζω, (ἀφάντης, f. ήσω, p. ἀφανίζειν, to make invisible, to conceal, to annihilate, to destroy; -ομαι, to vanish; pass. ἀφανίζομαι, p. ἀφάνημαι.

ἀφαντός, ον, ί, ή, (a priv. and φάντημα,) not visible, that has disappeared.

ἀφαρπάζω, f. ήσω οφ αξει, p. ἀκα οφ αχα, to snatch away from, to take from.

ἀφανέος, ά, άν, ἀφάνιν, to dry up, weak.

ἀφιδός, (ἀφιδής, profuse, [a priv. and φιδόμειν,]) unsparingly.

ἀφιλία, άς, ή, (ἀφιλής,) simplicity, moderation.

ἀφιλής, ίος, (a priv. and φιλλής, stony ground,) άτι, free from stones; simple, artless.

ἀφιλής, (ἀφιλής,) simply, &c., clear, bright.

ἀφίσηγης, ά, ή, (a priv. and φόνγης,) dumb.

ἀφθονία, άς, ή, (ἀφθονος,) abundance.

ἀφθονος, ά, ή, (a priv. and φένος,) that does not envy, rich, abundant.

ἀφίνημι, f. ἀφίσω, p. -εῖκα, a. 2. ἀφῆναι, to let loose, to release, to send, to throw, to dismiss, to leave un-punished, to utter, to forsake, to abandon, to shed, as tears; βίλας, to shoot a weapon; ων, to set

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fire to; ἀφῆσαι, αφέναι ήτι τὸν πολεμίαν, he applied himself to the management of public affairs; ἀφῆσαι τὴν ψυχήν, he expired; a. 1. ἀφῆσαι.

ἀφίσκειν, and

ἀφικέμαι, οῦμαι, f. ἀφέκμαι, p. ἀφίγμαι, a. 2. m. ἀφικόμαι, (Gr.) to come.

ἀφίπτειν, f. 1. m. ἀφεμαι, a. 2. m. ἀπειπάμιν, or έμην, (Gr.) to fly away.

ἀφίστημι, f. ἀποστίνω, p. ἀφίστηκα, 2. a. act. ἀπίστην, to remove, to separate from, to detach from, to prevent or keep from doing a thing, to desist, to stand away or aloof, to cause to revolt from; a. 2. part. ἀποστάς, pres. ind. mid. ἀφίστημαι, 1. fut. ἀποστήμαται to depart; with the gen. to cease from.

ἀφλατον, ή, τό, the ornament on the stern of a ship.

ἀφνίος, ού, ά, ή, (ἀφνος, wealth,) rich.

ἀφνα, suddenly.

ἀφ-αφάνιν, ά, f. ἀπ-άφομαι, p. ἀφ-αφέκα, 2. a. αφ-αθει, to look down.

ἀφορία, άς, ή, (ἀφορος, unfruitful, [a priv. and φέρω,]) unfruitfulness.

ἀφ-ορία, f. ήσω, Att. ἀφοριά, p. ἀφέρητα, to separate, to bound.

Ἀφρόδιτη, ή, ή, (ἀφρός,) Venus, the goddess of beauty, the mother of love, the queen of laughter, and the mistress of the graces and of pleasures. She was said to have been born of the froth of the sea, whence her name.

ἀφροντίς, ίδη, ά, ή, (a priv. and φερτίς,) free from care.

ἀφρός, ού, ά, foam.

ἀφρούτην, ή, ή, (ἀφρων,) folly, want of sense.

ἀφρων, ονος, ά, ή, (a priv. and φερν,) senseless, foolish.

ἀφνίς, ίος, ά, ή, (a priv. and φεν,

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genius,) unskillful.
 ἀφύλακτος, *i.*, *h.*, (*a priv. and φυλάσσω,*) not watched, unguarded, not on his guard.
 Ἀχαΐα, *ας*, *h.*, Achaia, a country of the Peloponnesus, north of Elis and Arcadia.
 Ἀχαιοί, *ῶν*, *ai.*, Achaians, the inhabitants of Achaia; also, *in Homer*, the Grecians.
 ἀχαροστία, *ας*, *h.*, (*ἀχάροστος,*) unthankfulness, ingratitude.
 ἀχάροστος, *ou*, *i.*, *h.*, (*a priv. and χαρίζωμα,*) thankless, ungrateful.
 Ἀχαρναί, *ῶν*, *ai.*, Acharnæ, a deme of Attica, near Athens.
 Ἀχελώος, *ou*, *i.*, Achelous, a river of Epirus; also a river of Phrygia, flowing from Mount Sipylus.
 Ἀχειρίστος, *α.*, *ou.*, Acherusian: Ἀχειρίστεια, λίμνη, see Ἀχίερον.
 Ἀχίερον, *οντος*, *i.*, ἔξος and *ἥνω*.) Achéron, a river of Epirus, falling into the Ionian sea. In the early part of its course it forms the Palus Acherusia, then disappears under ground, and after rising again, empties into the sea. This, together with the Cocytus, were placed by Homer among the waters of the infernal regions.
 ἀχθομαι, ἀχθος, a burden, sorrow,) fut. mid. *ισχυω* and *ισχυωμαι*, *p. pass.* ἀχθομαι, to be heavily laden, to sorrow, to grieve, to be disgusted, to be displeased, to be dissatisfied with; *a. 1.* ἀχθίσθην.
 Ἀχιλλεύς, *ιως*, *i.*, Achilles, son of Peleus and Thetis, the bravest of all the Greeks in the Trojan war.
 ἀχλύς, *οντος*, *h.*, darkness.
 ἀχνύμαι, and ἀχνῦμαι, (*αἰχνύμαι*, same with ἀχος, *f. οὐσιμαι*, *p. ἀχνυσμαι*, to grieve; sometimes ἀχνυμίναι, subject to grief or anxiety.)
 ἀχος, *οντος*, *τό*, (*from the sound, ah!*) grief, pain.
 ἀχράς, *εῖδος*, *h.*, a wild pear-tree.

ΒΑΙ

ἀχενότος, *i.*, *h.*, (*a priv. and χενόντος,*) unprofitable, useless.
 ἀχει and before a vowel ἀχει, (*ἀκεις*,) with gen. until, unto, up to, as far as.
 ἀχάι, *Dor.* for ἀχά, an echo.
 ἀψ, probably from ἀπά, (*ἀπά*) back, backwards.
 ἀψιμαχία, *ας*, *h.*, (*ἀψιμαχος*, that skirmishes, [*ἀπειμαχος* and *μάχη,*]) a skirmish, a contention.
 ἀψιφοτή, ἀψόντος, noiseless, [*a priv. and φόβος,*]) without tumult.
 Ἀψύρτος, *ou*, *h.*, Absyrtus, son of Héêtes, and brother of Medea.
 ἀψύχος, *ο*, *h.*, *a priv. and ψυχή,*) without life, inanimate.
 ἀψός, *άιος*, *διούς*, *ά,* *Dor.* for ἀψός, *h.*, the morning.

B.

Βαβυλώνια, *ῶντος*, *i.*, Babylón, a celebrated city, capital of the Assyrian empire, on the banks of the Euphrates.
 Βαβυλονίας, *α.*, *ou.*, Babylonian, of or belonging to Babylon. Βαβυλονία, *ας*, *h.*, (*γῆ underst.*) the name of the region in which Babylon was situated *also* the city Babylon.
 βαδίζω, *βάδος*, a step, [*βαίνω,*] *f. ισα,* *All.* *βαδίζει*, *p. βιάδίζεια*, to go, to walk, *pres. mid.* βαδίζομαι, *f. βαδισομαι* *for* βαδίσομαι.
 βάθος, *οντος*, *τό*, *βαθύς,* depth; διὰ βαθύνειν, to be deep.
 βαθύνολτος, *δ.*, *h.*, βαθύς and πόλτος,) having a large and swelling beautiful bosom, *esteemed as a πέρι λαρή beauty by the ancients,*) full bosomed, beautiful.
 βάθυλλος, *ou*, *i.*, Bathyllus.
 βαθύπλοντος, *ο*, *h.*, βαθύς and πλούτος, very rich.
 βαθύς, *σία*, *h.*, deep, dense; βαθύς ποιμανόσθαι, to sleep profoundly.
 βαῖω, (*βάω,*) *f. το.* βάσμαται, *p.*

BAI

βιάζειν, *o. i.* *ἴκειν*, (Gr.) to go; *o. i. 1. ἴθησαι*.

βασιλίας, *ῆς*, *ἡ*, Basileia, the name of a part of Spain, corresponding to the modern Andalusia.

βασίλιος, *ιος*, *ἱ*, Basileius, now the Guadalquivir, a river of Spain, from which part of the country was called Basileia.

βαστηρία, *ιε*, *ἡ*, (βάζω, βιβάζω, βαίνω,) a staff.

βαστηρίαν, *ῆς*, *ἡ*, (χώρα underst.) Bactriāna, a country of Asia, part of the modern Turkistan.

βαστρίας, *ιε*, *η*, Bactrian, of or belonging to Bactriāna.

βάστρον, *ον*, *τό*, (βάζω, βιβάζω, βαίνω,) a staff.

βασχίων, *Βάσχος*, *) f. ιύων*, to be impelled by Bacchic inspiration, to celebrate Bacchic orgies, to rave.

βάσχη, *ης*, *ἡ*, (same,) a female Bacchanal.

Βακχός, *ον*, *ἱ*, Bacchus, the god of wine, son of Jupiter and Semile.

βαλανίον, *ον*, *τό*, a bath.

βαλλαρίοις, *ῶν*, *αι*, (νῆσοι,) Baleires, three islands in the Mediterranean, now called Majorca, Minorca, and Yvica; the inhabitants were expert archers, whence the islands had their name, βάλλαιν.

βάλλω, *f. βάλλω*, and **βαλλάνω**, *p. βίλλεικα*, *a. 2. ἴβλλων*, (Gr.) to throw; to shoot; λίθος, to stone.

βάστεω, *f. ψω*, *p. βισέφω*, *a. 2.*

ἴσεφω, to dip.

βάραθρον, *ον*, *τό*, (perhaps βάθος,) 1. a gulf, an abyss, a pit, destruction; 2. a place at Athens into which those condemned to death were cast.

βαρβαρίας, *ῆς*, *ἡ*, (βάρβαρος,) barbarous, barbarian.

βάρβαρος, *ἱ*, *ἡ*, foreign, not Greek, uncivilized, rude, barbarous; *subst.* a person not a Greek, a foreigner, particularly a Persian.

* **βασίς**, *ἱ*, *ἡ*, short, small.

BAZ

βάζειρος, *ον*, *ἱ*, and **βάζειρος**, *ον*, *τό*, a musical instrument, strung with many chords, a lyre.

βάζιον, *ῶ*, **βαζός**, *f. ἡμ*, *p. βισέργηα*, to burden, to afflict.

βαζίος, *(same)* heavily, hardly, severely.

βάζης, *α*, *ἱ*, Barcas, a surname of a noble family of Carthage, from which Hamilcar and Hannibal were descended.

βάζος, *ιος*, *τό*, a weight, a burden, heaviness.

βαζίνων (βαρύς, *f. ὕπω*, *p. βισάργυρα*, to incommod, to weigh down, to burden.

βάζυς, *ῆς*, *ἱ*, 'Βάζος,' heavy.

βαζύνων, *ητος*, *ῃ*, (βαρύν,) heaviness, difficulty, inconvenience, severity.

βασανίζω, (βάσανος, *f. ιύω*, *p. βιβασανίζα*, lit. to put to the touchstone, to test, to prove, to torture, in order to discover the truth.

βάσανος, *ον*, *ῃ*, a touchstone, a test, a trial or examination to ascertain the genuineness or purity of any thing.

βασιλία, *ας*, *ἡ*, (βασιλίου, the royal dignity, a realm, a kingdom.

βασιλίος, *ἱ*, *ἡ*, βασιλίου, royal; *subst.* **βασιλιον**, *ον*, *τό*, and **βασιλία**, *ον*, *τό*, a royal abode, a palace.

βασιλιός, *ἶνς*, *ἱ*, a king; especially of Persia.

βασιλιών, (βασιλίου,) *f. ιύων*, *p. βιβασιλίων*, with gen. to rule, to govern; *a. 1. ἴσασιλιων*.

βασιλίσσης, *ῃ*, *ὄν*, *γυμε*, (βασιλίσση) royal, majestic.

βασίς, *ἱα*, *ἡ*, (βαῖνω,) a step, progress, the base.

βασκαίων, (βάστω, βάζω, βάζω, to speak, *f. ἄνω*, *p. γκα*, to bewitch, to rebuke, to blame, to detract from the merit of an action by misrepresentation.

βασκαίνων, *ιε*, *ἡ*, (βάσκαρος,) envy, inculpation.

βασκάρων, *ἱ*, *ἡ*, (βασκαίων,) envious.

BAS

Βαρέας, *f.* ἔσω, *p.* βαρέωνται, (Gr. to carry, to bear, to raise, to take up or away.)

βαφή, *τι, ἡ*, (βάψται,) color, coloring or dying.

βάλλω, and **βάλλω**, *f. αλᾶ* and *ιλᾶ*, *p.* βαλλάται, to milk.

βαλλάντται, *ομαι*, (βάινω,) *f.* ξηραι, *p.* βαδίλλυγκαι, to have a disgust at.

βεβαιός, *α, οι, and βεβαιός*, *ι, ί, ιβαι-*ω_ν), permanent, firm, sure, solid, steady.

βεβαιών, *αι, βιβειάνες*, *f.* άντα, *p.* βεβαιώνται, to strengthen, to confirm.

βεβαιών, (same,) permanently, securely.

βέλμαρον, *ον, τό*, (βάλλω,) a dart, an arrow.

Βελίγιον, *ον, τό*, the name of a promontory in Britain.

βέλος, *ιος, τό*, (βάλλω,) a missile weapon, a dart, a javelin.

βελτίων, *ιον, ί, ί, better*; **βελτιστος**, *ιον, ιον*, the best. See **άγαθος**.

βίεμαι, and **βίεμαι**, (βάω,) *Ion.* and poet. verbs, with a future signification, to go, to proceed, also, to go on in life, to live.

βίενθεν, *ον, τό*, *Ion.* for **βέρενθεν**.

Βέλος, *ον, ί*, Belus, son of Eraphus and Libya, and father of Agenor.

βήμα, *άτος, τό*, (βαίνω,) a step, a tribunal.

βία, *ας, ή*, violence, power.

βιάζω, (βίαζε) *f.* ἔσω, *p.* ἄκα, *mid-*ορμι, to use violence, to compel, to force, to exert one's self; **βιά-**ζονται τινα, to use violence in order to constrain any one, to draw down by force; **πλιν**, to force the passage.

βίασος, *αία, αίοι*, (same,) violent, powerful, vehement.

βιβλίον, *ον, τό*, (dim. of **βιβλος**,) a book, a sheet, a letter.

βιβλος, *ον, ή*, properly, the inner bark of the papyrus, of which paper was first made in Egypt, hence,

BOII

a book, a writing.

βιβλόπονται, (Βιβλόνται, βιβέω,) *f.* βρέσται, *p.* βρέσκαι, 2. *a.* ιδέαν, to eat, to consume.

βίος, *ον, ί*, (βάινω,) life, livelihood, a mode of life.

βίος, *ον, ί*, a.

βίων, *f.* βιώνται, *p.* βεβιώνται, (Gr.) to live; 2. *a.* ιτίσται, *inf.* βιώνται, *part.* βιώνται.

Βίων, *οντος, ί*, Bion. 1. A native of Borysthēnes, who went to Athens and applied himself to the study of philosophy, and became noted for his caustic sayings. 2. A Greek poet born near Smyrna. Some make him contemporary with Theocritus, while others suppose that he flourished a century later, about 187 years B. C.

βιάζον, *ον, ή, βιάσται*, an injury.

βιάσται, *f.* ψαι, *p.* βιάλαφαι, 2. *a.* ιτάζεται, to injure.

βιαστέαν, *ον βιαστέαν*, *αι, f.* βιαστέ-ται, *p.* βιαστέται, 2. *a.* ιτιάσται, to sprout, to germinate, to grow.

βιασφημίων, *αι*, (βιασφημος, defaming, [perhaps βιάζει and φημι,]) *f.* ίνται, *p.* ιηται, to slander, to calumniate, to blasphemie.

βιάζυμα, *άτος, τό*, (βιάζω,) a look, a glance.

βιάται, *f.* ψαι, *p.* βιάλαφαι, 2. *a.* ιτίσται, to see, to survey; *τρέπεται*, to be directed (to look) towards a thing.

βιάφρον, *ον, τό*, (βιάζω,) an eyelid.

βιληχάσμαι, *ομαι*, (βιληχή, bleating,) *f.* ιηρεται, *p.* ιηρεται, to cry out, to call out, to roar, to cackle.

βίος, *α, οι, βοΐς*, of bull's hide.

βοή, *ής, ή*, a cry, a roar, a sound, noise.

βοήθαι, *ας, ή*, (βοήθειω,) assistance, support, advantage.

βοήθω, *αι, βοήθειω*, *f.* άσω, *p.* ιησω, to run on hearing a cry for

BOH

assistance, to help, to yield assistance.
βούλημα, ἄγος, τό, (βούλημα,) help, assistance.
βούλης, οῦ, ἡ, (same,) a helper, assistant.
βύθος, οῦ, ἡ, (allied with βάθος, βυθός,) a ditch, excavation, a pit.
Βουνάρχης, οὐ, ἡ, (Βουνία and ἄρχης,) a Boeotarch, one of the chief magistrates at Thebes.
Βουνία, οὐ, ἡ, a Boeotian.
Βοειαί, αῖ, ἡ, Boeotia, a country of Greece, lying to the northwest of Attica; so called from its rich cattle pastures.
Βοεινής, ιδος, ἡ, Boeotian; subst. a Boeotian woman.
βολή, η̄, ἡ, (βάλλω,) a throw.
βοράς, η̄, ἡ, (βορεώνα,) food, provisions, fodder.
βόρεος, οὐ, τό, the savin tree.
Βορέας, οὐ, ἡ, Alt. βορέας, ἡ, Boreas, the name of the north wind; according to the poets, he was the son of Astraeus and Aurora; the north wind, the north.
βόρειος, οὐ, ἡ, ἡ, (βορίας,) northern.
Βορύσθενς, οὐ, ἡ, the Borysthene, a large river of Scythia, falling into the Euxine, now called the Dnieper.
βόσκειν, ἄγειν, τό, (βόσκειν, to feed,) a herd.
βόσκος, οὐ, τό, the name of a plant.
Βόστρος, οὐ, ἡ, (βόνι and πάρος,) Bosphorus. 1. The Thracian, the strait between the Propontis and the Euxine, now the Straits of Constantinople. 2. The Cimmerrian, the strait between the Euxine and the lake Maeotis, now the Straits of Caffa.
βόστροχος, οὐ, ἡ, a lock of hair.
βότριος, οὐ, ἡ, a bunch or cluster of grapes.
βοτέρωντις, ιος, ἡ, (βοτέρωνα,) ravenous hunger.
βουκέλω, οὐ, (βουκέλως,) f. οὐον, p.

BPE

η̄ας, to pasture or feed bullocks, to be a herdsman.
βουκέλος, οὐ, ὁ, βούς and οὐος. κολία, colo,) a herdsman, a grazier.
βουλίμημα, ἄγος, τό, βουλίμημα, counsel.
βουλίμημα, (βουλή) f. οὐον, p. βιβεό-λιμηκα, to counsel; βουλίμημα, to form a determination, to resolve.
βουλή, η̄, ἡ, (βάλλω, to aim,) aim, intention, counsel, whether given or received, will, determination.
βούληντος, οὐ, ἡ, (βούλομαι,) will, intention.
βουλήφαρος, οὐ, ὁ, ἡ, (βουλή and φί-γω,) a counsellor.
βούλομαι, f. βουλήσομαι, p. βιβεόλη-μαι, to will, to wish, to aim.
βούις, βόεις, ἡ, ἡ, (from the sound,) an ox, a cow, a bull.
Βούτης, ιδος, ἡ, Busiris, a king of Egypt noted for his cruelty, who was said to have sacrificed all strangers who came into his realm. He was slain by Hercules.
Βούτης, οὐ, ἡ, Butes, a general of Xerxes.
βραδίας, (βραδύς,) slowly.
βραδύνειν, (same,) f. οὐον, p. οὐοκα, to delay, to wait.
βραδύς, ιδα, ὁ, (allied with βρεύς,) slow, tardy, dull, stupid.
Βρασίδας, α, ἡ, Brasidas, a famous Lacedaemonian general, who was slain at Amphipolis.
βραχία, βραχύς, briefly; βρεχή or βραχία φρενίζειν, to care little for.
βραχῖον, οὐος, ἡ, the arm.
βραχῖος, οὐ, τό, βραχίον, particularly in the plural, βράχια, and also βραχία, οὐ, τό, shallows, shoals.
βραχύς, ιδα, ὁ, (perhaps πάσσα, πάγ-νημα,) short, little, scanty, deficient; βραχύ and βραχία, neut. adverbially, briefly, shortly, a little, not far; ι βραχῖον, shortly.
βρήγμα, ἄγος, τό, (βρίχω, as this part is soft in infants,) the sinciput, the upper part of the head immediately

BPE

over the forehead, a scull.
Βρετανία, ας, ἡ, Britain.
Βρετανικός, ἡ, ὁ, British; **Βρεταν-**
ικὸν νῆσος, the island of Britain.
Βρετανός, οῦ, ἡ, a Briton.
Βρετανός, οὐ, τό, (allied with τρίφα,)
 an infant, a child.
Βρέχω, (allied with rigo,) f. ξε, p.
χα, 2. a. **ἰρέχων,** to moisten, to
 soften, to bedew.
Βρεράεις, ἡ, ὁ, (βριάεις, to strengthen,)
 strong.
Βρέμοις, α, ον, (βρέμος, noise,) that
 roars or resounds, riotous, noisy,
 pertaining to Bacchus; **subst. ἡ**
Βρέμοις, a name of Bacchus.
Βρεντάω, ὡ, βρεντάνη) f. ηνα, p. ηνε,
 to thunder.
Βρεντάνη, ἡς, ἡ, (allied with βρέμος,
 noise, thunder.
Βρεντός, ησα, η, (βρέτος, gore,)
 bloody.
Βρεντός, οῦ, ἡ, (allied with μέρος, μερ-
 τός, mors, a mortal, a man.
Βρένχος, ον, ὁ, a cord, a rope.
Βρενχάματ, ὄμαζι, βρέχω, to roar,
 f. ηνεματ, to roar, to bellow.
Βρενχύποντος, οῦ, ἡ, (same,) a roar, a
 bellowing.
Βρέμη, f. ηνα, p. βιρέμηχα, to sprout up,
 to bloom, to flourish, to cause to
 bloom.
Βυζαντίος, ον, ἡ, a Byzantine, an
 inhabitant of Byzantium, a town
 on the Thracian Bosphorus, now
 Constantinople.
Βύθος, ία, ιον, βάθος, submerged,
 subaqueous, deep.
Βύθος, οῦ, ἡ, allied with βάθυς,) depth.
Βύρσα, ης, ἡ, 1. a skin; 2. Byrsa,
 the citadel of Carthage, on which
 was a temple of Esculapius.
Βυσκόλος, ον, ὁ, Durr. for βουκόλος.
Βάλλος, ον, ἡ, perhaps βάλλω, a clod
 of earth, a mass of ore, a lump,
 a mass.
Βαρύς, οῦ, ἡ, (βαίνω,) any elevation,
 an altar.

TAP

Βαυργία, ὡ, (βαίνω,) f. έων, to call,
 to shout.
Βάρνης, ον, ἡ, (either βοῦς, or obs. βέω,
 to feed,) a herdsman.
Γ. -
Γάγγης, ον, ἡ, the Ganges, a large
 river of India.
γαῖα, ας, ἡ, poet. like αἴα for γῆ, the
 earth.
γάλα, γάλακτος, τό, milk.
γαλάξιας, ον, ἡ, (γάλαξις,) αύγλης, the
 milky way, the galaxy.
Γαλάται, ὡ, οἱ, the Galatians, in-
 habitants of Galatia.
Γαλατία, ας, ἡ, 1. Galatia, or Gallo-
 græcia, a country of Asia Minor,
 lying south of Paphlagonia, occu-
 pied by a horde of Gauls, and so
 called from the blending of the
 Gallic invaders with the Greek
 colonies, who previously possessed
 part of the soil. The date of the
 Gallic settlement is about 241,
 B. C. 2. The name of ancient
 Gaul among the Greeks.
Γαλατίκος, ἡ, ον, Gallic.
γαλάνην, ης, ἡ, (γιλάνω,) 1. a calm of
 the sea; 2. the name of one of
 the Nereids, Galéne.
Γαλλία, ας, ἡ, Gaul.
Γαλλατίας, ἡ, ὁ, Gallic.
γάλλως, ον, ἡ, a sister-in-law.
γαμήλω, ὡ, f. ίσω, ήνω, and γαμῆ, p.
γαγάμηνα, (Gr.) to marry, (of
 the man;) γαμίσατ, (of the wo-
 man,) 1. a. γυρα.
γαμήλιος, ὁ, ἡ, (γαμία,) of or per-
 taining to marriage, nuptial.
γάμος, ον, ὁ, (same,) marriage, a
 wedding.
Γανυμήδης, ον, ὁ, Ganymede, a son
 of the Trojan king Tros. He
 was taken up into heaven by Ju-
 piter, and made the cup-bearer of
 the gods in place of Hebe.
γέ, for; sometimes used to strength-

ΓΑΣ

en an interrogation, as *εἰς γαστέρα* ; who blames him then ? *γαστρί*, *ἴσος*, and *γαστρός*, *ά*, the belly ; *ἴγε* *γαστρίς* *γαστρίς*, moderate in eating.

γαστρίμαργος, *οὐ*, *ό*, (*γαστρίς* and *μάργος*, greedy), a gormandizer.

γαστλής, *ώ*, *δ*, a milk-pail, a bucket.

γαυρίαν, *ώ*, (*γαῦρος*, proud, *f. ἀρων*, *p. ἀκε*, and *γαυρός*, *ώ*, *f. ἀρων*, *p. ἀκε*, *γαυρίαται*, *οῦμαι*, to be proud, to carry one's self pompously, to exult, to be elated.

γέ, at least, indeed, yet. It often corresponds with the Latin quidem ; and often also does not admit of being rendered literally.

Γεδρονία, *ας*, *ά*, Gedrosia, a barren province of Persia, lying along the Red Sea.

Γειροπαι, *γίρων*, *obs.* (Gr.) refers only to literal birth, 1. *a.* *ἴγενάμενος*, to bring forth, to beget, to be born.

γειτνίασις, *ιως*, *ά*, (*γειτνίαζω*,) neighbourhood, vicinity.

γειτνίαζω, and *γειτνίαν*, *ώ*, (*γειτνία*, neighbourhood, [*γειτνίαν*]) *f. ἀρων*, *p. ἀκε*, to bound upon, to adjoin.

γεῖτων, *οντος*, *ό*, *γῆ*, *γεῖτην*, *γέτην*, a countryman, a neighbour.

γελάω, *ώ*, *f. ἀρων*, *p. γελάγκα*, to laugh, to smile ; *γελάμαται*, to be laughed at, to be ridiculed.

γελάτιος, *οια*, *οιον*, (*γελάω*), laughable, ridiculous.

γέλων, *ωτος*, *ό*, *same*,) laughter.

γέλων, *f. γέλων*, *p. τη. γέλωνα*, to be full, to be burdened with.

γενά, *ώς*, *-ά*, (*γίνος*,) generation, birth.

γενάς, *άδος*, *ά*, (*γενεάζω*,) the chin, the beard.

γενεάζω, *f. ἀρων*, and *γενεάν*, *ώ*, (*γενεών*,) *f. ἀρων*, to have a beard.

γενεντίς, *ον*, *ό*, (*same*, bearded.

γεννον, *ον*, *ό*, (*probably γίνος*, the beard being a mark of virility, the

ΓΕΩ

chin, the beard.

γένεσις, *ιως*, *ά*, (*γενίσεις*, *obs.*) origin, birth, formation.

γένεται, *ά*, *ά*, (*γένεσις*,) birth.

γενίας, *αία*, *αίον*, (*γέννημα*, same with *γίνος*,) noble, excellent.

γενναῖος, (*γενεάς*,) nobly, bravely, famously.

γεννάω, *ώ*, (*γίνω*, *obs.*) *f. ἀρων*, *p. γεννίνεια*, to bear, to generate, to produce ; *εἰ γεννάρεις*, parents.

γίνος, *ον*, *ό*, (*same*,) a kind, the gender, a race, a tribe, a nation, descent ; *τὸ γεννὸν γίνος*, the mortal race.

γίρφαν, *ον*, *ό*, a crane.

γίρας, *ασ*, *ά*, a reward given to worth, or valor, veneration, an expression of esteem, a gift.

Γερανία, *ας*, *ά*, Germany.

Γερμανοί, *ών*, *ά*, the Germans.

γίρφων, *ον*, *ά*, wicker-work, basket-work, an osier basket for a wagon or chariot.

γίρφων, *οντος*, *ό*, (*perhaps γίρες*,) an old man.

γίρης, *άρες*, *ά*, (*γίνω*,) a taste.

γίρνων, *f. γίνεται*, *p. γίρνεια*, to give to taste ; *γίρνεται*, with gen. to taste, to partake, to enjoy.

γίρφων, *ώ*, *f. ἀρων*, *p. ἀκε*, (*γίρφων*, a bridge,) to build a bridge, to bridge.

γιανγέλφια, *ώ*, *f. ἀρων*, *p. ἀκε*, (*γιανγέλφων*, describing the earth, [*γῆ* and *γεάφων*,]) to cultivate geography.

γιάνδης, *ιως*, *ά*, *ά*, (*γῆ* and *άδεις*,) earthy, fruitful ; *τὸ γιάνδης*, the earthy.

γιανλοφία, *ας*, *ά*, (*γῆ* and *λόφος*,) a mound, a hill.

γιανγία, *ώ*, (*γιανγίας*,) *f. ἀρων*, *p. ἀκε*, to till the land.

γιανγία, *ας*, *ά*, (*γιανγίας*,) husbandry.

γιανγίάς, *ώ*, *όν*, (*γιανγίας*,) agricultural, rustic, pertaining or referring to husbandry, engaged in or de-

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γλαυκή, ἄσ, ἡ, (from the color of the eyes, γλαυκός, blue,) a screech owl, an owl.

γλαφύρες, ἄ, ὁν, (γλάφω, to hollow,) hollowed, smooth, ornamental, ingenious, fine, pretty.

γλυκιός, ῥά, ῥον, (γλυκός,) sweet, pleasant.

γλυκύθυμία, ας, ἡ, (γλυκύθυμος, of a mild temper, [γλυκύς and θυμός,]) tenderness.

γλυκύς, ῥα, ὁ, sweet, lovely.

γλάττα, and γλάσσα, ῥη, ἡ, (γλάττη, γλάσση, a point,) the tongue.

γνάσσω, εν, ἡ, γνάσσω, to scrape,) the jaw, the cheek.

γναφίον, εν, τό, (γνάσσω, to card,) a fulling mill.

γνήσιος, ια, ιον, (probably γνήσιος, natal,) belonging to a family, genuine.

Γνίφων, ανες, ι, Gniphon, a proper name, used for a miser.

γνώμη, ης, ἡ, γνώμη,) the mind, an opinion, sense, intelligence, judgment, insight, deliberation, an opinion.

γνώμαν, ενες, ι, (same,) a connoisseur, an umpire, an investigator, a discoverer.

γνωμίζει, (γνώμίζεις,) f. ιεν, Alt. ια, p. γνωμίζει, to know.

γνάπτιος, ὁ, ἡ, γνάσσης, γνωτής, ποτυς, known, distinguished.

γνάω, ῥη, ηνω, 2. a. γνάσσω, to lament.

γνώτης, ιες, ι, (γίνεται, obs.) a father; οι γνώτης, parents.

γονή, ης, ἡ, (same,) origin, a production, a race, source.

γόνος, γονός, and γονύρας, τό, the knee; plur. γονάτα, contr. γονάτη.

γόνος, εν, ο, (γόνεις,) lamentation.

Γοργιάς, α, ι, Gorgias, a celebrated sophist and orator, born at Leontium in Sicily, whence he was surnameed Leont nus.

Γοργεύς, οῦς, and Γεργεύς, ιες, ι, a Gorgon; αι Γεργεόντες, the three

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Gorgons, the daughters of Phor-eys and Ceto, whose names were Stheno, Eury-le, and Med-sa, all immortal except Med-sa; also Gorgo, the wife of Leon-das.

Γέρεστα, *as*, *ā*, and Γέρετος, *āos*, Gorty-na, in Crete.

γεῖν, (*γε* and *εῖν*), accordingly, therefore, hence, certainly, at least.

γεράσι, *as*, *ā*, (*γεράσιος*, old,) an old woman.

γεράμμα, *ātos*, *āi*, (*γεράφω*), a letter (of the alphabet; also τὰ γεράμματα, languages, the sciences, learning.

γεραμματίος, *īos*, *ī*, (*same*), a secretary.

γεράσι, *āos*, *āi*, (*γεράσιος*, old,) an old woman.

γεράφω, *āv*, *āi*, (*γεράφω*), a style (an instrument to write with).

γεράφη, *āi*, *āi*, (*γεράφω*), a writing, a charge, an indictment of a public delinquent; *that against a private man was generally δίαινα*.

γεράφω, *f.* *ψε*, *p.* γεράφειν, to write, to paint, to represent; γεράφομαι, to prosecute at law.

Γρύλλος, *āv*, *ī*, Gryllus, son of Xenophon, who slew Epaminondas, and was himself slain at Mantinea, 363, B. C.

γρύψ, *āis*, *ī*, a griffin, a fabulous animal, partaking of the nature of the lion and eagle.

γεύη, *āv*, *āi*, a limb, a member.

γυμνάζειν, (*γυμνός*, *f.* *ἄστον*, *p.* γυμνάζειν), to exercise naked in the circus or palestrum, to exercise.

γυμνάσιος, *āv*, *āi*, (*γυμνάζειν*), a school for gymnastic exercises.

γυμνάς, *āos*, *ā*, *āi*, naked; also γυμνής, fem. γυμνήτις.

Γυμνίσιας νῆσοι, *āi*, Gymnesiae, the name given by the Greeks to the Balearic islands.

γυμνάσιος, *āi*, *āi*, (*γυμνός*), epithet of a place, where naked combatants

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contend; ἀγέν, the gymnastic contest.

γυμνόπεδος, *āos*, *ā*, *āi*, (*γυμνός* and *πέδος*, barefooted).

γυμνός, *āi*, *āi*, naked, bare, destitute, wearing a simple tunic without a cloak or outside garment; ἀσθένος, without clothing.

γυμνία, *āi*, (*γυμνός*), *f.* *άστον*, *p.* *άστα*, to lay bare, to strip.

γυναικίσιος, *āi*, *āi*, γυνή, feminine.

γυνή, *āi*, *āi*, a woman.

γύνη, *āi*, *āi*, a vulture.

Γοβρύας, *āv*, *ī*, Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis.

γύρος, *āv*, *ī*, and γύρια, *āv*, *ī*, (*allied with γύρον*), an angle, a corner, a nook.

Δ.

δαδοῦχος, *āv*, *ī*, (*δαῖται* and *ῖχος*), a torch-bearer.

δαιδάλος, *īa*, *īv*, δαιδάλλω, to work skillfully, curiously wrought.

Δαιδάλος, *āv*, *ī*, Daedalus, an Athenian artist, celebrated for his mechanical skill. He made a famous labyrinth at Crete, in which he and his son Icarus were afterward confined, from which they made their escape by means of wings made of feathers and wax.

δαιμόνιος, *āi*, *āi*, δαιμονί, divine; δαιμόνιον, O Sir! My friend! My dear!

δαιμονί, *āos*, *ī*, a divinity, destiny, Daemon.

δαινήμα, (*δαινά*, to divide), *f.* δαινός, to divide; hence, to give a feast.

δαινόματ, *f.* δαινόματα, to feast.

δαιρα, *see* δίαιρα.

δαιτ, *ībos*, *āi*, δαιτί, to burn, a flaming torch, a furious combat.

δαιτ, δαιτίς, *āi*, (*δαιτί*, to divide), a feast, an entertainment.

δαιτίς, *īos*, *āi*, Ion, for δαιτί, a feast.

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δάκνω, (δάκνω, obs.) *f.* δάκνειν, *p.* δάκνη, 2. *a.* δάκνων, (Gr.) to bite, (of serpents also to sting.)
 δάκρυ, *nos.* τέ, a tear, *pl.* tears, lamentation, &c., poet. *for δάκρυον.*
 δάκρυον, *nos.* *τέ,* (δάκρυον,) weeping; δάκρυον, *adv.*, δάκρυον γελάσσω, smiling in tears.
 δάκρυος, *ον.* *τέ,* a tear, said also of the gums and resins which exude from plants, an exudation.
 δακρυζόντας, *νον.* *τέ,* (δάκρυν and χλειν,) shedding tears, frequently occurring but only as a participle.
 δάκτυλος, (δάκτυλος) *f.* *υστα.* *p.* δάκτη, to weep, to wet with tears.
 δάκτυλίδηρα, *ας.* *τέ,* (δάκτυλος,) a covering of the fingers, a glove.
 δάκτυλος, *ον.* *τέ,* (same,) a finger-ring, a ring.
 δάκτυλος, *ον.* *τέ,* a finger; *ι* μίγνας δάκτυλος, the thumb.
 δαρδάνω, and δαρδάνω, *f.* *εν.* *p.* *κα,* to subdue, to tame; ίττων, to train or break a horse.
 δάρμαλος, *ινε.* *τέ,* (δαρμάνος,) a heifer, a calf.
 Δανάη, *ης.* *τέ,* Danaë, daughter of Acrisius, king of Argos.
 Δαναός, *ων.* *τέ,* 1. Danaus, king of Argos, son of Belus and Anchinoë; Δαναός, *ων.* *οι,* a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus their king; the Grecians.
 δανίζω, *f.* *εν.* and *Alt.* δανειῶ, to lend, to lend on interest; -μειν, to borrow on interest, to borrow.
 δάσος, *ινε.* *τέ,* (δάσω, to burn,) a torch.
 δαστάνη, *ης.* *τέ,* and δαστάνης, *άτος,* *τέ,* (δάστω, to destroy,) the expense, the cost.
 δαστίδος, *ον.* *τέ,* (δά Dor. for γῆ and τίδειν,) a floor, the foundation.
 Δαρδανῖται, *ων.* *οι,* the inhabitants of Dardania, a name given to a region north of Macedonia.
 Δαρδανῆται, *ον.* *τέ,* the son or descend-

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ant of Dardanus.
 Δαρδανῖος, *α.* *ον,* Trojan; Δαρδανῖον, *for Δαρδανῶν.*
 Δαργίται, *ον.* *τέ,* Darius, king of Persia.
 δάτη, δαδός, *τέ,* Att. contr. *for δατή,* (δαίω, to burn,) a torch.
 δάτνας, Dor. *for δάνας,* part. 1. *a.* *act.* of δίαιν, to bind.
 δασμελόγος, *ον.* *τέ,* δασμός and λίγα,) a collector of tribute, an assigner of taxes, an extortioneer.
 δαστρί, *αῖ,* *τέ,* (δαῖα, to divide,) division of booty, tax, tribute.
 δαστός, *τά,* *τέ,* covered with hair, bristly.
 δάφνη, *ης.* *τέ,* 1. laurel. 2. Daphne, the daughter of the river Peneus, who was changed into a laurel tree.
 δαφνηφόρος, *ι.* *τέ,* (δάφνη and φίρειν,) the laurel-bearer, an epithet of Apollo.
 Δάφνης, *ιδος.* *τέ,* Daphnis, a Sicilian shepherd, son of Mercury by a Sicilian nymph.
 δαψιλία, *ας.* *τέ,* (δαψιλίτις,) abundance.
 δαψιλίης, *ιος.* *τέ,* *τέ,* (δάστω, to consume,) rich, abundant, especially of feasts.
 δαψιλίς; (δαψιλίτις,) richly, abundantly.
 δι, but yet. It corresponds in the apodosis with μή in the protasis. As an enclitic particle, δι joined with nouns has the force of a preposition, as εἰκόνει for εἰς εἰκόνει. See Gram.
 δημειει, *ινε.* *τέ,* (δάσω, to want,) need, entreaty, supplication.
 δῖι, subj. δῖη, opt. δῖαι, inf. δῖν, part. δῖον, *f.* δῖνει, (Gr.) it is necessary; δῖι τινε, one ought or must; μικροῦ, and διλγεῖν δῖι, there wants but little, nearly, almost; τελλεῖ δῖι, far from it.
 διήγεια, *άτος,* *τέ,* (δίεινθμει,) a proof, a specimen, a sample.

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δίδω, (allied with δίω) *f.* δίδω, *p.* δίδων, 2. *a.* δίδω, (Gr.) to fear, to be afraid, to stand in awe of; *p. m.* δίδων, δίδω, and δίδω, with the signification of the present; *imper.* δίδω and δίδω. δίδων, δίδω, (Gr.) to show, to make visible, to reveal, to disclose, to represent. δίδην, η, ή, (contr. fem. of δίδλος, ἥρα underst., the evening,) the evening, afternoon. διδιλάς, ἡ, (διλός,) and διδιλάς, *f.* δίων, *p.* διδιλάσσειν, to behave in a cowardly manner. διλός, ή, ὡς, (διλός,) cowardly, timid, weak, wretched; ή διλός, the coward; ή διλός, ah! miserable man! διμαίνω, (δίμα, fear, [δίδω,]) *f.* δίω, *p.* μαγναῖος to fear, to be terrified. δινός, ή, ὡς, (same,) strong, powerful, terrible, bad; hard, grievous, vexatious, strange; δίνειν, adversarily, badly, terribly; τὸ δινότερον, what is worst. δινίτης, της, ή, (δινός,) power, skill, great danger. δινός, (same,) severely, terribly. δινίτιος, ή, (δινός,) *f.* δίω, *p.* διδίτηνειν, to eat, to partake of a meal. διέπτον, ου, τό, (perhaps allied with δίω,) a meal, a feast, supper, or the principal meal, corresponding to dinner in modern times, except that it was taken at a later hour. διεπτο-τοίνιος, ο, (διεπτοτοίνιος, one who prepares supper, [δίων and τοίνιο,]) *f.* δίω, to prepare supper; -τομαῖος, οὐμαῖος, to sup. δίκη, to skin, Ion. for δίκη. δίκη, ten.

δικαδάχνια, ος, ή, (δικαδάχνη, one who commands ten men, [δίκη and ἀρχη,] a government of ten, a decadarchy.

δικαίωνχος, ος, ή, ή, (δίκη and τοῦχος,) ten cubits long.

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δικάτος, η, ον, (δίκη,) tenth; δίκαντος, adverb, tenthly. δίλιαζ, ἔτος, τό, (δίλω, obs. to bait,) a bait. Δίλατη, 1. Delta, the name of a letter. 2. A part of Egypt, situated between the branches of the Nile, so called from its resemblance to the fourth letter of the Greek alphabet. δελφίν, ἴνος, ή, a dolphin. Διλφοί, ὄν, οι, Delphi, a town in Phocis, situated on Mount Parnassus, containing a celebrated oracle of Apollo, also the inhabitants of Delphi. δίμενος, ον, τό, (δίμενος, to construct,) a bed. δινδέπτης, τοσα, ον, Dor. δινδέπτης, (δινδόν,) abounding in trees, woody. διδρότης, ον, fem. διδρότης, ίδες, trained on trees. διδότος, ον, τό, and διδότης, ιος, τό, a tree. διέχει, ήι, ή, (originally fem. of διέχει, χεισις underst.) the right hand; ή διέχει, to the right, on the right. διεύδημας, Ion. for διεύδημας, (διέχει,) *f.* οὐραῖος, to salute by holding forward the right hand, to take by the hand, to salute. διέχεις, ή, ή, (allied with διχειμα and δινέπτη from the more frequent use of the right hand,) right, skillful. διέχειρ, ή, ή, (same with διέχει,) on the right hand. δίεσ, ου, τό, (δίδω,) fear. δίεμ, ἔτος, τό, also δίεμος, ον, τό, poet. for δίεμα. δίεμα, ἔτος, τό, (δίεμος,) the skin, the hide. δίεμος, (allied with τοίχος,) *f.* δίεμος, *p.* διδέμειν, 2. *a.* διδέμειν, to skin, to flay, to scourge, to beat. δίεμα, ἔτος, τό, (δίεμος,) a bond; διεμένα, the ornaments of the head.

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δεσμός, (διερότι,) *f.* άντη, *p.* δεδί-
σμυντα, to bind, to fetter.
δεσμός, *oū*, *ō*, πλήρ. δεσμά, σά, (δίσι,
a chain, a tie, a fetter.
δεσμαντίος, *oū*, *ō*, (διεράντης, a
prisoner, [διεράμα, to bind, from
δεσμός,]) a prison.
δεσμότης, *oū*, *ō*, a master, a lord, a
despot.
Δευκαλίων, ονος, *ō*, Deucalion, son
of Prometheus, and husband of
Pyrrha.
δῆρε, hither, here, used with verbs of
motion in calling to one; if to
more than one, δῆρι is used, with
a verb in the imper., arise! come!
here!
δῆρι, see δῆρο.
δεύτερος, *oū*, *ō*, (δία, *Ion.* for δία,)
second; διύτερος, secondly.
δένω, *f.* δενήσω, poet. for δίω, to
want, mostly used in the middle;
δένωμαι, *f.* δινέσωμαι, to be in want.
δέχμαι, (δίκαι, obs.) *f.* δέξμαι, *p.*
δέδηγμαι, to receive, to take, to
bear, to pursue, to follow after.
δίει, *f.* δίσω, *p.* δίδικα, (*Gr.*) to bind.
δίει, *f.* δέκαι, *p.* δέδικα, to need, to
want, to require, *it is usually im-
pers.* in the act. See δι. δίομαι,
f. διδίομαι, *p.* διδίμαι, with gen.
to need, to require; hence, to
strain for, to wish, ask, or pray
for.
δι, accordingly, to be sure, yet; καὶ
δι, granting that, and even; καὶ
δι καὶ, and even. δι strengthens
the signification of the fore-
going word, and in interrogative
phrases has much the same force
as tandem in Latin.
δηγμα, άτος, ρό, (δάντω,) a bite, a
sting (of a serpent).
δήιος, ιη, *ion.* *Ion.* for δάιος, (δάιω,
δάιτι,) hostile.
δηιός, *oū*, (δήιος,) to ravage.
δηλονότι, (δῆλος, neut. of δῆλος and
τι,) namely, without doubt.

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Δῆλος, *oū*, *ō*, Delos, one of the
Cyclades, north of Naxos; so
called from its suddenly appearing
in the sea by the power of Ne-
ptune.
δῆλος, *oū*, *ō*, known, evident, visible,
plain.
δῆλάνη, *ō*, (δῆλος,) *f.* άνω, *p.* δεδήλωντα,
to make known, to manifest, to
announce.
δημαγωγός, *ō*, (δημαγωγός,) *f.* άνω,
to be a popular leader.
δημαγωγία, *oū*, *ō*, (δημαγωγία,) a
government of the people.
δημαγωγός, *oū*, *ō*, (δῆμος and ἀγω,
a popular leader.
Δημάδης, *oū*, *ō*, Demades, an Athe-
nian, who, from a sailor became
an eloquent orator. He was taken
prisoner by Philip at the battle of
Cheronēa.
Δημάρατος, *oū*, *ō*, Demaratus, the
son and successor to Ariston, on
the throne of Sparta, B. C. 526.
Δημάτηη, τερος, and Δημιτρε, *oū*, *ō*,
Ceres.
Δημάτηος, *oū*, *ō*, Demetrius. 1.
Demetrius Phalerus, a disciple
of Theophrastus, who, by his elo-
quence and purity of manners,
gained such an influence over the
Athenians, as to be elected de-
cennial archon, and have 960
brazen statues erected in honor
of him. He was the author of
many books upon philosophy,
history, &c. 2. Demetrius, sur-
named Poliorcetes, son of An-
tigonus and Stratonice.
δημιουργία, *ō*, δημιουργός, an artisan,
[δῆμος and ἔργον, 1] *f.* άνω, *p.* άντη,
to prepare, to fabricate, to make.
δημοκρατορας, ούμαι, (δῆμος and
κρατία,) *f.* άνομαι, to possess a
democracy (of a people).
δηρός, *oū*, *ō*, fat.
δηρος, *oū*, *ō*, the people, a tribe; δη-
μος ὄρειον, a flock of birds; in

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Attica the δῆμοι, demes, were small boroughs, several of which belonged to each tribe. Their number was one hundred and seventy-four.

Δημοσίων, ον, ἡ, Demosthenes, a celebrated orator, a native of the deme Peanias, in Attica, was born 385 B. C.

δημοσίων, (δημότος,) f. οὐσία, to make public, to give for the public use; neut. to appertain to the public, to be public.

δημότος, ἡ, ον, (δῆμος,) public; δημότος, (δῆμος underl.), an executioner; ηρωηχέμενος εἰς τὸ δημότος, appearing in public; τὰ δημόσια, public affairs; δημοσίη, at public cost.

δημότης, ον, ἡ, (same,) one of the people, a member of the same tribe. δημοτικός, ἡ, ον, (same,) one of the people, plebeian, popular, well-disposed to the people, courteous, becoming a citizen, republican.

Δημόφιλος, ον, ἡ, Demophilus. δημόσιης, ον, ἡ, (δῆμος and οὐδετερος,) public, generally received.

Δημόναξ, αὐτος, ἡ, Demônax, a celebrated philosopher of Crete, in the reign of Adrian.

δῆτα, same as δῆ, therefore, now even.

διά, with gen., through, by means of, in; διὰ νυκτός, by night; διὰ ωράς, for the whole time; διὰ αἰώνας, perpetually, for ever; διὰ ἵετος, yearly; διὰ τίνις ἵετο, every five years; διὰ βάθους, for βάθος; διὰ ὑπερβάθους, for ὑπερβάθος. διὰ χειρός, in his hands; with accus., on account of, by, during; διὰ λιμόν, during a famine; διὰ τοῦτο, on this account; διὰ τί; wherefore? In composition διά has often the force of dis, trans, tra, in Latin, noting 'passage,' 'perseverance,' 'completion,' 'separation,'

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also 'energy' or 'excellence.'

δια-βαίνω, f. -βάνωμα, p. -βίνωμα, 2. a. -ιβην, (Gr.) to pass over, to separate; διαβάνωμεν τοῖς ποσίν, with outstretched legs.

δια-βάλλω, f. -βάλλω, p. -βίβλωμα, 2. a. -ιβάλλω, (Gr.) to render suspicious, to denounce.

δια-βάσις, ον, ἡ, (δια-βαίνω,) a passage.

δια-βάσις, ἡ, ον, (same,) passable, fordable.

δια-βάζω, (βάω, βάζω,) f. ζητώ, p. ζητα, to carry through, to assist one in departing, to help off.

δια-βλίπω, f. ψω, p. -βίλιψφα, to look earnestly.

δια-βολεῖ, ἡ, f. ηνω, p. ηνα, to make famous; -άμαι, ούμα, to become famous, to be celebrated.

δια-βότρος, ἡ, ἡ, (δια-βολω,) cried aloud, infamous, cried down.

δια-βολή, ἡ, ἡ, (δια-βάλλω,) a slander, a slanderous accusation, a reproach.

δια-γνωσκόμενα, f. -γνώσομα, p. -γνω-κα, 2. a. -ιγνω, (Gr.) to distinguish, to know accurately, to conclude upon, to resolve.

δια-γίνομαι, f. -γνινόμενα, p. -γνίγι-μαι, 2. a. -ιγνινόμην, (Gr.) to elapse.

δια-γράψω, f. ψω, p. ψα, to describe.

δι-γύμ, f. -άξω, p. -ῆχα, 2. a. -ῆγετ, to pass, to pass one's time.

δι-εγνώσκομαι, (άγνωτ,) f. ισρεπα, to contend strenuously.

διάδημα, ἄρτος, τό, (δια-διά, to bind round,) a diadem.

δια-δίδωμι, f. -δώσω, p. -δίδωμα, 2. a. -δῶν, to divide, to propagate, to sustain, to spread abroad.

δια-ζάνθημα f. -ζάνθω, p. -ιζωμα, to enclose, to sustain, to separate.

διά-θεσις, ον, ἡ, (διατίθημι,) disposition, quality, condition, character, action, delivery.

δια-θήκη, η, ἡ, (same,) a will, a testament,

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διαίνειν, *f.* ἀνοῦ, *p.* αγνα, to moisten.
διαίρειν, *ā*, *f.* ἀνον, *p.* διάρηνα, 2. *a.* διάλον, (*Gr.*) to divide, to cut through.
διαίρειν, (*Gr.*) -άρει, to raise.
διαίρεται, *ā*, *n.* a mode of life, a plan of life, nourishment, diet, abode.
διαίρεται, *ā*, (*διαίρεται*,) *f.* ἀνον, διάρηνα, to feed, to maintain, to decide as umpire; διαίρεται, ὄμραι, to live, to dwell.
διαιτητής, *ā*, *n.* (*διαιτάω*), a judge.
διακαθάρισαι, *f.* -άρει, to purify, to cleanse.
διακάιον, *f.* -καίνων, to blaze out upon, to kindle.
διακαλύπτειν, *f.* ψω, to uncover, to throw open.
δια-καμπαί, *f.* -κάμπονατ, (*with an adverb*,) to be in a certain state, to be of a certain character; εὖ, to be well; σημεῖοῖς διαπέσθαι, to be peacefully disposed.
δια-καίγειν, *f.* -κάειν and -άρειν, to cut off, to render null and void, to break or violate orders.
δια-καλύπτειν, *f.* ψωμα, *p.* ψωμα, to counsel, to exhort.
δια-κληρόν, *ā*, *f.* ἀνω, to transfer by lot, to dispose of by lot.
δια-κομίζειν, *f.* γεω, to carry over.
δια-κονία, *ā*, (*διάκονος*,) *f.* ἀνον, *p.* διδηπόνται, and δια-κονίουαι, εὖμαι, to serve, to wait upon, with the dative.
δια-κονίων, *f.* γεω, to cover with dust; δια-κονίοματ, to cover one's self with dust, (*as the combatants before wrestling*), to prepare for combat.
διάκονος, *ā*, *f.* ἄ, *ā*, (*probably διάκονος*, διάκονος, obs. to hasten,) a servant, a waiter.
διακόνιον, *ā*, *a.*, two hundred.
δια-κόρωνα, *ā*, *ā*, (*δια-κορμίων*) arrangement, disposition, administration, regulation.
δια-κρίνειν, *f.* γεω, *p.* διακρίνεται, to

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distinguish, to separate, to judge.
δια-κυασίνειν, (*κύμα*,) *f.* ἄνα, to make turbulent, to plough up, (*as the winds the sea.*)
δια-κωλύων, *f.* θω, *p.* -κωλύληνα, to hinder, to keep from, to restrain.
δια-λαμβάνειν, *f.* -άνψεμα, *p.* διαληφα, 2. *a.* *act.* διάλαβεν, (*Gr.*) to surround, to assume, to receive, to divide, to share, to take up with, to occupy, to cover; διαλημμίνειν, divided, separated, taken up with; σημαῖος διαλημμίνα, distinguished by marks; χώρα ὄμραις διαλημμίν, a country filled with perfumes.
δια-λίγον, *f.* ξα, *p.* χα, to select; -εμα, to converse, to speak with, to address (*as audience*), to discuss, to consider, to separate one thing from another in thought.
δια-λίπτων, *f.* ψω, *p.* φα, to forbear, to omit, to intermit.
διάλιπτος, *ā*, *n.* (*διαλίγων*), a dialect, a language.
δια-λίθεις, *ā*, *n.* (*same*), a conference, a conversation.
δια-λίθος, *ā*, *n.* (*διά and λίθος*), ornamented with precious stones.
δια-λλαγή, *ā*, *n.* (*διαλλάσσειν*), a pacification, a reconciliation.
δια-λλάσσειν, and -αλλάστειν, *f.* διαλλέγειν, *p.* διαλλάχειν, 2. *a.* διαλλάγειν, to change; with gen. to depart from, to be distant from, to distinguish, to differ; -εμα, to be reconciled.
διά-λύσις, *ā*, *n.* (*διαλύμα*), an expiation, a reconciliation; τὰς διαλύεις πανθεσται, to make peace.
δια-λύνειν, *f.* θω, *p.* -λιλύπτειν, to dissolve, to separate, to disperse.
δια-μάχημα, *f.* ἀνόματ, and ιοματ, *p.* -μιμάχημα, (*Gr.*) to give battle to.
δι-μετίσθων, *f.* ψω, -εμα, *f.* είνεμα, *p.* διμετίσθων, to exchange.
δια-μίτων, *f.* -κιν, *p.* -μιμίσκων, to

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stay, to remain, to pass away.
δια-μετρέω, *δι*, (*μετρέω*), *f.* *έστι*, *p.* **δια-μετρίνειν**, to measure off, to portion.
δι-αμμός, *δι*, *άμμος*, (*διά* and *άμμος*), utterly sandy.
δια-μορί, *δι*, *άμ*, (*διαρίνω*), the duration.
δια-νίμω, *f.* *μό*, *p.* *-νίμωνα*, to divide.
δια-ιστητική, *f.* *-στήνω*, 2. *a.* *-ιστητική*, to set up; **διανερτάνειν**, standing up; *-ιστημένω*, to stand aloft, to raise one's self upright.
δια-νόμαι, *άνω*, *f.* *νόμωνα*, to propose, to design, to think, to reflect, to consider, to conceive an idea of.
δια-νομή, *άν*, *ά*, (*διανόμω*), a division, a distribution, an allotment.
δια-παντίς, *διά* and *παντίς*, (*διά*) always.
δια-πιράνα, *άν*, *f.* *πον* and *έστι*, *p.* *-πιράναχα*, to cross over.
δια-πίτομαι, (*Gr.*) to fly.
δια-πίστω, *f.* *-πιστώμαι*, *p.* *-πιστωνα*, 2. *a.* *-ιστητική*, to fall apart, to fall through, to fall away, to decay, to perish.
δια-πλίνω, *f.* *ξε*, to braid, to weave, to interweave, to intertwine.
δια-πλίνειν, *f.* *-πλίνεω*, *p.* *-πιστωνα*, to sail over, to sail through, to sail to.
δια-πνίνω, *f.* *έστι*, (*Gr.*) to blow through, to take breath; **διαπνί-σθειν**, to be ventilated.
δια-πόμπειμος, *άν*, *ά*, *ά*, (*δια-πόμπω*), sent, despatched.
δια-πονίω, *f.* *έστι* and *έστι*, to elaborate, to improve, to train, to exercise.
δι-πονέω, *άν*, *f.* *έστι*, to be in great want, in perplexity, to be embarrassed.
δια-πορθίω, *άν*, to waste, to destroy.
δια-πρέπεων and Att. πρέπεων, *f.* *ξε*, to effect, to bring to pass.
δια-πρεστής, *ίσ*, *ά*, *ά*, (*διαπρέπω*), to

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excel,) distinguished, excellent.
δια-προσέργειμι, *f.* *-προσέργεια*, (*Gr.*) to make diligent inquiry.
διαπύρειος, *ά*, *ά*, (*διαρρίνειν*), glowing, fiery.
διαρρήνις, *ίσ*, *ά*, *ά*, (*διαρρίνειν*, to suffice,) sufficient, constant.
δι-αρπάζω, *f.* *έστι* and *ξε*, to seize, to plunder.
διαφέρω, *άν*, *f.* *έστι*, (*Gr.*) to flow through, to overflow.
διαφέρνειμι, *f.* *-φέρω*, *p.* *διαφέρνειχα*, (*Gr.*) to tear, to burst.
διαφύρειος, *ά*, *ά*, (*διαφέρω*), thoroughly watered, irrigated.
δια-ερύνω, to drive through; **δια-εινύ-μαι**, to hasten through; **διεσύστε**, he rushed through; 3. sing. *plu.* *perf. ind. pass. poet. for διεινύονται*, from *perf. έινυμαι*, by metathesis for *εινυμαι*.
δια-επάττω, *f.* *ψε*, to dig through.
δια-εκδιάνθημι, *f.* *-εκδιάσθω*, (*Gr.*) to disperse.
δια-εστάνω, *άν*, *f.* *έστι*, *p.* *διεστάχα*, to draw apart, to divide, to tear to pieces, to be distracted or harassed by business.
δια-εστίρω, *f.* *-εστίρω*, *p.* *-εστίραχα*, 2. *a.* *-ισταχητική*, to scatter, to disperse.
δια-εστάτης, *άνω*, *ά*, (*διεστημι*), an interval, a cleft, a disagreement.
δια-εστημεια, *f.* *-εστημωνα*, *p.* *-εστημ-εια*, (*Gr.*) to spread out carpets, couches, or coverings, to lay out or prepare a place for an entertainment or public meeting.
δια-εχίζω, *f.* *έστι*, *p.* *διειχίχα* or *διειχίχα*, to split, to cut open, to sunder, to cut off.
δια-εύζω, *f.* *έστι*, *p.* *-είσωνα*, to save.
δια-ταράττω, and Att. *-ταράττω*, *f.* *ξε*, *p.* *-τιταράχα*, to throw into embarrassment or confusion, to disturb.

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δια-εύνω, *f.* εῦν, *p.* -εύνειν, to stretch out, to aim at, to belong to; διεύνειν ἀδρ, to travel.

δια-τυχίζω, *f.* ίσω, to obstruct as with a wall, to build up with a wall.

δια-τιλίω, *ā*, *f.* ίσω, *p.* -εύτιλισα, to complete, to continue, to remain, connected with a participle it expresses the duration of a condition; διεύτιλεσιν ἦτο, he continued being; τὸν βίον, to pass his life; διεύτιλιν ἀδεύτιλον, to remain free.

δια-εύμω, *f.* μᾶ, (*Gr.*) to split, to divide.

δια-τηρίω, *ā*, *f.* ήσω, -εύτηρην, to observe, to keep, to preserve.

διέστι, (*διά* and *στι*), therefore. See διά.

δια-τίθημι, *f.* θίσω, *p.* -εύθισα, 2. *a.* -θην, to arrange, to dispose, to bring into a certain order; αἰσχρῶς διεύθιναι, to be disgracefully affected.

δια-τρίφω, *f.* θρίψω, *p.* -εύτριφα, to nourish, to support.

δια-τρέχω, *ā*, *ā*, (*δια-τρέσω*), an abode, a delay, a mode of life, a pursuit, a place of amusement, conversation, sport; τῷ διατρέσῃ παῖδεσι, to abide.

δια-τρέσω, *f.* ψω, *p.* -εύτρεψα, to abide, to tarry, to pass time, to live.

διατρέψῃ, *ā*, *ā*, (*διατρέψω*), support.

δια-τύπω, *ā*, (*τύπως*), *f.* ἄσω, to form, to fashion.

διαυγῆς, ἵσ, *ā*, *ā*, (*διά* and *αὐγῆ*, brilliancy,) brilliant.

δια-φέγγω *obs.* 2. *a.* διαφέγγειν, to bite through, to bite.

διαφανῆς, ἵσ, *ā*, *ā*, (*διαφαίνω*), transparent, clear, bright.

διαφέρόντως, (*διαφέω*), conspicuously, especially, remarkably.

δια-φέω, *f.* -ίσω, 2. *a.* -άντηγω, (*Gr.*) to bring, to carry, with gen. to be distinguished, to be different, to be eminent; -ομαι, to differ.

δια-φέγγω, *f.* ξεμα, (*Gr.*) to escape,

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δια-φέίω, *f.* -θείσω, *p.* -ίθεασα, 2. *a.* -θεάσαι, to destroy, to corrupt, to pervert; διαφέασαν, destroyed.

δια-φλίγμω, *f.* ξε, to consume.

διαφορά, ἄσ, *ā*, (*διαφέω*,) a difference, an alteration, a change, an alienation.

διαφόρος, *ā*, *ā*, (*same*,) different, distinguished, remarkable, excelling.

διαφύω, *ā*, *ā*, (*διαφύω*, to grow between, an interval, a chasm, what grows between, a streak or vein.

δια-φυλάττω, *f.* ξε, *p.* -άνθιφύλαττα, to preserve, to observe.

δια-χαίνω, *f.* ἄσ, to open the mouth, to gape.

δια-χρύσος, *ā*, *ā*, (*διά* and *χρυσός*), gilded.

διδάσκαλιον, ον, τό, (*διδάσκαλος*), a school.

διδάσκαλον, ον, τό, (*same*), pay for instruction.

διδάσκαλος, ον, *ā*, διδάσκω, a teacher.

διδάσκω, δάσω, to teach,) *f.* διδάξω, *p.* διδιδάχη, τινά σι, to teach, to instruct; διδιδάχη βάτως, κυνηγός, &c., he was instructed in rhetoric, in the chase, &c.

διδύμαστόνες, *ā*, *ā*, (*διδύμος* and *τίνειν*), bringing forth twins.

Διδύμοι, ον, *ā*, the Twins; Didymī, a place near Miltus in Asia Minor, where was an oracle of Apollo.

διδύμος, *ā*, *ā*, (*δισ*), double; διδυμος, a twin child.

Δίδω, οῦτ, *ā*, Dido, daughter of Belus, king of Tyre, and wife of Sichaeus, after whose death she fled from the cruelty of her brother Pygmalion to Africa, where she built Carthage.

διδομαι, (*δισ*), *f.* δάσω, *p.* διδασκα, 2. *a.* θω, to give, to grant, to deliver; διδόναι ὅρκον, to bind one's self by an oath; εἰ διδοται, it is permitted thee (*by fate*).

δι-τίγω, *f.* ξε, to divide.

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Δι-ἴ-ημι, to go through, to wander, to traverse, to go over; *in reading*, to read over, to recount.

Δι-ἴ-χωμαι, *f.* -*λιόνομαι*, (Gr.) to go through.

Δι-ἴ-όδος, *ou, ἡ*, (*διά*, *ἴ*, and *όδος*,) an exit, an issue, a passage.

Δι-εργάζομαι, *f.* -*έσσομαι*, (Gr.) to destroy.

Δι-ερχομαι, *f.* -*ελύσομαι*, *p. π.* *Ἄττ.* *ελύσθι*, 2. *a.* *ἀλθεος*, (Gr.)

to go through, to traverse, to pass, to execute a commission, to relate.

Δι-ευηγέλιον, *ά*, (*εὐεγέλης*, clear, [*εὖ* and *εγέλης*,]) to examine, to discuss, to treat of.

Δι-ἴχω, *f.* *ἴξω*, *p.* *διοίχνω*, 2. *a.* -*ίσχον*, to divide, to be distant, to stand asunder, to open, to pierce, to extend.

Δι-ηγίμαι, *οῦμαι*, *f.* -*ηγίσομαι*, *p.* -*ηγμαι*, to relate, to tell, to declare.

Δι-ηγημα, *έτρος*, *τέρο*, (*διηγίμαι*,) a relation, a tale.

Δι-ἴημαι, *f.* *ἴξω*, to go through any thing, to penetrate, to reach.

Δι-ηνικητης, *ιος*, *ή*, *ή*, (*διά* and *ηνικής*, extended, *διηνίγητης*, *διηνίγητης*,) persevering, uninterrupted, continual.

Δι-ἴστημι, *f.* -*στήνω*, *p.* -*ἴστηναι*, 2. *a.* -*ἴστηναι*, to separate, to divide, to be at variance; *διστηνός*, distant.

Δι-ἴκεω, *ἴκω*, *f.* *ἴξω*, *p.* *ἴξει*, to try a cause, to judge, to pronounce sentence, to decide; -*μαι*, to conduct a process, to go to law.

Δι-ἴκανολογία, *ας*, *ή*, (*δικανολόγητης*, from *δικανολόγητης*, an advocate, [*δίκαιον* and *λόγων*,]) a justification.

Δι-ἴκανοργία, *ά*, (*δίκαιος* and *οργής*,) *ou*, *f.* *ἴκω*, to act justly.

Δι-ἴκαιος, *αῖτος*, *ον*, (*δίκαιον*,) just; *παρὰ τὸ δίκαιον*, contrary to justice.

Δι-ἴκαιον, *ης*, *ή*, (*δίκαιος*,) justice.

Δι-ἴκαιον, *ον*, *της*, (*δικαίωμα*,) a judgment-seat, a court, a tribunal.

Δι-ἴκαιος, *ών*, *ή*, (*same*,) a judge.

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Δι-ίππλα, *άς*, *ή*, (either *δίχα*, in two parts, or *δίππον*, to throw,) a mattock with two points, a grub-axe.

Δίκη, *ης*, *ή*, 1. justice, suit at law, punishment; *δίκαιος*, *τίκτων*, to suffer punishment; *δίκην*, with gen. in the manner of, instar, *Lut.* 2. Dice, one of the Hours, the goddess of justice.

Δίκταιος, *α*, *ον*, Dictæan, of Dictæ, a mountain in Crete.

Διμήνος, *ή*, *ή*, (*δίς* and *μήν*,) of two months; *τοῦ διμήνη*, in the space of two months.

Διμοφθόρος, *ή*, *ή*, (*δίς* and *μοφθόνη*,) double-formed, mixed of two natures.

Διό, *contr.* for *δι'* *ό*, on which account, wherefore.

Διογίνης, *οντ*, *ή*, Diogēnes, a celebrated cynic philosopher of Sinope.

Διόλος, *for ἀπὸ Διός*, from Jupiter.

Δι-ανικώ, *ά*, *f.* *άνω*, *p.* -*άνηκα*, to arrange, to dispose, to govern, to manage, to regulate.

Διοικητής, *ον*, *ή*, *διοικία*, an administrator, a manager.

Διομήδης, *οντ*, *ή*, Diomed. 1. son of Tydeus and Deiphyle, king of Ætolia, and one of the bravest of the Grecian chiefs during the Trojan war. 2. A king of Thrace, son of Mars and Cyrene, who fed his horses with human flesh. Hercules slew him, and gave him to be devoured by his own horses.

Διονύσιος, *ον*, *ή*, Dionysius, a tyrant of Syracuse.

Διόνυσος, *ou*, *ή*, Bacchus.

Δι-όπιτη, *for δι'* *όπιτη*, whence, thence, therefore.

Δι-ορθός, *ά*, (*ορθός*,) *f.* *άνω*, *p.* -*άρθωμα*, to establish, to make good, to make up.

Δι-οργίων, *f.* *ἴκω*, *p.* -*άργυχα*, 2. *a.* -*άργυρος*, to dig through.

Δίος, *ία*, *ιον*, (*contr.* for *δίεις*, from

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Ζεύς, Διός, *properly of or from Jupiter, in which sense it rarely occurs: generally, divine, super-eminent, noble, illustrious.*

Διός-κούραι, ατ, οι, (*Διός and κόραι, κούρας*, the sons of Jupiter, Castor and Pollux).

Διό-τει, (*διά and τει,*) *wherefore, because; that.*

Διαρρηφός, ἴος, ἡ, ἡ, (*Διός and τρόφω,*) *brought up by Jupiter.*

Διερφόν, ἄντος, ἡ, *Di phon.*

Διπλάξεξ-άκος, ἡ, (*διπλάξιος,*) *a broad cloak folded double.*

Διπλασιάζω, (*same,*) *f. θεω, to double.*

Διπλάξιος, ία, ιν, (*δις and πλάξιος,* πλάξιος, *near,*) *double, twofold.*

Διπλός, ὁ, ὡν, ιν, and διπλόντι, ἡ, οῦν, (*δις and πλίνοι or πλέων, οὐσ,* *from which πλίνω, to fold, double.*

Δίπους, πεδος, ἡ, ἡ, (*δίς and πεῦ,*) *two-footed.*

Δίς, (δύο, for the obs. δύτις,) *twice.*

Δίσκος, ου, ἡ, δισκίν, to throw, *a discus, a quoit.*

Διστός, and διττός, ἡ, ἡ, (*δίς,*) *double.*

Δι-χίλιοι, αι, ατ, (*δίς and χίλιοι,*) *two thousand.*

Δίφρος, ου, ὁ, (*διφέρος,* bearing two, [*δίς and φέρω,*]) *a throne, a seat, a chariot.*

Διρύνης, ἴος, ἡ, ἡ, (*δίς and φύνη,*) *of a double or twofold nature.*

Διχυλος, ἡ, ἡ, (*δίς and χυλός,*) *cloven footed, with cloven claws.*

Διψα, ης, ἡ, *thirst.*

Διψάω, ὦ, (*διψή,*) f. θεω, p. διδίψη-*ναι, to thirst.*

Δίω, and δίερατι, to drive.

Διωγμός, ου, ἡ, (*διώκω,*) *a persecution, a pursuit.*

Διώκω, (*δίω,*) f. ξεω, p. διδίωχα, *to drive forward, to pursue, to prosecute, vehemently to strive for, to prosecute in a court of law.*

Διώξει, ιας, ἡ, (*διώκω,*) *a pursuit.*

Διώξει, οχος, and ογος, ἡ, (*διωγνώω,*)

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a canal.

Διράχη, ἦτ, ἡ, (*διράχιος,*) *properly one reduced to subjection, a female slave; also a maid servant, a handmaid.*

Διώξ, ἡ, ἡ, (*δίωξι,*) *double;* **Διώξι, two.**

Διών, ὡ, f. δίξω and δικίντω, *p. διδίώκω,* *to think, to suppose, to believe, to appear, to seem, to be thought;* **δικῶ μηδεῖ,** *I think I see;* **δικῶ μηδεῖ τι,** *he fancies himself somewhat;* **δικῶ, it seems good,** *θεόξ,* *it seemed good, visum est,* *placuit;* **δικῶ μου,** *mibi videtur,* *it appears to me.*

Δικός, οῦ, ἡ, ἡ, *timber, a beam.*

Διλός, ο, οι, (*δίλος,* artifice,) *crafty, cunning, deceitful.*

Διόμειος, ου, ἡ, (*δίμειος,* to build,) *a house.*

Δινάξ, ἄκος, ὁ, (*δινίος, from being easily moved by the wind,*) *a reed, a shepherd's pipe.*

Δινίω, ὦ, f. θέω, to agitate, to put in commotion, to disturb, to dispel.

Διξά, ἦτ, ἡ, (*δικία,*) *an opinion, notion, or expectation, opinion, viz. that of others; fame, good or bad, estimation.*

Διξά, ἄξ, ἡ, δίξω, *a skin.*

Διξάς, ἄδος, ἡ, (*διξάω,* to see, from the sharpness of its sight and the beauty of its eyes,) *an antelope, a gazelle.*

Διέτον, ου, τό, (*perhaps διέτω,* to pluck,) *supper.*

Διένοι, διέπτος, τό, *a spear.*

Διέρυφος, ὁ, ἡ, (*δίρεν and φίρω,*) *a body-guard.*

Διέσις, ιως, ἡ, (*διδίωμι,*) *a gift, a present.*

Διέλιπναι, (*διέλλοις,*) *f. ιότω, p. διδιό-***λιπνικα,** *to be a slave; κακός,* *to be in miserable service.*

Διέληπη, ης, ἡ, (*διέλλοις,*) *a female slave.*

Διέλλοις, ὁ, ἡ, (*same,*) *belonging to slavery;* **διέλλοις Ημαρ,** *the day of slavery.*

Διέλλοις, ου, ἡ, (*δίω, to bind, allied with δίλοις, deceit,*) *a slave,*

ΑΟΤ

δειλέων, ὁ, (δεῖλος,) *f.* μέν, *p.* μετα, to subject, to enslave.
 δεῖναι, ον, ὁ, (allied with οὐτός, noise,) clangor, a sound.
 Διῆρις, ἕρος, ὁ, Duris, an historian of Samos.
 δράκων, οὐτος, ὁ, (probably, δίρακ, to see, from ὅτις piercing sight,) a serpent. Δράκων, οὐτος, ὁ, Draco, a celebrated lawgiver of Athens, who flourished about 620 years B. C.
 δρᾶμα, ἄτος, τό, (δράω,) a play, a drama.
 δραστήν, ον, ὁ, (διδράσκω, δρᾶστος, to run away,) a runaway slave, a fugitive.
 δραστός, οῦ, ὁ, (same,) a running away, an elopement, escape.
 δραχμή, ἥτη, ἡ, δράσσω, to take in the hand, a drachma, a piece of coin, in value about 0.17; the original signification is, 'that which may be held within the hand.'
 δράσω, ὁ, *f.* εν, *p.* διδράσκω, -άμαται, ἥματι, to do; δράγει τινά τι, to do any thing to any one, to deal with any one.
 δράσταν, ον, τό, δρέσσω, to break off, a sickle, a curved sword, an instrument used by the elephant drivers, a goad.
 δραμύλος, ὁ, ἡ, *dim.* of δραμός, sharp,) somewhat sharp or piercing.
 δραμάτος, αία, αῖος, τρέχω, δραμεῖν, διδρόμει, running, in the course.
 δραμάτις, ἄδος, ὁ, ἡ, (same,) good for running.
 δρόμος, ον, ὁ, (same,) running, a race, a course, the chase.
 δρόνος, ον, ἡ, dew.
 Δρύας, αὐτος, ὁ, Dryas.
 δρυός, οῦ, ὁ, δρῦς, a wood.
 δρῦς, ὁς, ἡ, an oak, a tree.
 δρύμαται, *f.* δρυνόμαται, *p.* διδρύμαται, (Gr.) to be able, can, to have power, to be worth, to avail, to signify.

ΑΤΣ

δύναμις, εις, ἡ, (δύναμαι,) power, might, skill, force; δυνάμις, forces, troops.
 δυναστία, ας, ἡ, δυνάστης,) a government, a lordship.
 δυναστίν, εις, *f.* μέν, to govern, to direct.
 δυνάστης, ον, ὁ, δυνάζομαι, οδε. δύναμαι, a lord, a ruler.
 δυνάστης, ἡ, ὁ, δυνάμαι, able, powerful; εἰ δυνατός, if it be possible.
 δύο, and δέω, two; εἰς δύω, in two parts.
 δυς, an inseparable particle, having the opposite signification to εἰς, and joined especially to all verbal adjectives. It in general has the power of a priv., and mostly answers to the English particles in, dis, mis, un, denoting difficulty, pain, want.
 δυνάμυμος, ον, ὁ, ἡ, (δυς and ἄμμος,) unhappy.
 δυσιδότια, ας, ἡ, δυσιδότης,) ugliness, unseemly appearance.
 δυσιδότης, ιος, ὁ, ἡ, δυς and εἰδός,) ill-formed, ugly.
 δυσίσβολος, ὁ, ἡ, (δυς and εἰσέβλαστος,) difficult of attack, difficult of entrance.
 δυσιλικτος, ὁ, ἡ, (δυς and ικισσω,) hard to unravel, complicated, perplexed.
 δυσίλοδος, ὁ, ἡ, (δυς, ίξ, and οδος,) whence one with difficulty departeth.
 δυσίεγος, ὁ, ἡ, (δυς and ιέγω,) requiring much labor, inactive.
 δυσιημία, ας, ἡ, δυσηρία, to be unlucky, [δυς and ημίεια,) a misfortune.
 δυσθυμία, ας, ἡ, δυσθυμος, dejected, [δυς and θυμός,] discouragement.
 δύοις, εις, ἡ, δύω, the setting of the sun, the evening, the west.
 δυσκαρτέρεντος, ὁ, ἡ, δυς and καρτέρειος, difficult to bear.
 δυσκατατάντος, ὁ, ἡ, (δυς and κατα-

ATE

νόια, hard to understand, unintelligible.

δυσκαταπλήστης, ἕ, ἡ, (δύς and κατα-πληρία, to overcome in war,) hard to make war with or against.

δυσμάθης, ἕος, ὁ, ἡ, (δύς and μάθη,) indocile, slow to learn.

δύσμεχος, ὁ, ἡ, (δύς and μέχομαι,) hard to contend with.

δυσμενής, ἕος, ὁ, ἡ, (δύς and μίνος,) hostile.

δυσμή, ἕη, ἡ, (δύω,) descent, sunset, evening, the west; poet. for δύσις.

δυσμένης, ὁ, ἡ, (δύς and μένος,) unfortunate, ill-starred.

δυσεύμενος, ὁ, ἡ, (δύς and εύμελ-λω,) unsocial, with whom it is difficult to hold communication.

δυσεύνητος, ὁ, ἡ, δύς and εύνη,) not favorable for habitation.

δυσεύθης, ὁ, δυσεύθης, impatient under suffering, [δύς and εύθην,] f. ήνα, to be impatient at.

Δύστραχης, ὁδος, ὁ, (δύς and Πλάχης,) ill-starred Paris, Paris who causes misfortunes.

δυστιθής, δυστιθής, stubborn, [δύς and τιθημαι] reluctantly.

δυστριχίλητος, ὁ, ἡ, δύς and τριχίλα-ρῖνη,] hard to be encompassed.

δυστριχος, δυστριχος, incredulous, [δύς and τριχη,] distrustfully.

δυστροφος, ὁ, ἡ, (δύς and τρόφος,) difficult, questionable.

δυστροφος, ὁ, ἡ, (δύς and τρόφος,) ill-fated, unhappy.

δύστρων, ὁ, ἡ, (δυστρών, [δύς and τρίνα, to groan,]) unfortunate, miserable.

δυστρόχης, ὁ, (δυστρόχης, unlucky, [δύς and τρόχη,]) f. ήνα, p. ηνα, to be unhappy.

δυσφρένη, ὁ, δυσφρένη, difficult to be borne, [δύς and φρένη,] f. ήνα, to grieve, to sorrow, to be afflicted.

δυσχειρός, ὁ, ἡ, (δύς and χειρη,) very cold.

δυσχειρία, (δυσχειρής,) f. ήνα, to

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abhor, to be disgusted with, to be averse to a thing.

δυχιγρίς, ἕος, ὁ, ἡ, (δύς and χίρη,) difficult, unpleasant.

δύω, f. δύση, p. διδύκη, 2. a. δύω, — δύμας, f. δύση, (Gr.) to go into or under, to set, to go down.

δύδικα, δύω and δίκη, twelve.

δύδικατος, π, ον, (δύδικα,) the twelfth; δύδικατος, twelfthly.

Δωδενίς, ὁδος, ὁ, Dodonean, from or of Dodona.

δύμα, ἕτος, τό, (δύμω, to build,) a house.

δυράρις, ἕος, ἡ, (δύρων,) a present, a gift; δυράρις, as a gift gratis.

δυρομαι, ούμαι, same, f. ηρομαι, p. δυρόμημαι, to present, to give.

Δυρινή, ἕτος, ὁ, a Durian.

Δυρίς, ὁδος, ὁ, adj. fem., Dorian, (γύνη underst.) a Dorian woman; (γῆ,) Doris, the country of the Dorians, a part of Ηλεία in Greece; also a sea nymph, daughter of Oceanus and Tethys. She married her brother Nereus, by whom she had fifty daughters, called Nereides.

δύρω, ου, τό, (δύω, δύμη,) a present, a gift.

E.

ἴαρ, (ιἱ and ἕν, with subj. if, in case; ιἱε μή, unless, except.

ἴαρη, οι, τό, the spring.

ἴαντο, οι, οι, ἐ and ἄντις, his, his own, of himself; reflexive pronoun for the third person, but used also by the Attics for the first and second, ιαντονοι and ιαντοναι.

ἴαω, λε, allied with ίημι, f. ιαση, p. ιασα, to permit, to allow, to leave, to spare, to forbear, to abandon, to give up, to disregard.

ἴσδομάνοντα, ίσδομος,) seventy.

ἴσδομος, ο, ον, ίστα, the seventh; ίσδομος, seventhly.

ΕΒΕ

Ἔβρος, ου, ἡ, ebony.
 ἐγγίζεσθαι, (Gr.) to be born in.
 ἐγγίζω, ἐγγύς, f. Ἰσα, p. ἐγγύτη, to approach.
 ἐγγόνος, ου, ἡ, (ἴν and γόνος,) a descendant.
 ἐγγέψει, f. ψε, p. ἐγγέψει, to inscribe.
 ἐγγύας, ἡ, ἐγγύη, security,) f. ίσα, to hand over, especially, to give as a pledge or security, to deliver, to surrender, to promise.
 ἐγγύθει, ἐγγύς, near.
 ἐγγύς, (probably ίν and γύν, a limb, the hand,) with gen. near; comp. ἐγγυήστη superl. ἐγγυάτη, and ἐγγύάτη.
 ἐγκέιω, f. ἐγκῶ, p. ἐγκηκη, (Gr.) to awaken, to arouse, stir up, or excite; ἐγκέγραψε, I am awake.
 ἐγκαθίδω, f. δέσα, to sleep in.
 ἐγκάλια, ἡ, f. ίσα, p. ίσα, with dat. to incite, to accuse, to reproach with, to charge.
 ἐγκαλύπτει, f. ίψε, -ομαι, to conceal one's self from shame.
 ἐγκατεῖται, ἡ, f. ίσα, to persevere, to hold out, to support, to bear.
 ἐγκαταλίσσω, f. ψε, p. -λίσιφε, to desert.
 ἐγκαυμα, ἄτος, τό, (ἐγκαίω,) a brand, a burn.
 ἐγκιμιω, f. ίσσω, (Gr.) to lie in, to urge, to press upon, to insist.
 ἐγκιλίω, f. ίνσα, -ομαι, to encourage.
 ἐγκίριζει, ου, ἡ, (ἴν and κίριζη,) the brain.
 ἐγκλημα, ἄτος, τό, (ἐγκαλίω,) a charge, an accusation, a crime.
 ἐγκλίω, f. κλίω, to bend, to give a direction, a slant.
 ἐγκλίσις, ιω, ἡ, ἐγκλίω, an inclination, an inclined plain.
 ἐγκοίω, ἡ, (κόνεις,) to be busy with, to hasten.
 ἐγκράτεια, ιω, ἡ, (ἐγκράτης,) abstinence, moderation, temperance.

ΕΘΙ

ἐγκράτης, ιος, ἡ, ἡ, (ἴν and κράτης,) possessed of a thing, abstinent; γαστρίς καὶ ποτοῦ, temperate in eating and drinking.
 ἐγκύστη, f. ψε, p. -κύστη, to conceal in.
 ἐγκυμάτη, (ἐγκύμιος,) f. ίσα, p. -κυματίη, to prize.
 ἐγκύμιος, ἡ, ἡ, ίν and κύμης,) pertaining to festivals of Bacchus, or to feasts in which the praises of victorious champions were sung; hence, pertaining to praise; ἐγκύμιον, ου, τό, neut. praise, an eulogy.
 ἐγκυρίδης, ἡ, ἡ, ίν and κύριος, taken in the hand; neut. ἐγκυρίδης, ου, τί, a haft or handle, a dagger.
 ἐγκυρίζει, (same,) f. ίσα, p. ίσα, to deliver, to consign, to put into the possession of.
 ἐγκύτης, ιως, ἡ, (ἴν and κύτης,) Alt. gen. ιως, nom. pl. ἐγκύτης, an eel.
 ἐγκύω, f. ίσα, (Gr.) to pour into, to pour out.
 ἐγκύωτης, ἡ, ἡ, (ἴν and κύωτης,) native; οἱ ἐγκύωτης, the inhabitants of a country.
 ίψω, I; ἐγκυη, ί, for myself.
 ίδαφος, ιος, τό, (ἴδος,) the ground.
 ίδεμα, ἄτος, τό, (ἴδω,) food.
 ίδοντες, ίνε, ἡ, same,) eating.
 ίδων, and ίδετος, ου, τό, a bridal present. Ion. plur. only in use.
 ίδος, ιος, τό, (ίδεμα,) a seat, an abode.
 ίδει, f. ίδεμα and ίδεια, p. ίδεδεμα, (Gr.) to eat; p. pass. ίδεδεμα, 1. a. ίδεσθη.
 ίδωντες, ίνε, ἡ, (ἴδω,) food, a feast.
 ίδεδεμας, ἡ, ἡ, (ίδεδεμη,) eatable.
 ίδεγω, the same as ίδεγα.
 ίδεμαι, f. ίδεμα, 2. f. ίδεδεμα, to sit, to sit down, to be seated.
 ίδιλλος, and ίδιλλη, f. ίδιλλων, p. τρι-ληπη, to will, to wish.
 ίδιζω, ίδειος,) f. ίδεια, p. ίδεια, to accustom; -μαι, to be accustomed.

ΕΘΝ

εδ ; οὐδεποτε, I am wont.
 θέτεις, ον, τό, (probably θέτει, those
 whom habit has collected), a nation.
 θέτεις, ον, τό, (θέτει), a custom.
 θέτει, (Gr.) to be wont; μετὰ τὸ
 θέτεις, according to custom; p. m.
 θέτεις, with a signification of a pres.,
 part. θέτεις, customary, usual.
 θι, if, (after verbs expressive of senti-
 ments) it signifies that, in order
 that, &c.); θιτε, although; θιτει,
 if perhaps; θι μή, unless; θιτει,
 si quis, for θετει; θι μή δι, whether.
 θιαγ, θετος, τό, poet. for θηγ, the
 spring.
 θιτει, it flows, pr. pass. Ion. and
 poet. for θετει.
 θέτεις, ον, τό, (θέτει) the form, exter-
 nal appearance, figure, person.
 θέτει, and θέτει, (both obsolete) f.
 θέτει, and θέτειν, p. θέτειν, 2. a.
 θέτει and θέτειν, to see, to know;
 θέτειν, to know; p. m. θέτειν
 θέτει, I know well; plur. θέτει.
 θέτει, knowing; fut. mid. θέτειαι,
 I shall know, I shall learn.
 θέτειαι, ον, τό, (θέτει) the image.
 θιτει, (θι and θιτει γέγε, if but, O that,
 utinam.
 θιθετει, (θέτει), f. θέτει, to compare, to
 equalize, to conjecture, to make
 like; -μει, to assume a form.
 θιθετει, ή, ή, (θέτει) like.
 θιθετει, θέτει, τό, neut. of θιθετει, part.
 perf. of θέτει, θετει. that which is
 probable, just, natural, or fitting;
 θιθετει, θιθετει, as is natural, as was
 natural.
 θιθετει, twenty; θιθετεις, ή, ή, the
 twentieth.
 θιθετεις, four and twenty.
 θιθετεις, (θέτει) justly, with reason.
 θιθετει, θετει, f. θέτει, p. m. θιθετει, (Gr.)
 to be like, to resemble, to seem;
 θιθετει, it seems; θιθετει, θιθετει, ή,
 similar.
 θιθετει, f. θέτει, to yield.

ΕΙΣ

ιτιάν, ιτιος, ή, (ιτιατει) an image, a
 statue, a likeness.
 Ειτιθετει, ιτε, ή, (ιτιθετει), Ιιτιθέτη,
 Lucina, the goddess of childbirth.
 ιτιθετει, ιτει, ή, ή, (ιτιθετει), to roll, and
 ιτιθετει, trailing slowly, or rolling
 the feet in walking, an epithet of
 oxen from their mode of walking.
 Ειτιθετει, ιτε, ή, a Helot, a Spartan
 serf.
 ιτιμα, ιτιος, τό, (ιτιμα), a garment.
 ιτιμετει, ιτει, and ή ιτιμετει, (Gr.
 ιτιμετει), fate, destiny.
 ιτιμι, f. m. ιτιμα, imp. ιτε, to be;
 ιτιμι τινι, it is not possible; ιτετ
 ιτει, sometimes; τα ιτιμι, things,
 beings, creation, what one has.
 ιτιμι, f. m. ιτιμα, 2. a. ιτε, (Gr.)
 to go.
 ιτιμι, for ιτε.
 ιτιμετει, ιτε, ή, husbands' wives.
 ιτιμετει, poet. for ιτιμετει, ή, ή, the
 ninth.
 ιτιμα, poet. for ιτιμα.
 ιτιμι, ιτιάν, part. (Gr.) to say;
 ιτιμετει, to utter words of bad im-
 port.
 ιτιμι, (ιτι and ιτι), if however, if.
 ιτιμι, ιτι and ιτι, if anywhere.
 ιτιμι, f. ιτε, p. ιτε, with gen. to
 restrain, to prevent, to hold back
 from, to bound.
 ιτιμετει, ιτε, ή, (ιτιμετει, to row),
 rowing.
 ιτιμα, ιτε, ή, peace. 2. Irene, one of
 the Hours, the goddess of peace.
 ιτιμετει, ιτιμετει, pacific, [ιτιμα,])
 peacefully, peacefully.
 ιτιμετει, ιτε, ή, (ιτιμετει) a prison.
 ιτε, with accus. to, into, against,
 with respect to, on, in; ιτε τι
 ιτιμετει, backwards; ιτε τιτιμετει
 ιτιμετει, for a long time; ιτε τιτιμετει,
 with gen. to such a degree of; ιτε τι
 ιτιμετει, in order to irrigate;
 ιτιμετει, ιτε τιτιμετει, to be
 pleased on account of beauty.

ΕΙΣ

In composition *εἰς* imparts its signification of 'to,' 'into,' &c. In meaning it holds the middle place between *εἰς* and *εἰν*; from *εἰς* comes *εἰς* through *εἰν*.

εἰς-μία, *ī*, *ī*, one.

εἰς-ἔργον, *f.* *ἔργον*, *p.* *ἔργων*, *2. a.* *ἔργον*, *Att.* *ἔργανον*, to introduce, to bring in.

εἰς-έργανον, *f.* *βέβημα*, *p.* *βέβημα*, *2. a.* *έργην*, (*Gr.*) to enter, to go in.

εἰς-έλλαμ, *f.* *λαμ*, *p.* *βέβηλα*, (*Gr.*)

to make an irruption, to empty

itself of a river), to throw in.

εἰς-ένω, *f.* *ένων*, (*Gr.*) to creep in.

εἰς-ένων, and *εἰςένων*, *pres.* not in use, *2. a.* *εἰςένων*, and *εἰςένων*, to be held.

εἰς-ένω, to enter, to go in.

εἰς-έργανον, *f.* *ελένομα*, *p.* *ελένων*, *Att.* *ελέλιθον*, *2. a.* *εισέλιθον*, (*Gr.*) to enter, to step in.

εἰσέρετε, (*εἰς* and *έρετε*), still, still further.

εἰς-έργανον, *ομάδα*, *f.* *έργων*, *p.* *έργην*, to propose, to introduce.

εἰς-έργην, *οī*, *ī*, (*εινόγερην*), the inventor, he who occasions.

εἰς-έδος, *οī*, *ī*, an entrance.

εἰςένων, *εἰςένων*, *Dor.* *εἰςένων*, *poet. for* *εἰς* *τι*, until, so long as.

εἰς-έργανον, *εī*, *f.* *έργων*, to behold.

εἰς-έργανον, *f.* *γένων*, *p.* *έργων*, to sail up, as into a river.

εἰς-έργανον, to bring in; *2. a.* *έργανον*.

εἰς-έργανον, *εī*, *f.* *έργων*, to take in, to yield, to appropriate.

εἰς-έργανον, *f.* *έργων*, *p.* *έργων*, to pour out; *έργων*, to pour itself, to flow into.

έργων, (*εἰς*), within.

έργων, (*εī*), thereupon, then, further, next, afterwards.

έργων, (*εī*, *τι*) . . . *έργων*, either . . . or, whether . . . or.

έργων, if any one.

έργων, and *έργων*, with gen. out, out of, from, by means of; *έργων* *εδ*, from the time that, since; *έργων* *τελλων*, long since. In composition in

ΕΚΔ

generally signifies 'out of,' 'from,' 'away from,' 'out off,' and sometimes denotes an ending, completion, perfection.

Εκάστη, *η*, *ī*, Hecuba, wife of Priam king of Troy.

Ιεαρός, *η*, *ī*, (*as a super. of Ieartes*, from *ιεάς*, separated,) each, every one.

Ιεαρότερον, (*Ιεαρός*), every time, always, continually.

Ιεαρός, *η*, *ī*, (*ιεάς*, separated,) one of both, each of the two, both, each, like uterque.

Ιεαρίγαδος, (*Ιεαρός*), on either side.

Ιεαρός, *Dor.* for *Ιεαρή*, (*allied with Ιεαρός*), by the pleasure or aid of, also for or on account of.

Ιεατόριμη, *η*, *ī*, (*ιεάς* and *βοῦς*), a hecatomb, a sacrifice of a hundred bullocks, a great sacrifice.

Ιεατόριμούλας, *η*, *ī*, (*ιεάς* and *πόλης*), having a hundred gates.

Ιεατόρινός, *η*, *ī*, (*ιεάς*), the hundredth.

Ιεατόνη, *f.* *βέβημα*, *p.* *βέβημα*, *2. a.* *έργην*, (*Gr.*) to go out, to ascend from.

Ιεατάλλω, *f.* *βέλλω*, *p.* *βέλλων*, *2. a.* *έργανον*, (*Gr.*) to throw out, to eject, to banish.

Ιεατόνη, *f.* *βέβημα*, (*Gr.*) to devour, to consume.

Ιεατόνη, *η*, *f.* *βέβημα*, *p.* *βέβημα*, to cry out, to shout, to promulgate, to celebrate far and wide.

Ιεατόνη, *η*, *ī*, (*Ιεατάλλω*), the mouth or outlet of a river.

Ιεατόνη, *f.* *γιλάσκω*, more rarely *γιλάνη*, to laugh.

Ιεατόνης, *οī*, *ī*, (*Ιεατόνη*), a descendant, a son.

Ιεατόνη, *f.* *τρόπη*, *p.* *τρόπην*, to slay.

Ιεατόνη, *f.* *βέβημα*, *p.* *βέβημα*, to receive, to await, to wait for, to expect, to succeed upon.

EKΑ

Ιν-δίω, *f.* -δίων, with gen. to bind to any thing.
Ιν-διδάσκω, *f.* ξε, to instruct.
Ιν-δίδωμι, *f.* άσω, *p.* άσα, to give up, to publish.
Ιν-δίδωμ, *f.* άξε, *p.* άσα, to drive away, to pursue.
Ιν-δύω, or **Ι**ν-δώω, *f.* ίνω, 2. a. -δών, to come up, to appear, to step or slide out.
Ιντι, there.
Ιντι, (*ιντι*) thence, hence, thence forward.
Ιντίνει, *n.*, *a.* he, she, it, this, that.
Ιν-θείζω, (*θίζως*), *f.* ίνω, to reap.
Ιν-θνόσκω, *f.* θνόσκω, 2. a. -θνόσκον, (*Gr.*) to lie as dead (*in a swoon*); τηγ γίλαντι, to laugh himself to bursting.
Ιν-θρόν, *ā*, 2. a. ικίθρον, to spring up, to leap up.
Ιν-καθάρισμ, *f.* καθάρισμ, to purify, to cleanse, to eviscerate.
Ινκαθίκα, (*ικί, καί, and δίκα*), sixteen.
Ινκαθίλια, *ā*, *f.* ίνω, *p.* -κίληκα, to call out.
Ιν-καλύπτω, *f.* ψε, to uncover, to disclose, to expose.
Ιν-κάμνω, *f.* -καμνόματι, to toil through.
Ιν-κιμπι, to be set out, to be exposed.
Ιν-κλησία, *ās*, *ā*, (*ικκαλίων*), a popular assembly.
Ιν-κλιτι, *f.* γνώ, *p.* -κίλγνα, to go out of the way, to incline.
Ιν-κρίζω, *f.* γνώ, *p.* -κίλμηκα, to carry out (*as in a funeral*), to bury.
Ιν-λάμπω, *f.* ψε, *p.* -λίλαμφα, to shine forth.
Ιν-λίστω, *f.* -λίνψω, *p.* -λίλιψω, 2. a. -λίλων, to intermit, to leave, to die; -ματι, to cease, to die.
Ιν-λάθομαι, with gen. to forget.
Ιν-λίώ, *f.* ίνω, *p.* λίλιώκα, to dissolve, to weaken, to fatigue.

* **Ι**ν-λανθάρομαι, to forget.

EKΗ

Ιν-νήφω, *f.* ψε, *p.* -νίνηφα, to become sober.
Ιναύσιος, *ā*, *ā*, (*ιαύσην*) willing, voluntary.
Ινούσιος, (*ιαύσηνς*), willingly.
Ιν-πίμπω, *f.* ψε, *p.* -πίμπρα, to send away, to send out, to despatch.
Ιν-πίριψω, *f.* άω, *p.* ίνη πίρα, to destroy.
Ιν-πισάνθημι, and **Ι**ν-πισάζω, *f.* -πισάζημι, to unfold, to spread out, to expand; ορίσος Κενταύρος γαρθλιοτ, has pulled to pieces the nuptial wreath.
Ιν-πίρρω, and -πίρρω, *f.* -πίψω, to cook, to hatch.
Ιν-πήγνυμι, *f.* ήξω, (*Gr.*) to benumb, to congeal, to stiffen.
Ιν-πηδάω, *ā*, *f.* ήνω, to spring forth.
Ιν-πίρρω, *f.* -πιρόνω, *p.* -πίρρωνα, 2. a. -πίρρον, (*Gr.*) to fall out, to be banished, to be driven off; to slip away, to escape, to appear, to come to light, to come from (*of an oracle*), to be imparted to any one.
Ιν-πλίω, *f.* -πλεύσομαι, (*Gr.*) to sail away.
Ιν-πλήξις, ίως, *ā*, (*ινπλήσσων*), consternation, terror, awe, religious fear.
Ιν-πλήσσω, and -πλήσσω, *f.* ξε, *p.* -πιπλήσχα, (*Gr.*) to terrify, to shock, to stun, to throw into astonishment; -ματι, to be terrified.
Ιν-πνίω, *f.* -πνίσσω, *p.* -πίσνινα, to expire, to die.
Ινποδόν, (*ιν and ποδόν*), away, out of the way; **Ι**νποδόν ποιεῖσθαι, to put out of the way, to destroy.
Ιν-πολεμώ, *ā*, *f.* άω, to render hostile, to exasperate.
Ιν-πονία, *ā*, *f.* ίνω, to labor, act. to elaborate, to adorn, to cultivate.
Ιν-πρέπεις, ίως, *ā*, *ā*, (*ιν-πρέπω*, to excel, distinguished.

EKII

in-πέργειν, *ā*, to inflame, to set on fire.
 in-πιτίω, to fan into a flame, to kindle anew.
 in-πέριται, *f.* *ψε*, to cast out.
 in-πένια, *ā*, *f.* *ψε*, *p.* -πένια, to flow away, to escape.
 in-περάσις, *ιω*, *ā*, (*ιέστημι*,) disorder, insanity.
 in-πένια, *f.* -πένι, *p.* -πένια, to extend, to stretch out.
 in-πένια, *f.* *ξε*, to melt out, to float out, to separate by ablation.
 in-πένιμα, *f.* *θέση*, to set out, to expose.
 in-πένια, *f.* *ιω*, to pay, to discharge, to supply.
 in-πένιος, (*ινός*,) without.
 in-πενία, (*ινός*,) *f.* *ιω*, to remove from a place.
 'Εκτίησε, *a.* *Ion.* *η*, *ον*, of or belonging to Hector.
 'Εκτείδης, *ον*, *ā*, the son of Hector.
 in-πένιος, (*ινός*,) without; *ά* in-πένιος θάλασσα, the Atlantic ocean.
 in-πένης, *η*, *ον*, (*η*,) the sixth; *ινης*, sixthly.
 in-πένηται, for in-πένηται, since that time, thereafter.
 in-πέριται, *f.* *ψε*, *p.* *φε*, to avert; -πέρι, to transform one's self.
 in-πέριψαι, *f.* *ψε*, *p.* *φε*, to nourish, to afford sustenance.
 in-πέριχα, *f.* -πέρικαι, generally, -δαιμόνιον, *p.* -διδράματα, *2. a.* -δέρματος, (*Gr.*) to run before, to start before.
 in-πέριφα, *ā*, to be luxurious.
 in-πεφλάω, *ā*, *f.* *άνω*, *p.* -πεπλάω, to blind.
 "Εκτηνες, *ηρος*, *ā*, Hector, a son of Priam and Hectuba, husband of Andromache, and the most valiant of all the Trojans who fought against the Greeks. He was killed by Achilles.
 in-πέριχα, *Ion.* *η*, *ā*, *ā*, a mother-in-law.
 in-παντίχω, *f.* *ιω*, to despise, to

* in-πέριται, *ā*, to drive away.

EAE

ridicule.
 in-φίειν, *f.* *νίσαι*, *p.* *Alt.* -πένονται,
 2. *a.* -πένγκειν, (*Gr.*) to bear out (*to bury*), to promulgate, to issue, to bring forth, to produce, to discover; -μει, with gen. to be thrown out of, to be cast on shore.
 in-φέρονται, *f.* *ξε*, *p.* *χε*, 2. *a.* -ιρήγγειν, to escape.
 in-φυλάσσειν, *Alt.* -πεν, to observe, to watch.
 in-χίω, *f.* *ιέναι*, (*Gr.*) to pour out, to empty.
 ιών, ούσα, ού, willing, voluntary.
 ιλαία, *ας*, *ā*, an olive tree.
 ιλαίος, *ον*, *τό*, (*ιλαία*,) properly, olive oil, oil.
 ιλαττία, *ā*, and *Alt.* ιλαττία, *ā*, (*ιλάττων*,) *f.* *άνω*, *p.* *ικε*, to reduce, to depress; ιλαττόμεται, to be inferior to.
 'Ελάτια, *ας*, *ā*, Elatēa, the largest town of Phocis, situated near the Cephissus,
 ιλάτη, *η*, *ā*, (*ιλαίων*,) from its straight growth, a fir-tree.
 ιλάττωμα, *άνω*, *τό*, (*ιλαττία*,) a loss.
 ιλάττων, *ονται*, *ā*, *ā*, comp. of ιλαχής, less, smaller.
 ιλαίων, (*ιλάειν*,) *f.* ιλαίων, *p.* ιλάχη, to drive, to put to flight, to draw, to ride, to travel, to advance; ιετχος, to ride; κατηπη, to row.
 ιλάχης, *ον*, *ā*, (*allied with ιλαφός*,) a stag.
 ιλαφός, *ά*, ού, (*allied with ιλαφος* and ιλάχης,) light, not burdensome.
 ιλαφός, (*ιλαφός*,) lightly, gently.
 ιλάχιστος, *η*, *ον*, the smallest, super. of
 ιλάχης, *άνω*, ού, small, short; comp. ιλάττων and ιλάττων, super. ιλάχηστος.
 ιλάω, *ā*, the same as ιλαίων.
 ιλαίων, ιλαίων, *f.* ιλάω, to pity.
 ιλιγγία, *ας*, *ā*, απει ιλιγγίων, *ον*, *τό*,

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(*Ιλαρός*, an elegy,) a poem, an elegy.
 Ιλαρχός, *οὐ*, *δ*, (*Ιλαρχός*), a proof.
 Ιλαρχός, (*probably Ιλιγός*) *f.* ξε, *p.* ξε, to blame, to convince.
 Ιλανός, *ά*, *έν*, (*Ιλαος*) pitiful, sad, affecting, meriting compassion.
 Ιλαίς, *ά*, *same*, *f.* ίσω, to feel pity, to pity.
 Ιλαημοσύνη, *ης*, *ή*, (*Ιλαημόν*, compassionate, [*Ιλαίων*]) alms.
 Ιλαίς, *ά*, *ά*, Ιλαίς, swampy.
 Ιλαλίζω, *f.* Ιλαλίζω, to tremble, to quiver.
 'Ελάιν, *ης*, *ή*, Helen, the daughter of Leda, and wife of Menelaus. She was the most beautiful woman of her age. Her seduction by Paris caused the Trojan war.
 Ιλασ, *οὐ*, *δ*, pity. In Athens there was an altar erected to 'Ελασ, as to a goddess.
 Ιλασθεία, *ας*, *ή*, (*Ιλασθέος*,) freedom.
 Ιλασθέος, *εα*, *εαν*, Ιλασθέος, *obs. same as Ιεχουμας*, *lit.* 'to go where he pleases, free.'
 Ιλασθίων, *ά*, (*Ιλασθέος*), *f.* ίσω, *p.* ίλασθίων, to emancipate, *with gen.* to liberate.
 'Ελαιωνίνης, *ης*, *ή*, Eleusinian; 'Ελαιωνίδην, from Eleusis.
 'Ελαιωσις, *ησ*, *ή*, Eleusis, a city in Attica, equidistant from the Piræus and Megara, and famed for the celebration of the mysteries of Ceres.
 Ιλιφαντεστής, *οῦ*, *δ*, (*Ιλιφας*), the guide of an elephant, a hunter of elephants.
 Ιλίφας, *αντος*, *δ*, *ή*, an elephant, ivory.
 'Ελικόν, *οὐς*, *δ*, Heliicon, a mountain in Boeotia, sacred to Apollo and the Muses.
 Ιλικοστιταλος, *οὐ*, *δ*, *ή*, (*Ιλικος* and *αντος*, with trailing garments).
 Ιλικούμος, *οῦ*, *δ*, Ιλικία, same as Ιλικος, a dragging away to captivity.
 Ιλικος, *οὐ*, *τί*, a wound.

ΕΜΑ

Ιλαν, (*Ιλαν, obs.*) *f.* ίσω, *p.* ξε, and ίλανω, *f.* ίσω, to draw, to drink, to suck, to pull, to draw after one.
 'Ελλάς, *άδε*, *ή*, Greece, originally a city founded in Thessaly by 'Ελλην, a son of Deucalion, next, Thessaly, afterward, Greece.
 'Ελλη, *ης*, *ή*, Helle, daughter of Athamas, and sister of Phryxus. She fled on a golden ram from her father's house with her brother, but was drowned in that part of the sea which from her received the name of Hellespont.
 'Ελλην, *ης*, *δ*, 1. Hellen, son of Deucalion, king of Thessaly, from whom the Greeks were called 'Ελληνες; before his time they were called Γραικοι, an appellation which the Latins retained. 2. a Greek or Grecian.
 'Ελληνικός, *ή*, *όν*, Grecian.
 'Ελληνις, *ηδε*, *ή*, Grecian.
 'Ελλήσποντος, *οὐ*, *δ*, (*'Ελλην and στόρος*,) the Hellespont, now the Dardanelles.
 Ιλλιτής, *ις*, *δ*, *ή*, (*Ιλλιτων*, to break off, deficient, defective, imperfect.
 Ιλλησχέω, *ά*, *f.* ίσω, to lie in wait for.
 Ιλλαλ, to drive together, to enclose, to confine; *perf. pass.* ίλλαλη.
 Ιλλος, *ισ*, *τί*, a wet meadow, a swamp, a morass.
 Ιλλιγω, (*Ιλλων*), *f.* ίσω, *p.* ίλλιγη, to hope.
 Ιλλιτ, *ιδε*, *ή*, hope.
 Ιλλω, Ιλλιτ, *f.* ίλλω, *p.* ίλλωτη, to raise hopes, = ίλλημε, to hope.
 Ιλλημε, *οὐ*, *δ*, Italian millet.
 Ιλλιν, *f.* ίσω, to roll, to grovel; part. Ιλλοθεις.
 Ιλλόης, *οὐ*, *δ*, *ή*, (*Ιλλε* and *ιδες*), swampy.
 Ιμαυτοῦ, *ης*, (*ιμώ* and *αδρίς*), mine, of me; ίμαυτη, *ή*, to me; ίμαυτής, *ήν*, me; ίτι ίμαυτη ίμων; was I myself, did I retain my senses.

EMB

Ιμ-βάινειν, *f.* βάσσειν, *p.* -βίβασσα, 2. *a.* -βίην, to enter, to go in, to advance, to march.

Ιμ-βάλλειν, *f.* βάλλειν, *p.* -βίβλασσα, 2. *a.* -βίλλειν, to throw in or upon, to force in, to impart, to fill up, to pour itself out, to make an irruption into.

Ιμ-βάζειν, *f.* βάσσω, to cause to go on board, to lead into.

Ιμ-βίων, *ā, f.* άσσω, *p.* -βίβιωνα, 2. *a.* -βίσσων, to live in.

Ιμ-βολή, *ā, ī, ἡ*, (ιμβάλλω,) an irruption.

Ιμ-βρέσσειν, *ou, ī, ἡ*, (ιμ-βρεσσάειν, to strike with thunder,) struck with thunder, stupid, like attonus in Latin.

Ιμ-βρεχίζειν, *(ī and βρέχειν*, a noose) *f.* ιερεῖν, to fasten or secure with a snare, halter, or noose; to ensnare.

Ιμ-βυθίζειν, *f.* ιερεῖν, to plunge in the deep, to engulf.

Ιμ-βυτήν, *īos, ī, ἡ*, (ιμ and βυτός,) raving, mad.

Ιμ-βυτήν, *īos, ī, ἡ*, (ιμ and μίλος,) melodious, elegant.

Ιμ-βυτήν, (ιμβυτήν,) handsomely, prettily, sensibly, properly, wittily.

Ιμ-βύνειν, *f.* ιεῖν, to remain in, to continue in.

Ιμ-βύργος, *ō, ī, (ī and μίργος)*, poetical, metrically divided.

Ιμβύς, *Dor.* for ιιρά.

Ιμβύς, *ā, ī, ἡ*, mine; τὰ ιιδά, my property.

Ιμβύθης, *īos, ī, ἡ*, (ιμ and πάθος,) moved, affected.

Ιμβύθης, (ιμβύθης,) with lively feelings, ardently, deeply; ιμβυθίσσειν διάσθην τρίη τὸν οἴνον, he was deeply affected with pity, or he was warmly disposed to pity.

Ιμ-πάλην, (ιμ and πάλην,) backwards, the reverse.

Ιμ-πάνεσσα, *f.* άσσω, to work in, to weave in.

Ιμπεδονλῆς, *īos, ī, ἡ*, Empedocles, a

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philosopher, poet, and historian, of Agrigentum, in Sicily, who flourished 444 B. C.

Ιμπάνης, *Ion.* for ιιμπάνης, (ī, and πάνης,) on the whole.

Ιμ-πίμπαλημι, (πάλιν, obs. to fill,) *f.* ιιπάληνος, *p.* -πίπαληκα, (Gr.) with gen. to fill.

Ιμ-πίπερημι, (πίπια, περίσα, to burn,) *f.* -περημα, *p.* -πίπερηκα, (Gr.) to set fire to.

Ιμ-πίπτωνα, *f.* -πιπτώνα, *p.* -πίπτωνα, 2. *a.* -πιπτον, (Gr.) to fall in, to fall into the hands of, to land upon, to plunge in.

Ιμ-πρίων, *f.* -πριπτόμειν, (Gr.) to sail in *as a ship or boat*.

Ιμ-πλάνην, *f.* ηπάνη, *p.* ηπά, to fill.

Ιμ-ποδίζειν, (πούς,) *f.* ιερεῖν, to entangle the feet, to hinder, to obstruct, to impede.

Ιμποδόν, (ī and πούς,) before the feet, in the way.

Ιμ-ποίειν, *ā, f.* ηπά, *p.* ηπά, to put in, to work in, to infuse; νέρην, to cause torpidity or numbness; μαίνειν, to fill with madness.

Ιμπορτίνειν, (ī and πορίνη,) to travel for the sake of commerce.

Ιμποργία, *ās, ī, (īμπορος)*, trade, commerce.

Ιμπορίον, *ou, ī, (same)*, a market-place, a mart, an emporium.

Ιμπορέας, *ou, ī, (ī and πόρος)*, a merchant.

Ιμ-πρίδην, *f.* ηπά, *p.* -πίπερηκα, to kindle.

Ιμπροστήν, (ī, and πρόστην, [πρό, πρότην,]) in front, before, in presence of.

Ιμπροστήν, *ā, ī, (īμπροστήν)*, anterior; πρότης ιμπροστήν, the fore feet.

Ιμ-πρίνα, *f.* ηπά, *p.* -πίπερηκα, to spit upon.

Ιμ-πυκάζειν, *f.* άσσω, to cover up or conceal in.

Ιμ-φράττειν, *f.* ξη, *p.* χη, to block

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up, to obstruct.
ἱμφέων, *ενος*, *է*, *ն*, (*ի*, and *փն*), intelligent, in possession of reason.
ἱμφέտος, *է*, *ն*, (*ἱμφέων*), native, engrafted, what has become a second nature.
ἱμ-φίν, *ֆ*. -*θέτω*, *p.* *Առ*, 2. *a.* -*իր*, to penetrate; *neut. viz. perf. and 2. a.* to fasten, or cling to; -*որա*, to adhere to.
ին, with *dat.* in, at, on; *ի*, *ցն* *մնչ*, in the lower regions. In composition with verbs it generally signifies 'in'; with adjectives it imparts the signification of 'being furnished with', 'having'; it may also be rendered by 'somewhat'.
ինչոնիս, *է*, *ն*, (*ի* and *չոնիս*, pertaining to combats, [չոն,]) belonging to battle, warlike.
ինչիչոս, *է*, *ն*, (*ի* and *ձիչոնիս*), like.
ինձիս, *ին*, *տօ*, (*ի* and *ձիս*), marine, naval.
ին-ալլասսω, *Alt.* -*ալլարտո*, *f.* *Էս*, *p.* *ՀԱ*, to change, to exchange.
ին-ձլլորս, *f.* -*ալնուրս*, (*Gr.*) to leap in.
ինքրիս, *ին*, *տօ*, (*ի* and *քրիս*, opposite, [քրի,]), opposite, on the anterior side; *ինքրիս*, the enemy, the opposer; *րա ինքրիս դրամտա*, wounds in front; *ինքրին թիւրա*, running to meet.
ինքրիս, (*ինքրիս*), on the other side.
ին-պո-ձլիւր, to leave a thing behind in, to desert in.
ին-ձրու, *f.* *Վա*, to fit to.
ին-պոմիշ, *f.* *օռ*, *p.* *ոռ*, to fix in, to fit into, to put in.
ինքրէ, *օռ*, *ոռ*, (*ինքրէ*, to kill), *obs. in the sing.*; *in the plural*, *ոռ ինքրէ*, spoils taken from the slain, spoils, booty.
ին-սնա, *f.* -*սնու*, to kindle, to set on fire.

ին-սնա, *տօ*, *ն*, *ն*, (*ինձիս*), needing, needy, insufficient; *ինքրիւրո*,

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neut. comp. adverbially, insufficiently, incompletely.
ինձիս, *աս*, *ն*, (*ինձիս*), want, deficiency.
ին-ձնումս, *f.* -*ծիչա*, *p.* -*ձնումս*, (*Gr.*) to set forth, to prove.
ին-ձնաթօս, *ո*, *որ*, (*ինձիս*), the eleventh; *ինձիսթօս*, eleventhly.
ինձլիչնի, *լօս*, *ն*, *ն*, permanent.
ին-ձլա, *f.* -*ծնու*, to be wanting, — *ինձլուրս*, *սնու*, to suffer want.
ին-ձլշուրս, to receive, to admit; *ինձլշուրս*, *իմպ.* it is lawful, it is admissible, it is proper.
ին-ձլա, *f.* -*ծնու*, *p.* -*ձնումս*, to bind to, to bind upon, to fetter, to enclose, to set in.
ինձուս, *ինձիս*, insufficiently, imperfectly; *ինձուս լչս*, to stand in need of.
ին-ձլա-րցւա, *f.* *Վա*, to stay, to tarry in a place.
ին-ձլարս, *f.* *առ*, *p.* -*ձնումս*, to give the note or pitch, to strike up, to yield, to submit.
ինձու, (*ինձու*), within.
ինձօնս, *է*, *ն*, (*ինձիս*), renowned, glorious.
ինձօնս, *տօս*, *ն*, (*ինձիս*), the surrender, the delivery.
ինձուրս, *էտօ*, *ու*, (*ինձուս*), a garment.
ինձուրս, and **ինձուս**, *f.* -*ծնու*, *p.* -*ձնումս*, 2. *a.* -*ձնու*, (*Gr.*) to put on; *ինձուրս*, to clothe himself.
ին-ձըրս, *աս*, *ն*, (*ի* and *ձըրս*, a seat,), a sitting in, an armchair, a reserve, insidiae.
ին-պիս, to be in; *ին*, for *ինչու*, it is possible; *ան ին սնձլուրս*, as much as possible.
ինչու, with *gen.* on account of, because of.
ինչյաս, *աս*, *ն*, (*ինչյաս*), activity, energy.
ինչյաս, *է*, (*ինչյաս*, working, [*ի*, and *չյաս*,]) to pursue diligently, to do.

ENT

use in good writers; εὰ θρεα, arms, armour.
 ινός, (ιν,) within; ἡ ιντες θάλασσα, the Mediterranean sea.
 ιν-τέχω, f. -θέξω, p. -διδέχεμεν, 2. a. -δέχεσθαι, (Gr.) to run in.
 ιν-τρέπω, f. ινώ, p. φα, to rub in, to anoint; χρέματα, to paint.
 ινερταλίζεμαι, to turn often, a frequentative of ιντέίσθαι.
 ιν-τρύφαμ, ὡ, f. ινώ, p. ινώ, to indulge in luxury, to live luxuriously.
 ιν-τυγχάνω, f. -τυγχομεν, p. -τυγχά-χηκα, 2. a. -ιντχος, (Gr.) to happen upon, to fall in with, to meet, to speak to, to confer with.
 ινύπνιον, ον, τέ, (ιν and ινπνος,) a dream.
 ιξ, see ix.
 ιξ-αγγίλλω, f. ιλῶ, p. -άγγιλλα, to inform.
 ιξ-αγορίειν, f. ινώ, to make known, to proclaim aloud.
 ιξ-αγρίοις, ὡ, (άγροις,) f. άω, p. -άγριωνa, to make wild, to provoke; -μα, to be wild.
 ιξ-άγυν, f. -άξω, p. -άχα, 2. a. -άγω, Alt. -άγαγος, (Gr.) to bring forth or out.
 ιξ-αρέω, ὡ, f. ινώ, p. ινω, to pull out, to take away, to cut off, (to save, to remove from danger,) to destroy.
 ιξ-αἴγω, f. -άξω, p. -άξειν, to lift up, to remove.
 ιξαίρειος, ὁ, ἡ, (ιξ and αἴρειος, auspicious, αἴρειν,) very large, very great, inordinate.
 ιξ-αρίοις, ὡ, f. ινώ, ινωμα, ούμα, to demand, to request.
 ιξ-αίρειν, (ιξ and αἴρειν, suddenly,) suddenly, quickly.
 ιξαί-μήνιοις, οι, αι, ιξάι, six times, and μήναι, sixty thousand.
 ιξαί-χίλιοις, οι, α, ιξάι, six times, and χίλιαι, six thousand.
 ιξαί-σεις, οι, α, (ιξ,) six hundred.

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ιξ-ακούειν, f. ούσα, to hear.
 ιξ-αλλάσσειν, Alt. -αλλάγειν, (άλλασσειν,) f. ξω, p. ξα, -σα, with gen. to change, to depart from, to differ from; ιξηλλαγμίνος, remarkable, singular, destitute.
 ιξ-αμεράντειν, f. ιμάται, p. -ημάρ-εναι, 2. a. -άμαρτος, (Gr.) to fail; πιρί τινα, to commit an offence against any one, to injure.
 ιξ-ανθία, ὡ, f. ινώ, to bloom, to flourish, to show itself on the surface.
 ιξ-αν-ιστημαι, to set up, to arise, to rise up and leave, to retire; ιξα-στηται, I get up, in the morning.
 ιξ-απάταμ, ὡ, f. ινώ, to deceive, to betray.
 ιξαπίναιος, (ιξαπίνης, Ion. for ιξα-πίνης,) suddenly.
 ιξαπίνεις, Dor. for ιξαπίνης, Ion. for ιξείφημι, on a sudden, suddenly.
 ιξάπτων, πόδες, οι, ἡ, (ιξ and πτῶς,) six-footed.
 ιξ-άπτω, f. ψω, to bind on, to fit, to kindle, to take hold of.
 ιξ-αρτάω, ὡ, f. ινώ, p. -άρτηκα, to suspend; -άρμαι, ούμαι, to hurry from a thing.
 ιξαρχῆς, (ιξ and αρχή,) for ιξ αρχῆς, at the beginning.
 ιξ-αρχη, f. -άρχω, p. -άρχα, to begin.
 ιξ-αγίειν, f. ιρῶ, p. -άγειν, (Gr.) to awake.
 ιξ-αμηται, to go out, to issue.
 ιξ-απον, inf. ιξ-απιν, (Gr.) to relate, to tell.
 ιξ-ιλάσσω, f. -ιλάσσω, p. -άλάσσω, (Gr.) to expel.
 ιξ-ιμω, ὡ, f. ινώ, to vomit.
 ιξ-ιναρίεις, and ιξ ιναρίεις, (ιναρίεις,) opposite.
 ιξ-ιναρίζω, (ινάρα,) f. ξω, to spoil, to kill.
 ιξινίτηδης, (ιξ and ινιτηδης, same meaning,) intentionally.
 ιξ-ινγάζεμεν, f. ινομεν, to elaborate, to complete, to labor, to study.

ЕРА

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a promise.
 ἵτι-ῆγε, *f.* ξε, *p.* -ῆχα, 2. *a.* -ῆγε-
 γε, to superadd, to bring on, to
 drive on, to introduce, to lead up.
 ἵτι-μάντζερα, *f.* ιτερα, *p.* -μάντζ-
 ера, to engage in a combat in
 addition to.
 ἵτι-αῖτον and ἵτι-φίτο, *f.* -φιτο, to sing
 to.
 ἵτι-άλλον, *su.* τέ, (*ἵτι* and *ἄλλον*,) a
 prize.
 ἵτι-αύξε, *f.* ξε, to weep over, to
 lament, to deplore.
 ἵτι-ανία, *ā*, *f.* ιτα and ήνα, *p.* -άννα
 and ήνα, to praise, to commend,
 to approve, to admire.
 ἵτι-ανός, *su.* ί, (*ἵτι* and *ανός*,) praise,
 eulogy.
 ἵτι-αἴρω, *f.* -ζεω, *p.* -ηρα, to draw up,
 to raise, to elevate, to make proud ;
 -ρεω, to be elated, to be proud.
 ἵτι-απολευθία, *ā*, *f.* ήνα, *p.* ήνα, to
 pursue, to follow.
 ἵτι-ανός, *ί*, *ā*, (*ἵτιγε*,) derived,
 foreign.
 ἵτι-αλιφω, *f.* ψω, to anoint, to be-
 smear.
 ἵτι-άλληλος, *ί*, *ā*, (*ἵτι* and *άλληλον*,)
 crowded, close, frequent.
 ἵτι-λέξη, *sos.* ή, *f.* -ιτι-αίγε, to ward off,
 a bulwark, a shelter, a battlement.
 ἵτι-μάρσαρα, *ā*, *f.* ήνα, *f.* ήνα, to
 gather upon, to heap or pour
 upon, to strew upon.
 Ἶπαμινόνδας, *su.* ί, Epaminondas, a
 famous Theban general, who fell
 at the battle of Mantinea, which he
 had just gained over the Spartans.
 ἵτι-άτι, (*ἵτι* and *άτι*,) Ion. *ιτι*, after,
 when.
 ἵτι-ατα-τάινω, (*Gr.*) to mount.
 ἵτι-άν-αμι, to return, to come back.
 ἵτι-αν-ίχερμα, *f.* -ιλισμα, 2. *a.*
 -άλθω, (*Gr.* ιχερμα,) to turn
 round, to turn back, to return.
 ἵτι-αν-άνα, to return.
 ἵτι-ανία, *ā*, *f.* ήνα, *p.* ήνα, to bloom
 upon, to grow.

* *ἵτι-ανόνω*, to listen to, to obey.

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ἵτι-αράμα, ήμα, (*άρα*, an impreca-
 tion,) with dat. to execrate, to
 utter maledictions against.
 ἵτι-άρδω, and -αρδων, to irrigate, to
 water.
 ἵτι-αρίν, *ā*, *f.* ιτα, *p.* -ήρινα, to
 help, to assist, to defend.
 ἵτι-άρχω, *f.* ξε, *p.* -ηρχα, with gen.
 to rule.
 ἵτι-αφ-ιμι, *f.* -άρω, *p.* -άννα, (*Gr.*) to
 let loose upon, as hounds at game,
 to set upon, to bait.
 ἵτι-ίτι, (*ἵτι*,) after, after that, as, for,
 when, since.
 ἵτι-γιω, *f.* ξε, *p.* ήτιγιχα, to drive on,
 to urge ; -ρω, to hasten.
 ἵτι-δάρ, (*ἵτι*, δά, and ἀν,) with subj.
 when, after that, so soon as.
 ἵτι-δόν, (*ἵτι* and δόν,) as, after, when.
 ἵτι-εμι, with dat. to go to, to move
 on, to advance, to approach, to
 come into the mind.
 ἵτι-ιτ-ιχγω, (*Gr.*) with dat. to go
 or rush in upon, to surprise.
 ἵτι-τα, (*ἵτι* and ιτα,) afterwards,
 thereupon.
 ἵτι-μ-ταίνω, *f.* -βίσσωμα, *p.* -βίσσα,
 (*Gr.*) to make an assault upon, to
 attack, to insult or trample upon.
 ἵτι-δύνω, (*Gr.*) to put on, over.
 ἵτι-ιτε, (*ἵτι* and ιτε, *p.* ήτι, of
 ιτεω,) is becoming, is fitting, is
 fair ; the pres. *ἵτιτε*, is not in use.
 ἵτι-ερατος, *ί*, *ā*, (*ἵτι* and έρατος,
 lovely, [ιράω,]) amiable.
 ἵτι-ιτιδω, *f.* -ιτιτω, *p.* -ήρινα, to
 support or prop upon.
 ἵτι-ιχερμα, *f.* -ιλισμα, *p.* -άλθω,
 Att. -ιλήνθω, 2. *a.* -άλθω and
 -άλθω, (*Gr.*) to come to, to ad-
 vance, to approach ; *ἵτι* η, to
 seek for, to wander through.
 ἵτι-ιτίωμα, (*ιτίωμα*,) to guide, to steer.
 ἵτι-ιτύμα, *f.* -ιτύμα, *p.* -ινγμα, to
 pray to.
 ἵτι-ιχω, *f.* ιφίω or *ἵτιεχων*, *p.*
 ιτιεχна, 2. *a.* *ἵτιεχω*, to hold
 to ; κοτύλη, *ἵτιεχη*, held a cup

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to him.
 ινί, *Ion.* and *Hom.* for ινά.
 ινή, with gen. before, in the presence of, at, in answer to the question where? in the time of, as ιντος, under the government of Atys. With the dat. on account of, upon, over, among, for, after; ιντος τάλις τοῦ βίου, toward the end of life; ιντος ἀφίλαις, to the advantage of; ιντος μισθῷ, for hire; ιντος ήμοι, ιντος ήμοι ιντοι, it depends on me, on us; ιντος αὖτε, after, besides all. With the acc. in reply to the question whither? to, towards, over, against, for; ιντος οὐσιών, at a mark; ιντος καρφαλί, heels over head; ιντος τελόν, and ιντος τελίον, especially; ιντος μισθίον, ιντος ἀλίγον, a little; ιντος ήμερόν, yearly; ιντος ἡράς, three hours long; ιντος τοῦρε, in this design. In composition, especially with verbs, it expresses 'addition,' 'increase,' 'reciprocal action,' 'repetition,' 'renewal.'

ιντο-εῖναι, f. -θέομαι, p. -θίσκω, 2. a. -θίσην, (Gr.) with the gen. to mount, to tread upon, to land upon.

ιντο-εῖλλω, f. έλλο, p. -θίσκω, 2. a. -θίσλον, (Gr.) to cast upon.

ιντο-εῖλλος, ον, ἡ, (ιντο-εῖλλος,) a passenger on shipboard.

ιντο-εῖλόν, ἡ, f. έλλο, p. -θίσκω, to call for help.

ιντο-εῖλόν, έλλο, obs. βοῦν, to pasture; ιντο-εῖλόν, to feed upon, devour, revel in.

ιντο-εῖλόν, to conspire against, to deceive, to waylay.

ιντο-εῖλλή, ἡ, ἡ, (ιντο-εῖλλή,) an artifice, a machination, a waylaying.

ιντο-εῖλλος, ἡ, ἡ, (ιντο-εῖλλή,) insidious, artfully undermining.

ιντο-εῖλάν, ἡ, f. έλλο, p. -θίσκω, with the dat. to deride, to treat with

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scorn, to laugh at.

ιντο-γνώσκων, f. -γνάσκεται, p. -γνα-
σκεται, 2. a. -γνάσκεται, (Gr.) to know, to recognise.

ιντο-γράφη, ἡ, ἡ, (ιντο-γράφη,) a valuation, an inscription.

ιντο-γράφη, f. φε, p. φε, to write upon, to inscribe, to write a title, to describe, to comprehend.

ιντο-δακρύων, f. δακρύ, to weep; act. to lament.

ιντο-διακόνη, and διακόνη, f. -δικη, p. -διδυκη, (Gr.) to show, to make a proud display of, to render, to submit the proof; ιντο-διακόνη, to give out, to perform.

ιντο-δικομαι, f. ξομαι, p. -διδογμαι, to assume, to admit, to receive.

ιντο-δημητη, ἡ, (ιντο-δημητη, among the people, [ιντο- and δημητη,]) to come as a stranger, to dwell, to be established in.

ιντο-δίδωμαι, f. -δέσω, p. -δίδωκα, 2. a. -δέσω, to give, to trust one's self, to surrender.

ιντο-δάκω, f. ξω, to pursue.

ιντο-διδάσκος, ἡ, ἡ, (ιντο- and διδα-
κος,) with the inf. one that excites the opinion that he will do something; ιντο-διδά-
σκος τούτων, he seemed to intend to strike.

ιντο-διδώμεν, ον, ἡ, (ιντο-διδώμεν,) an increase, an addition, a contribution.

ιντο-δηρόμεν, ον, ἡ, (ιντο-δηρόμεν,) exposed to assault.

ιντο-δικία, ον, ἡ, (ιντο-δικία,) mildness, meekness, equity, propriety or justice in action.

ιντο-δικτλος, ον, ἡ, ἡ, (ιντο- and δικτλος,) like, [ιδικη,]) like, resembling.

ιντο-δικτλή, ιδικη, ον, ἡ, (ιντο- and δικτλη, neut. part. of ιδικη, p. m. of ιδικη,) moderate, reasonable.

ιντο-δικτλη, (ιντο-δικτλη,) in a yielding manner, willingly.

ιντο-ζητέω, ον, f. ζητη, p. -ζητηται, to seek out, to search for.

ιντο-ζητη, ζητη, ον, (ιντο-ζητη,) a cover.

E III

ἰστηλίσσειν, *f.* *ψευ*, to press upon any thing.
ἰστημίναι, *ω*, (*ἰστι* and *θυμός*), to desire, to wish.
ἰστημία, *ας*, *η*, (*ἰστημίναι*), desire, a longing, a wish, desire of money, avarice.
ἰστη-καθ-ίσσειν, *f.* *γεω*, *p.* *-κικλόθηκε*, to sit upon.
ἰστη-καλλίσσειν, *ω*, *f.* *ἴσω*, *p.* *-κικλόπης*, to give a name, to name; *-ίσματι*, *ώματι* to call to sid.
ἰστη-καλύπτειν, *f.* *ἴψω*, *p.* *ὑφε*, to cover, to conceal.
ἰστη-κατα-εισίναι, (*Gr.*) to descend upon.
ἰστη-κιμπα, *f.* *κιμπορία*, (*Gr.*) to lie upon or near by, to bound, to be placed up, to be upon.
ἰστη-κιρτηρία, *ω*, (*κιρτηρός*, wounding by sarcastic language, [*κίνη* and *τίμω*.]) *f.* *ἴσω*, *p.* *πηκτα*, to jest at.
ἰστηκηπονία, *ας*, *η*, (*ἰστηκηπεικηπονία*), a negotiation.
ἰστη-κηρυκίναμα, (*κῆρυκς*), to send a herald to treat for peace or a truce.
ἰστηκιδόνος, *δι*, *η*, (*ἰστι* and *κιδόνος*), dangerous.
ἰστη-κλάμα, *ω*, *f.* *άσω*, *p.* *ἄπα*, to move or touch the feelings.
ἰστηκληπος, *ἴσω*, *η*, (*ἰστηκληπός*), an epithet; *ἰστηκληπονικός*, to call by a name, to give the name.
ἰστη-κλύσειν, *f.* *ὔσω*, *p.* *ὔπα*, to inundate, to overwhelm.
ἰστηκλυστος, *δι*, *η*, (*ἰστηκλύσω*), inundated, moistened, washed.
ἰστη-κλάδη, *f.* *άσω*, *p.* *ἄκα*, to spin, to allot, to destine by the Fates.
ἰστη-κορίω, *ω*, *f.* *άσω*, *p.* *ἄκα*, to adorn.
Ἐπίκλετος, *ον*, *ι*, Epicurus, a famous philosopher at Athens, who taught that pleasure was the highest good.
ἰστη-κροτία, *ω*, *f.* *άσω*, to make a noise to, to clap, to crack, to applaud.
ἰστη-κύρω, *ω*, *f.* *άσω*, to decide, to

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settle.
ἰστη-λαμπτέσσειν, *f.* *λαμψάμειν*, *p.* *-λιαψ-φε*, 2. *a.* *-λιάψειν*, (*Gr.*) to take in addition, to hold by, to lay hold of.
ἰστη-λάμπτω, *f.* *ψευ*, to shine, to beam.
ἰστη-λανθάνειν, *f.* *-λάνθασις*, *p.* *-λάνθαλη*, 2. *a.* *-λάλθειν*, to cause to forget, = *ἰστηλανθάνειν* and *ἰστηλάνθαται*, to forget.
ἰστη-λίγα, *f.* *ξω*, to add to what has been already said; *ἰστη-λίγεμειν*, to read over.
ἰστη-λίστω, *f.* *ψευ*, *p.* *φε*, 2. *a.* *-λιλ-τω*, to fail, to cease, to omit.
ἰστη-λιλία, *ας*, *η*, (*ἰστηλίλης*) care, diligence; *ἰστηλίας παιδείας* and *ἐχην*, to care for.
ἰστη-λιλίομαι, *ώματι*, *ἴσω* and *μίλο-ματι* to take care of,) to take care of.
ἰστη-λιλής, *ἴσω*, *δι*, *η*, (*same.*) careful.
ἰστη-λιληπής, *ον*, *δι*, *η*, (*ἰστηλιληπατη*), he that cares for, that takes care of, a guardian, superintendent, manager.
ἰστη-λιλῶ, (*ἰστηλίλης*.) carefully.
ἰστη-μίφρω, *f.* *ψεματι*, to blame, to reproach with.
Ἐπιμητέυς, *ἴσω*, *ι*, Epimétheus, son of Japéth, brother of Prométheus, and father of Pyrrha.
ἰστη-μηχανάματι, *ώματι*, (*μηχάνη*, an expedient, *with the dat.* to plot or contrive against, to think of.
ἰστη-μηξία, *ας*, *η*, (*ἰστημηγήμα*, to mix,) intercourse.
ἰστη-νίμω, *f.* *ἰστημω* and *ἰστημέσσειν*, *p.* *ἰστηνίμειν*, to divide.
ἰστη-νίνη, *f.* *ἴσω*, *p.* *-νίνη*, to nod to, to sink down, to incline.
ἰστη-νίνεις, *ό*, *η*, (*ἰστι* and *νίνη*, belonging to victory, a triumphal song.
ἰστη-νίνειν, *ω*, *f.* *άσω*, *p.* *-νίνη*, to hit upon, to devise, to think of, to resolve, to undertake.
ἰστη-νίγκης, *δι*, *η*, (*ἰστι* and *νίγασ*), perjured; *ἰστηνίγκη δρόσα*, to perjure

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one's self.
ἰστι-τάττειν and *-τάσσειν*, *f.* *ἔσω*, *p.* *ἔξα*, to strew before, to strew upon.
ἰστι-πίστειν, *f.* *ἢ*, (*ἰσι* and *πίστη*), even.
ἰστι-πέμπειν, *f.* *ψῆμα*, to send, to send forth.
ἰστι-πηδάειν, *f.* *ἔσω*, *p.* *ηπά*, to spring upon.
ἰστι-πλάτειν, for *ἰστι* *πλάτειν*, farther, more exactly, rather.
ἰστι-πλέειν, *f.* *ἔσων*, to sail to.
ἰστι-πλάνησαι, *f.* *-πλάνησαι*, *p.* *-πλάνηχαι*, (*Gr.*) to blame, to reproach, to objurgate.
ἰστι-πνέειν, *f.* *ἔσων*, (*Gr.*) to breathe upon, to blow upon.
ἰστι-πνέοντες, *ἢ*, *ἢ*, (*ἰσι* and *πνέοντες*), laborious, weary.
ἰστι-πνέοντος, (*ἰσιπνέοντος*), wearisomely, laboriously.
ἰστι-προσέρπειν, *ἢ*, (*ἰσι* and *πρόσερπη*, a clasp), *f.* *ἔσω*, to buckle, to make fast, to suspend the garment to the shoulder.
ἰστι-ψία, *f.* *ἀρρεναῖ*, *p.* *ψύνη*, to stream to, to flow to.
ἰστι-ψίειν, *f.* *ψῆμα*, *p.* *ψη*, to throw in, to throw upon.
ἰστι-ψία, *ἢ*, *ἢ*, (*ἰσιψία*), a supply.
ἰστι-ψία, *f.* *ἔσω*, *p.* *ψη*, to hold up in terror, to brandish in *terrorem*.
ἰστι-ψόντες, *ἢ*, *ἢ*, (*ἰσι* and *ψόντες*), distinguished, remarkable; *εἰ* *ἰστι-ψόντες*, the standard.
ἰστι-ψόντος, (*ἰσι* and *ψόντος*), for *ἰστι* *ψόντος*, (*ψόπας* *underst.*), equally, in equal parts, just as if, with *the dat.*
ἰστι-ψικέρπειν, (*ψικτόν*, to cover,) *f.* *ψηραῖ*, *p.* *ἰστιψικέρπαι*, to contemplate, to consider, to visit.
ἰστι-ψικέρπω, (*ψικτόν*) *f.* *ἔσω*, to overshadow, to obscure.
ἰστι-ψικία, *ἢ*, *f.* *ἔσω*, *p.* *ηπά*, to inspect, to observe, to examine.
ἰστι-ψικία, *ἢ*, (*ἰσι* and *ψικτόν*), *f.* *ἔσω*, to throw into the shade.
ἰστι-ψικία, *f.* *ψῆμα*, *p.* *ψη*, to repel

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in ridicule. *ἰτιστήριον*, *η*, *η*, *subjunct.* 2. a. *Ion.* of *ἰτίστηριον*.

ἰτιστήματι, (*Gr.*) *f.* *ἰτιστήματα*, to know, to have a conception of, to understand.

ἰτιστάμενος, (*ἰτιστάμενος*, part. of *ἰτιστάμαι*, to know,) skilfully.

ἰτιστήσις, *ισι*, *η*, (*ἰτιστημι*,) a halt, an abiding, a stoppage, a standing still.

ἰτιστήτης, *η*, (*ἰτιστήτης*,) *f.* *ἥστη*, *p.* *ἥστη*, to be an overseer, to oversee, to guide, to direct.

ἰτιστήτης, *η*, *η*, (*ἰτιστήτης*,) an overseer, an inspector.

ἰτιστήλλω, *f.* *ἥστη*, *p.* *ἰτιστηλλε*, to write letters, to give commission to any one.

ἰτιστήλχω, *f.* *ἥστη*, = *ἰτιστήλχομαι*, to sigh or groan upon.

ἰτιστήμη, *η*, *η*, (*ἰτιστημι*,) observation, close attention, knowledge.

ἰτιστόλη, *η*, *η*, (*ἰτιστήλλω*,) a letter, an epistle.

ἰτιστούμισθω, (*ἰτιστη and στόμα*,) *f.* *ἥστη*, to stop the mouth, to bit, to curb, to tame, to muzzle.

ἰτιστήριψω, *f.* *ἥστη*, *p.* *ἥστη*, to turn round, to turn towards; -μεις, to turn, to turn back.

ἰτιστήριψε and *-εφέττω*, *f.* *ἥστη*, to slay, to kill.

ἰτιστήριγγω, *f.* *ἥστη*, to draw tight the cords of an instrument.

ἰτιστήρηγίσθω, (*εφεγίς*, a seal,) *f.* *ἥστη*, -μεις, to seal, to imprint images, to empower.

ἰτισχω, 2. a. *ἰτισχω*, some meaning as *ἰτιχω*, (*Gr.*) to refrain.

ἰτισχάσσω, *Att.* *-σχάσσω*, *f.* *ἥστη*, *p.* *ἥστη*, to disturb, to disquiet.

ἰτισχάσσω, *Att.* *-σχάσσω*, *f.* *ἥστη*, *p.* *ἥστη*, to command.

ἰτισχάσια, *η*, *f.* *ἥστη*, *p.* *-σχάσια*, to complete, to furnish, to fulfil, to perform.

ἰτισχάσιον, *η*, *η*, (*ἰτισχάσσω*, to

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please,) pleasing, grateful.
ἰεινόδιος, *ἰεινός*, *ιεινός*, also *ἰεινόδιος*, *ἰεινός*, (ἰεινόδιος, sufficiently,) necessary, requisite; *ἰεινόδιος*, an acquaintance, a friend; *τὰ ιεινόδια*, the necessities of life.
ἰεινόδια, *ἄρτος*, *νό*, (*ἰεινόδια*) a mode of life, means of living, an occupation.
ἰεινόδια, (*ἰεινόδιος*, sufficiently,) *f.* *ίεινος*, to employ one's self with, to pursue, to exercise, to exert, to practise.
ἰει-τηρία, *ῶ*, *f.* *ίεινος*, to observe, to watch.
ἰει-τηρία, *ῶ*, *f.* *ίεινος*, *p.* *τηρίνειν*, *2. a.* *τηρίνειν*, to put on, to place upon, to set upon, to set before, to apply, to administer; *τέλος* *ἰειτηρίας τῇ δεξῇ*, to finish happily what is begun; *τηρίνειν*, to attack.
ἰει-τράδα, *ῶ*, *f.* *ίεινος*, *p.* *ητα*, with the *dat.* to reproach, to censure, to rebuke.
ἰειστμός, *ῶ*, *ῶ*, (*ἰει* and *τιμή*,) honored, honorable.
ἰειστελέν, *ἰει τὸ τολόν*, for the most part.
ἰειστετελέν, (*ἰειστελέν*,) to be committed; *ἰει*, it must be left or committed.
ἰει-τρέπω, *ψῶ*, *p.* *τιρέψειν*, to commit, to intrust, to command, to permit.
ἰει-τρίχω, *ψῶ*, *p.* *διδούμενα*, *2. a.* *διδούμενα*, (*Gr.*) to run to, to attack of troops,) to invade.
ἰει-τρίζειν, *ψῶ*, to destroy, to annihilate.
ἰει-τρυχάσω, *ψῶ*, *p.* *τριχόμενα*, *2. a.* *τριχόμενα*, (*Gr.*) to fall in with.
ἰειφάνεια, *ας*, *ῶ*, *ἰειφάνης*, the surfaces, consideration, fame.
ἰειφάνης, *λος*, *ῶ*, *ῶ*, *ἰει-φάνης*, to show upon,) distinguished, glorious, noble.
ἰειφάνης, (*ἰειφάνης*) illustriously, nobly, with pomp and display.

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ἰει-φίειν, *f.* *-ίεινος*, *2. a.* *ἀνεγνεῖν*, (*Gr.*) to bring forward; *φίειν*, to advance, to sail forward.
ἰει-φίγω, *ψῶ*, to burn.
ἰει-φεῖτε, *ῶ*, another form of *ἰειφίειν*, to bring to, to add.
ἰει-φίομει, met. to cling to, to attack.
ἰει-φίνειν, *f.* *ίεινος*, *p.* *τιφίνειν*, *2. a.* *τιφίνειν*, *act.* to cause to grow; *neut.* to grow to.
ἰει-φίνειν, *ῶ*, *f.* *ίεινος*, *p.* *ητα*, to call to, to call upon.
ἰει-χειρία, *ῶ*, (*ἰει* and *χείρ*) *f.* *ίεινος*, to lay hands on, to attack, to undertake.
ἰει-χία, *f.* *ίεινος*, (*Gr.*) to pour upon, to raise (a mound).
ἰειχόνεια, *ῶ*, *ῶ*, (*ἰει* and *χάνεια*), mortal, living on earth.
ἰει-χώρας, *ἰα*, *ων*, (*ἰει* and *χώρα*), native, peculiar to a country.
ἰει-ψίνειν, *f.* *ίεινος*, with the *gen.* to touch.
ἰεισίνειν, *σε*, *σό*, (*ἰει* and *είνειν*), a country-house; *ἰεισίνειν*, villages.
ἰει-σίχημειν, *f.* *σίχημειν*, *p.* *σίχημα*, (*Gr.*) to ply, to go to work.
ἰεισεῖται, *f.* *τίψεῖται*, (*Gr.*) to follow.
ἰεισεῖρια, *ῶ*, *ῶ*, (*ἰεισεῖριος*), rain, rainy weather.
ἰεισεῖρος, *ῶ*, *ῶ*, (*ἰει* and *εῖρος*), rainy, inclined to rain.
ἰει-εμένη, *f.* *έμενειν*, *p.* *έμενα*, (*Gr.*) to swear to.
ἰεισιδίστετος, *ῶ*, *ῶ*, (*ἰεισιδίζω*, to revile), blamable, disgraceful.
ἰεισιδίστετος, *ἰεισιδίστετος*, blamably.
ἰει-στείνειν, (*έστειν*) *f.* *ίεινος*, *p.* *ητα*, to survey.
ἴτος, *ίτος*, *σό*, (*ίτησι*,) a word, a verse.
ἰει-στένειν, (*έστε, obs.* to push,) *f.* *ίτη*, *p.* *έτεργυνειν*, to urge.
ἴτοψ, *ίτοψ*, *ῶ*, (*from its cry*,) a hoopoo, a lapwing.
ἴτρα, seven.
ἴττακαίδεκα, (*ἴττα*, *καί*, and *δέκα*), seventeen.
ἴτωάω, (*ἰει* and *άων*), *f.* *ίεινος*, *p.* *ητα*,

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to brood upon.
Ιενερίμιν, *αι*, *η*, (*Ιενερίμιος*, poet. for
Ιενερίμος,) an epithet.
Ιενεύμος, *ἰ*, *η*, (*τοι* and *δημα*, *Ἄελ.*
fur δημα,) having a surname ;
τοι Ιενεύμος, a surname, a name
 suiting the person who bears it.
Ιενερέθη, *οῦ*, *η*, (*Ιενέθη*, a repast,) he
 who contributes a share to a festi-
 val.
Εραστρέτος, *ον*, *η*, Erasistratus.
Ιεάρμιος, *ἰ*, *η*, (*Ιεάρμιος*, lovely, amiable,
 dear, also *σεμιν*. *Ιεάρμιν*.
Ιενεύη, *οῦ*, *η*, (*σαμε*, a lover.
Ερέτα, *οῦς*, *η*, Eréto, one of the
 Muses.
Ιεάω, *α*, *η*, *εω*, *η*, *εω*, *p. εωα*, with
 gen. to love, to be enamoured of,
 to desire : *ἀδυνάτων ιεᾶ*, to seek
 what is impossible.
Ιεγάζομαι, (*Ιεγόμαι*,) *f.* *ἀερωμαι*, *p.*
ιεγαζομαι, to effect, to do, to
 make, to cause, to occasion, to be
 employed, to labor upon.
Ιεγαζίον, *ον*, *τό*, (*same*,) an instru-
 ment, a tool.
Εργάνη, *ητ*, *η*, (*Ιεγάζομαι*,) an epi-
 thet of Minerva, as patroness of
 the mechanical arts, particularly
 weaving ; the artist.
Ιεγασία, *ας*, *η*, (*Ιεγάζομαι*,) labor,
 the act of handling, occupation,
 employment, working, the being
 wrought, work.
Ιεγαστήριον, *ον*, *τό*, (*same*,) a work-
 shop, an atelier ; *τῆς μαρτυρῆς*, an
 oracle factory.
Ιεγάνης, *ον*, *η*, (*same*,) a laborer.
Ιεγός, *ον*, *τό*, *ιεγω*, *obs. ιεδω*, to do,
 work, occupation, an operation, a
 deed ; *ιεγγη*, in reality.
Ιεγώδης, *ος*, *η*, *η*, (*Ιεγός* and *ειδες*,)
 laborious, troublesome.
Ιειν, *ας*, *η*, wool.
Ιειγάνος, *η*, *η*, (*Εριθός*, *Ερέbus*,)
 dark, obscure.
Ιειγάνδης, *ος*, *η*, *η*, (*Εριθός* and
ειδες,) dark.

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Ιειδίζω, (*Ιειδω*, to provoke,) *f.* *Ιεω*,
 to provoke.
Ιειδίω, *f.* *ιειω*, *p. ιεια*, to fasten to,
 to place to, to prop.
Ιειτίω, *f.* *ψω*, *p. φα*, 2. *a.* *ηειτων*,
 to overthrow, neut. only in 2. *a.*
ηειτων and *p. m.* *ηειτα*, to fall
 down.
Ιειρής, *οῦ*, *η*, (*Ιειρα*, *Ιειρας*,) *f.* *Ιειρα*,
 an oar.
Ιειράω, *οι*, *η*, (*Ιειριος*, *Ιειραι*,) *f.* *Ιειρα*, to
 investigate, to search, to seek.
Εργάζητις, *ιδος*, *η*, the salt spring in
 the temple of Neptune, in the
 Acropolis at Athens, which was
 feigned to have sprung out of the
 earth by a stroke of Neptune's
 trident.
Ιειω, (Gr.) *Ion.* *fut.* to *ιειτω*, for
ιειω, I will say. See *Ιειω*.
Ιεινατος, *αι*, *αιο*, poet. for *Ιεινας*,
ἰ, *η*, (*Ιεια*, waste land,) and *Ιεινας*,
η, *ον*, waste, desert, deprived of,
 rest ; *η Ιεινας*, a desert, a wilder-
 ness.
Ιεινάω, *οι*, (*Ιεινας*,) *f.* *Ιειω*, *p. ιεια*,
 to make free from.
Εριανθος, *ον*, *η*, Erianthus.
Ιειτζω, *f.* *Ιεω*, *p. ιεια*, to contend ;
τινι τιτι τινος, with any one about
 any thing.
Ιεινός, *οι*, *η*, a wild fig-tree.
Ιεινίων, *οιτ*, *η*, a fury ; mostly in use
 in the plural, 'Eurynies, the Furies,
 the goddesses of vengeance, to
 whom was committed the punish-
 ment of criminals, by exciting the
 tortures of conscience.
Ιειρος, *ον*, *τό*, (*dim.* of *Ιειος*, or *Ιειρος*,
 wool, wool.
Ιειτις, *ιδος*, *η*, contention, strife, dis-
 cord, a quarrel ; Eris, the goddess
 of strife.
Ιειρός, *ον*, *η*, a kid, a young goat.
Εριχόνιος, *ον*, *η*, Erichthonius, a king
 of Athens.
Ιειρος, *οιτ*, *τό*, (*Ιειρος*, *ιειρον*,) an en-
 closure, a fenced spot, a net.
Ερινίαι δεμαι, the Hercynian wood,

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a large forest extending over a great part of ancient Germany.
Ιεραρίς, (*Ιερα*, a support,) *f.* *Ιερα*, to support, to ballast, to load.
Ιεροῦ, *οῦ*, *ἡ*, Mercury, the son of Jupiter and Maia, herald of the gods, the god of eloquence, the inventor of the lyre and of the harp, the conductor of the souls of the departed to the lower world; also a Hernal statue, a statue of Mercury, consisting of a four-cornered block or stone, with a head of Mercury on it. Such images of Mercury were, especially at Athens, erected at the entrances of temples and private buildings.

Ιερομας, *f.* *Ιερομας*, 2. a. *ηγόμαν*, (*Gr.*) to ask.
Ιερός, *ος*, *ἡ*, desire; only used in the nom. and acc., the original form of *Ιερός*.
Ιερόν, *ον*, *ἡ*, *τεν*, to creep.
Ιερόν, (*allied with πίειν* and with the Latin *ruo*), to go to ruin.
Ιερόνια, *ης*, *ἡ*, Erythia, an island in the gulf of Cadiz, whence Hercules carried off Geryon's cattle.
Ιεροπίδης, *ον*, *ἡ*, (*Ιερόπιδης*), *f.* *ασο*, to blush.
Ιερόπιδης, *ά*, *όν*, red; *Ιερόπιδης Θάλασσα*, the Red Sea.
Ιερόν, (*Ιερόν*, *f.* *ξα*, to restrain.
Ιερόν, *ον*, *ἡ*, *τεν*, *Ιερομας*, a defence, a fortification.

Ιεροπάντης, *ον*, *ἡ*, Erymanthian, of or from Erymanthus, a mountain in Arcadia, in the woods of which Hercules slew a huge wild boar.

Ιερός, *ος*, *ἡ*, Eryx, a city in Sicily,

where there was a famous temple of Venus.

Ιερόμαν, by Syncope, *Ιερμας*, to protect; poetically *ιερόμαν*.
Ιεύα, *f.* *τεν*, to draw, to pull, to repress, to draw off from a split.

Ιεχαρίς, *f.* *Ιειχαρίς*, *p. m.* *Ιεύθη*, *Att.* *Ιεύθη*, 2. a. *Ιεύθη*, by Syncope, *Ιεύθη*, (*Gr.*) to go, to come; *τις Ιεύτην*, to engage in

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a contest with any one.
Ιεύς, *Ion.* *Ιεύς*, *fut.* to *ιεύσαι*, *p.* *ιεύνα*, to speak, to say, to tell; *ιεύσαι*, *fut.* *ιεύσησαι*, *p.* *ιεύησαι*.
Ιεύδης, *οῦ*, *ἡ*, a heron.

Ιεύς, *ων*, *ἡ*, (*Ιεάνη*) love; *Eros*, Cupid, the personification of love.

Ιεύτης, *οῦ*, (*Ιεών*, *Ιεύμαν*), *f.* *Ιεών*, *p.* *ιεύτη*, to ask.

Ιεύτημα, *της*, *ἡ*, (*Ιεύτημα*), a question.

Ιεύτην, *ιεύς*, *ἡ*, (*dim.* of *Ιεύς*), a young Love, a young Cupid.

Ιεύτης, *ά*, *όν*, (*Ιεάνη*), prone to love, amorous, enamoured.

ιεύτης, see *ιεύτης*.

ιεύτης, *της*, *ἡ*; *τις ιεύτης* *την ιεύσελην*, quite to its mouth, through its whole course.

Ιεύτηλλα, *Ion.* *fur ιεύτηλλα*.

Ιεύτηνον, *Dor.* *fur ιεύτηνον*.

Ιεύτηχομα, *Ion.* *fur ιεύτηχομα*, *f.* *ιεύτηχομα*, to receive, to admit.

Ιεύτης, *οῦ*, (*Ιεύτης*, *f.* *ιεύς*, to clothe.

Ιεύτης, *ητης*, *ἡ*, (*Ιεύτης*, *Ιεύτης*) the clothing.

Ιεύτης, poet. *Ιεύτης*, *f.* *ιεύμα*, *p.* *Ιεύθη-χα*, 2. a. *Ιεύγον*, (*Gr.*) to eat.

Ιεύθης, *ή*, *όν*, good, excellent, brave.

Ιεύτηρος, *ον*, *τέ*, a mirror; *Ion.* *for ιεύτηρον*, (*ιεύτης* and *όφεμα*.)

Ιεύτηρας, *ας*, *ἡ*, evening; properly fem. of *Ιεύτηρος*, of the evening, *άρα* underst.

Ιεύτηρος, *α*, *η*, (*Ιεύτηρος*, the evening,) belonging to evening, western, westwardly; *ἡ Ιεύτηρα*, *ας*, the evening.

Ιεύτηρα, *ας*, *ἡ*, (*probably Ιεύτηρος*, *Ιεύτηρος*), a hearth; *τηρά την Ιεύτηρα*, under the hearth.

Ιεύτηρα, *οῦ*, *Ιεύτηρα*, *f.* *τεν*, *p.* *Ιεύτηρα*, to entertain, to make a feast, to wait upon; *γέμων*, to give a nuptial feast; *άραμα*, *ώμα*, to eat, to banquet.

Ιεύτηρις, *ά*, *ἡ*, (*Ιεύτηρος*), the extremity, any remote, uninhabited

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place, the wilder parts.
λεχάρος, *n.*, *m.* (*probably from λχω*,
λχω, hanging upon, bordering
upon.) the last, the extreme, the
outermost.
ἰων, within; *ἡ ίων θάλασσα*, the
Mediterranean Sea.
ἰραίη, *as*, *ἡ*, (*ʃen.* of *ἰράης*) a
mistress, a courtesan.
ἰραίης, *as*, *ἡ*, *ἰράης*, a society.
ἰράης, *av.*, *ἴ.*, *Ep.* and *Ion.* *ἰράης*,
(*probably ιρης*, a relative, also
allied with *ἰρης*.) a friend, a com-
panion.
ἰρης, *a.*, *m.*, the other, the one, (*of*
two).
ἰρης, *ἰρης*, differently.
ἰρήος, *ἴ.*, *ἥ.*, *als.* *ἰρήος*, *α.*, *Ion.* *η.*,
ον, (*ίρος*, yearly; *οἱ ιρήοις ἄνεμοι*,
and *οἱ ιρήοις*, *av.*, the Etesian
winds, refreshing northwinds, which
blow for forty days in the *Ægean*,
about the period of the dog-days.
ἰράημος, *n.*, *or.*, a lengthened form
of *ἰρης*., faithful, trustworthy.
ἰτι, as yet, besides, still, even now;
οὐδὲ ιτι, no longer, no more; *ιτι*
καὶ *τοῦ*, even yet.
ἰτημος, *ἴ.*, *ἥ.* (*probably allied with*
τεῦμος, ready, prepared).
ἰτημος, *ἴτημος*, promptly.
ἰτος, *ιτος*, *τό*, the year; *τατ'* *ἴτος*,
yearly.
Ἐτρούσκοι, *av.*, *οι*, the Etrurians, a
people in Italy.
ἰτημος, *n.*, *ον*, *ἴτος*, *ἴτητος*, actual, [*τιμητός*,
to be,] true, real.
ιδ, *properly neut.* of *ιδης*, well, proper-
ly, rightly; *ιδ φρεν*, to bear prop-
erly; *ιδ μάλα*, highly, extremely;
ιδη, well done; *ιδης τοιη*, thou
dost well.
Ειναγήρας, *av.*, *ἴ.*, Evageras, king of
Cyprus, distinguished for his
virtues.
ἰδεῖς, *Hom.* 3d pers. sing. 2. *a.*
from *ιδεῖν*, instead of *ἴδε* or *ἴδε*,
it pleases; the later poets use the

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plural *ιδεῖν*. the other persons
are not used.
ιδέμεντος, *ἴ.*, *ἥ.* (*ιδ* and *έμεντος*,)
accommadating.
Εἰδεύντις, *ἰων*, *ἥ.*, a Euboean.
Εἰδένα, *ας*, *ἥ.* Euboea, a large island
of Greece in the *Ægean* Sea, now
Negropont.
ιδεῖν, *ἴ.*, *ἥ.*, *ιδ* and *εῖν*, to feed),
rich in pastureage.
ιδεύτινα, *ας*, *ἥ.*, (*ιδεύτινος*,) illustrious
descent, nobility, generosity, valor.
ιδεύτινος, *ίος*, *ἥ.*, *ἥ.*, *ιδ* and *εύτινος*,)
nobles of noble descent.
ιδεύτινοστον, *ης*, *ἥ.*, (*ιδεύτινος*,) just-
ice, fairness, generosity.
ιδεύτινος, *οντος*, *ό*, *ἥ.*, *ιδ* and *εύτινος*,)
well disposed, reasonable.
ιδεύτινος, *ώ*, (*ιδεύτινων*,) *f.* *ἥνω*, to
be happy.
ιδεύτινα, *ας*, *ἥ.* (*same*), prosperity,
happiness.
ιδεύτινον, *οντος*, *ό*, *ἥ.*, *ιδ* and *εύτινον*,)
happy, fertile.
ιδεύτινος, *ό*, *ἥ.* (*ιδ* and *εύτινος*,) rich
in trees.
ιδηλος, *ό*, *ἥ.* (*ιδ* and *ηλος*,) manifest.
ιδεία, *ας*, *ἥ.*, *ιδ* and *είας*, *Δίος*, gen.
of *Δίς*, *obs.* serenity of the
heavens, fair weather, a calm of the
sea, rest, tranquillity.
ιδεύτιμος, *ώ*, (*ιδεύτιμος*,) *f.* *ἥνω*, *p.*
ηκα, to find approbation, to gain
applause, to be renowned, to be
distinguished.
ιδεύτιμος, *ό*, *ἥ.* (*ιδ* and *εύτιμος*, ac-
ceptable, [*διχρηματί*,]) renowned, fa-
mous, respectable.
ιδεύτης, *Dor.* for *ιδεύτης*.
ιδεῖν, *ἴων*, *αἴων*, *ιαίων*, to sleep, *f.*
ιδεύτης, *p.* *τα*, 2. *a.* *ηδεῖν*, *Ion.*
or poet. without the aug. *ιδεῖν*, to
sleep.
ιδεύμαν, *οντος*, *ό*, *ἥ.* (*ιδ* and *εύμα*,)
well dressed, fair-robed.

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εὐλαμος, *ι*, *η*, (*ινδ and ιλαία*,) rich in olive trees and oil.

εὐλαπις, *ι*, *η*, (*ινδ and ιλαπίς*,) hopeful, one who indulges in good hopes.

εὐεργεσία, *ας*, *η*, (*ινεργύης*, well done, [*ινδ and ιερός*,]) the doing of good, beneficence.

εὐεργειτια, *η*, (*ινεργίτης*,) *f.* *ησω*, *p.* *ητα*, to benefit, to do good to.

εὐεργειτης, *ητος*, *τό*, (*ινεργιτίας*,) a benefit.

εὐεργύτης, *ην*, *ι*, (*ιδ and ιερός*,) a benefactor.

εὐεργύης, *ιος*, *ι*, *η*, (*ιδ and ιερός*, a shoot, blooming, flourishing, well fed.

εὐετηρία, *ας*, *η*, (*ιν and ιτος*,) a fortunate or fruitful year, a rich harvest.

εὐζωνος, *ου*, *ι*, *η*, (*ιδ and ζώνης*,) fair-girdled.

εὐθόης, *ιος*, *ι*, *η*, (*ιν and ηθος*,) simple, foolish.

εὐηργέια, *η*, (*ινηργειας*,) successful, [*ινδ and ημέρα*,] *f.* *ησω*, to have a happy, a glorious day, to gain applause, to be celebrated.

Εὐέρεας, *ιος*, *ι*, *η*, Eubœas, the father of Tiresias.

εὐθέλλης, *ι*, *η*, (*ινδ and θάλλω*, θάλλος, a branch, blooming luxuriantly, verdant, flourishing.

εὐθεργής, *ιος*, *ι*, *η*, (*ιδ and θάρρος*,) bold.

εὐθία, *ας*, *η*, *η*, *properly fem. of εὐθύς*,) a strait line; *ιτ'* *εὐθίας*, straight forward.

εὐθίτω, *η*, (*εὐθίας*,) *f.* *ησω*, to put in order.

εὐθίτρος, *ι*, *η*, (*ιν and τίθημι*,) suitable, well adapted.

εὐθίτρος, (*εὐθίας*,) suitably.

εὐθίτω, (*εὐθίας*,) immediately, instantly, quickly.

εὐθηνία, *ας*, *η*, (*ιεθηνής*, flourishing, [*ιδ and τιθηνής*,]) fertility, abundance.

εὐθυμος, *ι*, *η*, (*ιν and θυμός*,) well disposed, hearty, cheerful, steadfast.

fast.

εὐθύμος, (*ιεθημος*,) cheerfully, willingly, with a serene or tranquil mind.

εὐθύνη, *ας*, and **εὐθύνη**, *ης*, *η*, (*ιεθύνη*, to direct, *most used in the plural*, a research, an investigation.

εὐθύς, *ιη*, *η*, straight, in a right line, *ιεθύς* and *ιεθύ*, *adverbially*, straight forward, immediately, directly.

εὐαιρεσ, *ι*, *η*, (*ιναιρετης*,) reasonable, suitable, well placed; *ιεθαιρέστατη*, most favorably; *ιεθαιρέστων*, seasonably.

εὐαιρεστής, *ιος*, *ι*, *η*, (*ιεθαιρετης*,) *adverbially*, beautifully curved, bent.

εὐαιρεία, *ας*, *η*, (*ιεθαιρεια*, to be fruitful, [*ιεθαιρετης*,]) fruitfulness.

εὐαιρετος, *ι*, *η*, (*ιν and καρπης*,) fruitful.

εὐαινησία, *ας*, *η*, (*ιεθαινητης*,) ease, agility.

εὐαινητος, *ι*, *η*, (*ιν and κανίας*,) easily moved, movable.

εὐαινίτης, *ιος*, *ι*, *η*, (*ιν and κλίσης*,) honorable, glorious, celebrated, renowned.

εὐαλητα, *ας*, *η*, (*ιεθαιλητης*,) renown, glory, celebrity.

Εὐαλητης, *ου*, *ι*, Euclid, a native of Megara, and founder of the Megaric or Eristic sect.

εὐαλητος, *ι*, *η*, (*ιν and κόλον*, food,) not difficult as to food, easy, convenient; *ιεθαιλητης*, *adverbially*, more easily, more quickly.

εὐαιρασία, *ας*, *η*, (*ιεθετης*,) well mixed or tempered, [*ιν and κιεανητης*,]) purity of the air, goodness of the climate.

εὐαιτημόνες, *η*, *ην*, (*ιεθημενης*, *κτίσα*,) well built.

εὐαλενίματα, *ούματα*, (*ιεθαιλητης*, cautious, [*ιδ and λαβητης*,]) *f.* *ησματα*, *p.* *ηματα*, to beware of, to shun.

εὐλη, *ηη*, *η*, (*ιλα*, *ιλλη*, to roll, *from its motion*,) a worm.

εὐαιγνητης, *ιος*, *ι*, *η*, (*ιν and μίγνητης*,)

ETM

great, respectable.
ἀψένας, *ιο*, *η*, (*α* and *ψένας*), long, tall.
ἀψελίνη, *αν*, *η*, (*α* and *ψελίνη*, the ash tree,) one who has a good ashen spear, or rutherford is armed with and expert in the use of an ashen-handled spear.
ἀψεψία, *ας*, *η*, (*α* and *ψεψία*, beautiful, [*α* and *ψεψίη*],) symmetry, elegance of form, beauty.
ἀψεύατο, *ανα*, *η*, (*α* and *ψεύατο*,) to lie well, to be situated well, agreeable to live in, (*of houses and places*,) as if part. of an obs. verb.
ἀψή, *ης*, *η*, (*allied with* *ψήνη*,) a couch, a bed.
ἀψηντος, *αν*, *η*, *η*, (*α* and *ψηντος*, to spin,) well woven.
ἀψηνη, *ας*, *η*, (*ψηνης*,) favorable feeling, kindness, good will, love.
ἀψηνία, *ας*, *η*, (*ψηνης*,) having good laws, [*α* and *ψηνης*,] 1. a good or wise political institution. 2. Eunomia, name of one of the Hours.
ἀψηνος, and *ψηνος*, *η*, *η*, (*α* and *ψηνος*, *ψηνος*,) attached in friendship, friendly, well disposed; *ψηνη*, a good disposition.
ἀψηνος, *η*, *η*, Ion. *ψηγηνος*, (*α* and *ψηγηνος*,) kind to strangers, hospitable; *Εὐγηνος τάρρος*, the Euxine sea. It was originally denominated "Ἄψηνος, inhospitable," from the barbarity of the inhabitants on its coasts; this appellation was changed to *Εὐγηνος* when Grecian colonies had settled on these same coasts, and had introduced the usages of civilized life.
ἀψηνος, *αν*, *η*, *η*, (*α* and *ψηνος*, to scrape,) well polished.
ἀψηνος, *η*, *η*, (*α* and *ψηνος*,) producing good wine.
ἀψηνης, *η*, *η*, (*α* and *ψηνης*,) odorous, sweet-smelling, fragrant.
ἀψηνης, *ηο*, *η*, *η*, (*α* and *ψηνηης*,)

EYP

Obedient.
 ὑπακοή, (*ὑπακοής*,) obediently.
 ὑπακοής, *ο*, *ἡ*, (*ι* and *ακοής*,)
 well clad.
Well joined.
 ὑπάκτης, *ο*, *ἡ*, (*ι* and *άκτης*,)
 well joined, firm, well built.
Fair-haired.
 ὑπάκτιος, *ο*, *ἡ*, (*ι* and *άκτης*,)
 fair-haired.
To do well.
 Εὐπόλις, *ο*, Eupolis, a comic poet of
 Athens, nearly of the same age
 with Aristophanes.
Abundant.
 ὑπάρχω, *εῖ*, (*ὑπάρχως*, *f.* *έων*, *p.* *έπειται*,
έπειται, *έπειται*, with gen. to abound,
 to be wealthy.
Abundance, riches.
 ὑπάρχεια, *ας*, *ἡ*, (*ὑπάρχεις*,) abundance,
 riches.
Easily passed.
 ὑπάρχεις, *ὁ*, *ἡ*, (*ι* and *άρχεις*,) easily
 passed, possessing convenience or
 facility for doing a thing, having
 power or ability for any thing,
 wealthy; *ὑπάρχως*, abundantly, with
 plentiful supplies, of provisions, &c.
Lucky.
 ὑπάρχεια, *ας*, *ἡ*, (*ὑπάρχεις*,) lucky,
 [*ι* and *άρχεις*,] felicity.
Good fortune, success.
 ὑπάρχεια, *ας*, *ἡ*, *ὑπάρχειής*, lucky,
 [*ι* and *άρχειν*,] good fortune,
 success.
Decorum, propriety.
 ὑπάρχεια, *ας*, *ἡ*, (*ὑπάρχεις*,) deco-
 rum, propriety, beauty, a specious
 appearance or pretext.
Decorous, beautiful.
 ὑπάρχεις, *ἱσ*, *ἡ*, (*ι* and *άρχεις*,)
 becoming, adorned, decorous, beau-
 tiful.
Well winged, fleet.
 ὑπάρχεις, *ος*, *ἡ*, (*ι* and *άρχεις*,) well
 winged, fleet.
An invention.
 ὑπερίτης, *οῦ*, *ἡ*, (*αντεῖ*,) an inventor.
An invention.
 ὑπερίτης, *τε*, *ἡ*, (*αντεῖ*,) an inven-
 tion.
Famous.
 Εὐριπίδης, *ον*, *ἡ*, Euripides, a famous
 Greek tragic poet at Athens, a
 contemporary and rival of Soc-
 rates.
Narrow strait.
 Εὐρύτανος, *ον*, *ἡ*, (*probably ι* and *ύρτην*,
ύρτην) Eurypus, a narrow strait

ΕΤΡ

dividing Eubœa from the main land of Greece; a canal or fosse surrounding something.

ἰδεῖναι, *f.* *ἰδεῖναι*, *p.* *ἰδεῖναι*, *2. a.* *ἰδεῖναι*, (*Gr.*) to find, to invent.

Εὐρυβιάδης, *οὐ*, *ι*, Eurybiades, a Spartan general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes.

Εὐρυδίκη, *ης*, *ι*, Eurydice, the wife of Orpheus.

ἰδεῖναι, *ι*, *ι* and *ἰδεῖναι*, rhythmic, measured, harmonious, proper.

Εὐρυμέδων, *οὐτες*, *ι*, Erymèdon, a river in Pamphylia, in Asia Minor. *ιερός*, *ιτα*, *ι*, broad.

Εὐρυσθεύς, *ιας*, *ι*, Eurystheus, king of Argos and Mycenæ.

ἰδεῖναι, *ι*, *ι*, (*ἰερός* and *στίμα*,) with wide mouth or opening.

Εὐρύτος, *οὐ*, *ι*, Eurytus, son of Mercury, and one of the Argonauts.

ἰδεῖναι, *ι*, *ι*, (*ἰερός* and *χαράς*,) comprehensive, spacious.

Εὐρόπη, *ης*, *ι*, Europe. 2. Europa, the daughter of Agénor, king of Phenicia, who was carried off by Jupiter, who had taken the form of a bull.

Εὐρότας, *α*, *ι*, Eurótas, a river of the Peloponnèsus, which rose in Arcadia, flowed south through Laconia, passing by Lacedæmon, and emptied into the Laconic gulf.

ἰδεῖναι, *ι*, *ι*, mould, *f.* *ετενεῖν*, to become mouldy.

ἰδεῖναι, *ι*, gen. *properly* *ἴετος*, *Ion.* *ἴετος*, *acc.* *ἴετος*, *gen.* *pl.* *neut.* *ἴετον*, except in this last case always masc. good, noble, brave; *gen. pl.* *neut.* *ἴετοντες* *ἴετον*, the bestowers of all good.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέχεσθαι*,) fleshy.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) the fear of God, piety.

ἰδεῖναι, *ι*, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) pious.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) easily shaken, subject to earthquakes.

ΕΤΦ

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) well marked, easily recognised.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) steady, [*ιεῖν* and *ἰστημι*,] firmness, constancy.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) biting surely the mark, [*ιεῖν* and *στρίχεσθαι*,] skill, discretion.

ἰδεῖναι, (*same*,) skilfully, aptly.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) fruitful, having fortunate children.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) frugality, simplicity in the mode of life.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) frugal, poor, cheap.

Εὐρίπη, *ης*, *ι*, Ruterpe, the name of one of the Muses.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) to be strong, [*ἰδεῖναι*,] effort, strength, exertion.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ειδέσθαι*,) force, [*ειδέσθαι*,] strong.

ἰδεῖναι, (*ἰδεῖναι*,) powerfully, energetically.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) *f.* *ἴεται*, *p.* *ἴεται*, to be fortunate, to succeed.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) success, good luck, an instance of success or good fortune, a fortunate occurrence.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ευχῆσθαι*,) fortunate, successful.

ἰδεῖναι, *ι*, *ι*, (*ἰδεῖναι*,) prosperity, good fortune, happiness, a prosperous event.

ἰδεῖναι, (*same*,) happily, fortunately. *ἰδεῖναι*, *ι*, *ι*, (*ιεῖν* and *εδωκεῖν*,) well watered.

ἰδεῖναι, *ι*, *ι*, (*ιεῖν* and *ὑφαίνειν*,) well woven. [*ιεῖν*]

ἰδεῖναι, *ι*, (*ἰδεῖναι*, auspicious, [*ιεῖν* and *φέμεν*,] *f.* *ἴεται*, to use words of good omen; *imper.* 2. *pers.* sing. *ἰδεῖναι*, *2. pers. pl.* *ἰδεῖναι*, say not so, God forbid, bona

ΕΤΦ

verba quæsto.
 ἀβραζία, ας, ἡ, (ἀβράζειν,) fruitfulness.
 ἀβράζειν, ὁ, ἡ, (ιῦ and φίειν,) fruitful.
 Εὐφράτης, ου, ἡ, the Euphrates, a river in Asia.
 ἀβρύνης, ιος, ἡ, (ιῦ and φυάν,) fertile.
 ἀβρύτης, ας, ἡ, (ἀβρύνης,) a good disposition, good natural abilities or endowments.
 ἀβρύτακτος, ὁ, ἡ, (ιῦ and φυλάττειν,) well guarded.
 ἀβρύτεις, (ἀβρύτης,) good, conveniently, kindly, favorably.
 ἀβρύτος, ὁ, ἡ, (ιῦ and φωνή,) having a good voice, euphonous.
 ἀβρύταρις, ἀμμα, poet. for ἀβρύτης. ἀβρύταρις, poet. pr. opt. for ἀβρύτηκτος.
 ἀβρύτης, ἡς, ἡ, (ἀβρύτης,) a vow, a prayer.
 ἀβρύτης, (ἀβρύτη, obs. to long for,) f. ἔμμα, p. ἔμμα, 2. a. πίνχεται, to wish to pray, to glory, to boast.
 ἀβρύτητις, ας, ἡ, (ἀβρύτητος,) useful, [ιῦ and χρεόματις,] advantage, service, profit.
 ἀβρύτηλη, ἡς, ἡ, (ἀβρύτης,) a vow, a prayer, joy, a boast.
 ἀβρύτης, ὁ, ἡ, (ιῦ and ὁδός,) fragrant, odoriferous.
 ἀβρύτης, ας, ἡ, (ἀβρύτης,) fragrance.
 ἀβρύτης, ἡδε, ἡ, (ιῦ and ἀψί,) fair-eyed, looking fair.
 ἀβρύτηλα, ἡ, (ιῦ and ἔχη, food, [ἴχη,]) f. ἔσσω, to satiate; ἀβρύτημα, οὐμα, to satiate one's-self; to feast.
 ἀβρύτης, ας, ἡ, (ἀβρύτης,) a feast.
 ἀβρύτητις, ἡδε, ἡ, (ἀβρύτητος, to bind to or fasten to, [ἰτι and ἀττει,]) a sort of military cloak, sagum.
 ἀβρύτητις, (ἰτι and ἰτῆν, in order, next, farther; τὸ ἀβρύτητις, farther.)
 ἀβρύτητος, f. ἀβρύτητω, 2. a. ἀβρύτητω, to follow after, to follow closely; ἀβρύτημα, f. ἀβρύτημα, to follow, to obey.

ΕΧΙ

ἰπερμή, ἡς, ἡ, (ἰπερ-ιπειν, to send to,) the command.
 ἰφηνός, ἡ, ἡ, (ἰτι and ἡβη,) having attained the age of puberty, viz. at Athens, at eighteen years old for boys, and thirteen for girls; mostly, εἰ ἰφηνός, young men, youths.
 ἰφίρετος, ὁ, ἡ, (ἰτι and ἡμίέτο,) ephemeral, lasting a day.
 ἰφήμετος, ου, τέ, (ἰφήμετος,) an insect, the Ephemeron, whose existence is comprised within a few hours.
 ἰφικτός, ὁ, ἡ, (ἰφι-ικτόμετι, to attain,) attainable.
 ἰφιστός, ὁ, ἡ, (ἰτι and ἰτετός,) sitting on a horse, on horseback.
 ἰφι-πτάμετο, (Gr. in πτερόπατο,) to fly to, to fly down upon.
 ἰφι-ιστημι, f. ιστιστήνω, p. ἰφιστηκα, 2. a. ιστιστην, to add to, to ascend, to place over; ιστιστην, I stepped up to, stood by, assisted.
 ἰφόδιος, ὁ, ἡ, (ἰτι and ἀδός,) requisite to a journey; τὰ ἰφόδια στρατηγίας, the perquisites of command.
 ἰφ-οράω, ὁ, f. ἀφορατ, p. -ιάφρατα, to look down upon.
 ἰφ-ορμάω, ὁ, f. ἔσσω, p. οὐκα-άφρατα, ὁμμα, to make an onset upon.
 ἰφορος, ου, ἡ, (ἰφοράω,) 1. an inspector, an overseer. 2. an Ephorus. The Ephori were powerful magistrates at Sparta, five in number, who held the balance between the two kings and the Senate.
 ἰφ-οργίζω, f. ισσω, to insult.
 ἰφότιθη, (ἰτι and ὅτιθη, above, [ἰτετη,]) above.
 ἰχθεα, ας, ἡ, enmity, hostility; properly, fem. of ἰχθεός.
 ἰχθεός, ὁ, ὡς, (ἰχθος, hatred,) hostile; ἐχθεός, an enemy.
 ἰχθύα, ης, ἡ, 1. a viper. 2. Echidna, a celebrated monster, sprung from the union of Chrys or with Callirhoe, the daughter of Oceanus. She is represented as a

EXI

beautiful woman in the upper parts of the body, but as a serpent below the waist.

Eχινάδες, *av.*, *ai.*, Echinades, five small islands in the Ionian sea, lying opposite the mouth of the Achelous.

Ιχίνος, *av.*, *ā*, a hedge-hog, an urchin. **Eχιως**, *avos*, *i.*, Echion, the father of Pentheus and husband of Agave. He was one of the men sprung from the dragon's teeth sown by Cadmus, who helped him to build Thebes.

Ιχω, *f.* **Ιχω** and **οχήνω**, *p.* **Ιοχηνα**, *2. a.* **Ισχω**, to have. *With inf.* to know, to be able. *With an adverb*, to be in a certain state; *ιν* or *ισθω* **Ιχω**, it is well; **ομφάνως** **Ιχω**, it agrees or harmonizes; **οδίως** **Ιχω** **πρός τι**, to be kindly disposed to thing; **ἀπρόστρεντας** **Ιχω** **τινός**, to be indifferent to a thing. *With ὁς and a genitive*, see *ὁς*; **Ιχιεβαι** **τινός**, to hold fast to any person or thing, to border upon, to be convervant with. *The participle* **Ιχω** *may sometimes be expressed by the preposition* with.

Ιωσης, *Ιως*, from the dawn, early in the morning.

Ιωτίνος, *ā*, *īn*, (same,) matutinal, matin; **Ιε Ιωτίνος**, from the dawn of day.

Ιως, *av.*, *ā*, (*allied with φάες*, *φᾶς*,) the dawn, the morning, the east.

Ιων, till, as far as, as long as, whilst.

Z.

Ζεω, *ā*, (*allied with ζεω*), *f.* **Ζεω** and **Ζερπας**, *p.* **Ζεζα**, (Gr.) to breathe, to live; *οι Ζερρις*, the living.

Ζει, *av.*, *ā*, spelt, (a kind of wheat).

Ζεγνημα, *f.* **Ζεζω**, (as from **Ζεγνημα**, *οβα*,) *p.* **Ζεζωζα**, (Gr.) to yoke, to

ΖΩΔ

harness to, to join, to unite; *εν* **Ελληνοντον**, to build a bridge across the Hellespont.

Ζεύγος, *avos*, *ā*, (**ζεύγνυμι**,) a yoke, a span, a team.

Ζεύξης, *Ιδης*, *ā*, Zeuxis, a celebrated painter born at Heraclea. He flourished about 468 B. C.

Ζεύς, *ā*, *gen.* **Διός** and **Ζενίς**, Jupiter, son of Saturn, brother of Neptune and Pluto, and chief god among the Greeks and Romans.

Ζεφύρος, *av.*, *ā*, (**ζέφες**, darkness, the west,) Zephyr, generally the west wind.

Ζεινειν, *f.* (*ζεινειν*, *ισειν*, *p.* **Ζεινειν**, to boil.

Ζηλοτύπεια, *ā*, (**ζηλότυπεια**,) *f.* **Ιων**, to be jealous.

Ζηλότυπεια, *ā*, *ā*, (**ζηλός**, zeal, emulation, and **τύπεια**, jealous, or jealous of one.

Ζηλων, *ā*, (**ζηλός**, zeal, emulation,) *f.* **Ιων**, *p.* **Ιωνα**, to imitate, to emulate, to pursue a thing, to admire, **Ζημία**, *av.*, *ā*, loss, detriment, punishment.

Ζημίων, *ā*, (**ζημία**,) *f.* **Ιων**, *p.* **Ιωνα**, to chastise, to punish, to fine.

Ζένων, *avos*, *i.*, Zeno, the founder of the sect of the Stoicks, born at Citium, in the island of Cyprus.

Ζητεων, *ā*, *f.* **Ιέτεω**, *p.* **Ιετηνα**, to seek, to ask.

Ζέτενς, *av.*, *ā*, Zetes, a son of Boreas, and brother of Calais.

Ζητησειν, *avos*, *ā*, (**ζητία**,) a seeking, an asking.

Ζεφείς, *ā*, *īn*, (**ζέφες**, darkness,) dark.

Ζηγημα, *ā*, (**ζεγνημα**, a yoke,) *f.* **Ιων**, to yoke.

Ζηργεψια, *ā*, (**ζεω** and **γέφεια**,) *f.* **Ιων**, to draw or paint, properly, the figures of men or animals from the life.

Ζεδων, *av.*, *ā*, (*dim.* of **Ζεω**,) a small animal.

ZEE

ζεύς, Ion. and Poet. for ζεῖν.
ζεῖν, ἦ, ἦ, Ep. and Ion. ζέας, for
ζέω, life.

ζευγόντιος, ἡ, (ζευγόντος, producing
living animals, [ζώες and γίνεσθαι,])
f. ζεῖν, p. ζευγόντια, to bring
forth living animals, to bear, to
nourish or support alive; τὰ ζευγόντια, born living.

ζευγόντια, ἡς, ἡ, (ζευγόντια,) the

generation of living animals.

ζεῦς, εὐ, εὐ, (ζεύς,) a living, ani-

mated thing, an animal.

ζεύς, ἡ, ἦ, ζέω, Ep. and Ion. for

ζέω, living.

ζεύπεια, ἡς, τό, and ζεύπειά, ἡς, ἡ,

(ζεύπημα,)

the girdle.

H.

ἢ, or; (after the comparative) than;
ἢ . . . ἢ, either . . . or; after an
interrogative sentence, whether,
an, Lat.

ἢ, for εἰς, as, because.
ἢ, 1. truly, certainly. 2. used like

num in Latin in a question.

ἢ, dat. sing. fem. of ἢς, ἢ, ἢ, it is
also used adverbially, in which
way, whereby, where.

ἢ, for εἶπεν, he said.
ἢεῖν, ἡ, ἡεῖν,) f. εἰσεῖν, p. εἰσεῖν, to be

young, to possess the full strength
 and vigor of a man.

ἢεῖν, ἡς, ἡ, puberty, virility, mostly
 youth, and youthful vigor; also

Hebe, the goddess of youth.

ἢγεμονία, ἡς, ἡ, (ἢγεμονία, to lead,
 [ἢγεμονα,]) the command, the lead
 in the government of Greece, the

Hegemony.

ἢγεμόν, ἐρε, ἡ, (ἢγεμονα,) a leader,
 a conductor, the pilot, a fish so

called.

ἢγεμα, εῦμα, (ἢγεμα,) f. εὔμα, p.

ἢγεμα, to lead, to fill the first

place, to regard as, to believe, to

think.

III

Ἡγέμων, ἐρε, ἡ, Hegemon.

Ἡγεσίλαος, εὐ, ἡ, Hegesilaeus.

ἢγέντερ, ερε, ἡ, (ἢγεμονα,) a leader,
 a guide.

ἢδι, and.

ἢδιος, (ἢδις,) willingly, pleasantly.

ἢδην, now, at last.

ἢδιστα, most pleasantly, most agree-
ably, in the most agreeable man-
ner; superl. from ἢδιος.

ἢδομα, (allied with ἢδον, ἄεδαν, ἔδω,
 ἔδω, to satiate,) f. ἢδομα, p. ἢδομα,
 with the dative, to take pleasure in,
 to rejoice; ἢδομαι εὐτούμανται, they
 eat with pleasure.

ἢδον, ἡς, ἡ, ἢδος, pleasure, [ἢδομα,])
 sensual pleasure of any kind,
 pleasure.

ἢδον, εῖα, ἡ, (allied with ἢδομα,)
 sweet, agreeable, pleasant, dear;
 comp. ἢδαν, super. ἢδιστα and
 ἢδιστερος, ἢδιστερον. ἢδιστον, ad-
 verbially, most sweetly, most de-
 lightfully.

ἢδύφωνος, ἡ, ἡ, (ἢδον and φωνη,)
 sweet-toned, musical.

Ἑδοναί, εῖν, εἰ, the Edonians, a tribe
 in Thrace, inhabiting near the
 river Strymon.

ἢδη, poet. for ἢδη.

ἢδίστι, εῖσα, εἰ, Ion. and Hom. for

ἢδιστος, ἄεδη, dark, cloudy.

Ἕδησον, ερε, ἡ, Ection, the father
 of Andromache, and king of

Thebes.

ἢδη, εῖε, ἡ, ἡ, poet. for ἢδη.

ἢδος, εῖε, τό, Ion. for ἢδος, a manner,
 a custom, a way of acting, be-
 haviour, the character, an abode,

the air and countenance, or phy-
 siognomy, as indicative of char-

acter.

ἢδάν, εῖε, ἡ, 1. a bank. 2. Eion,
 a city in Thrace.

ἢδα, to be considered as the positive,

whence ἢδεν, ἢδετε, gently.

ἢδετε, ἡ, εἰ, super. to ἢδεν, the

most feeble; ἢδετα, least of all,

HKΩ

little, by no means; ὅτικη ἡκίνητα, ἡμίγος, ἡ, ἡ, tame, mild, gentle, cultivated.

ἡκίνητα, *f.* ἡξω, to come, in the pres. I have arrived.

ἡκανάτη, *ns.*, ἡ, 'allied with ἡλάσσω, to wander up and down, a spindle.

Ἑλία, *as.*, ἡ, Elis, a region in the western part of Peloponnesus.

Ἑλάσσος, *as.*, *oi.* the Elans.

Ἑλικτρα, *as.*, ἡ, Electra, a daughter of Agamemnon, king of Argos, whose history forms the subject of one of the tragedies of Sophocles, called from her "Electra."

Ἑλικτρον, *as.*, *τό.* (from its color, ἡλίκτωρ, the sun, [ἥλιος,]) amber.

Ἑλικία, *as.*, ἡ, ἡλιξ, full grown, age, maturity; ὁ ἐν τῇ ἡλικίᾳ ἄν, one who has attained the age of manhood.

Ἑλικιώτης, *τιθεσ.*, ἡ, (ἥλικια,) a playmate.

ἥλικος, *n.*, *or.* (ἥλιξ, full grown,) what a, what sort, how long, how bad, how large.

ἥλιος, *as.*, *δ.* (ἴλιον, the light of the sun,) the sun, a day, the Sun, as a proper name. From the time of *Æschilus* identified with Apollo.

ἥλος, *as.*, *ἰ.* a nail.

Ἑλύσιον, *as.*, *τό.* (Ἑλύσιος, Ἑλύσιος, coming, [ἰλεῖν, obs. same as ἐλεῖν,] or Ἑλύσιον τεῖνειν, Elysium, the Elysian field, the abode of the departed, situated at the extreme west, inhabited by the shades of heroes, whose existence is described as free from care.

ἥμας, (Gr.) to sit.

ἥμας, *ας.*, *τό.* poet. for ἡμία, a day.

ἥμα, Dor. *infin.* of ἥμα, from εἴμι. ἥμια, *ας.*, *ἡ.* a day; μεθ' ἥμιας, by day; ἀμ' ἥμιας, at day break.

ἥμισθος, *ῶ.* (ἥμισθος, a day runner, [ἥμια and δεσμόν,] *f.* ἥμια, to run all day, to discharge the office of an express.

ἥμιγος, *ἰ.*, *ἡ.* tame, mild, gentle, cultivated.

ἥμιστης, *τητος.*, *ἡ.* (ἥμιγος,) gentleness, culture.

ἥμισιον, *ῶ.*, *same.* *f.* ἡσω, *p.* ἡσα, to cultivate, to tame, to reduce wild lands to cultivation.

ἥμισιος, *ιως.*, *ἡ.* (ἥμισιον,) the taming, the improvement of wild fruits.

ἥμιστρος, *α.*, *ε.*, ἡμῖν, our.

ἥμι, I say; ἥ for ἵφη, he said.

ἥμη, from ἥμετε, in composition, half.

ἥμισμυνος, *ἡ.*, *ἡ.* (ἥμιστρος and γυμνός,) half naked.

ἥμιστρος, ἥμιγος and λίστη, to peel, half peeled, half excluded from the egg.

ἥμιστριον, *α.*, *ον.* (ἥμιστρος, half a pound, ἥμιστρος and λίστρα, a pound,) weighing half a pound.

ἥμισος, *ον.*, *δ.* (ἥμιστρος and ἔνος,) a mule.

ἥμισος, *ια.*, *ν.* (perhaps μίσος, as dimidius from modius,) half, by the halves.

ἥμιστλής, *ιος.*, *δ.*, *ἡ.* (ἥμισος and τίλλειν,) half finished.

ἥμισθλικτος, *ἡ.*, *ἡ.* (ἥμισος and φλίγας,) half burned.

ἥ, for ήτι, if; when; ἥτι μή, if not, unless.

ἥνια, *ας.*, *ἡ.* a rein.

ἥτια, when.

ἥτιχια, *ῶ.* (ἥτιχος,) *f.* ἥτια, to drive.

ἥτιχος, *ον.*, *ἰ.* (ἥτια and ἵχω,) a driver.

ἥταξ, ἥτος, *τό.* the liver.

ἥτιξος, *ον.*, *ἡ.* ἥτιξος, immense.) 1. the continent. 2. Epirus, a territory of Greece, between Macedonia, Thessaly, and the Ionian sea, comprising the greater part of what is now called Albania.

Ἑτημέτης, *ον.*, *δ.* an inhabitant of Epirus.

ἥτη, or, and in comparisons, as, than.

ἥτηστης, *ῶ.*, *δ.* and Dor. ἥτηστης, a deceiver, an impostor, a

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in the sea.

Θαλαττοκάτειν, *ā*, (*Θάλαττα and κατεῖν*,) to rule the sea.

Θάλια, *n. pl.* (*Θάλλω*,) it occurs only *Il.* 22, 504, equivalent to *άδια*, pleasant things.

Θάλια, *as, ἡ*, Thalia, the Muse of comic poetry.

Θαλιός, *ά, ὁ*, (*Θάλλω*,) blooming, plentiful, copious.

Θαλής, *ώ, ἡ*, Thales, a philosopher of Miletus, one of the seven wise men, and founder of the Ionic sect.

Θαλλίσκος, *ον, ἡ*, Thalliscus.

Θαλλός, *ών, ἡ*, (*Θάλλω*,) sprig or branch, especially of the olive tree, used to make wreaths worn on the head in festivals, a wreath.

Θάλλω, (*allied with θῆλυς and θάλτω*,) *f.* Θάλλω, *p.* *τίθαλλα*, *2. a.* θάλλω, to flourish, to shoot.

Θάλτω, *allied with θάλλω and θῆλυς*,) *f.* Θάλψω, *p.* *τίθαλτα*, to warm, to cheer.

Θαλτωρή, *ῆς, ἡ*, Θάλτω, comfort.

Θαρκίος, *ώ*, (*Θάρμβος*,) *f.* ήσω, *p.* *τιθάρμβειν*, to be astonished at.

Θάρκος, *ιος, τό*, (*Θάρμας*, to wonder, allied with θαύμα,) astonishment.

Θαρίζω, (*θαρά*, frequently), *f.* ήσω, to frequent; *ἀστυδεῖ*, to go to town often.

Θαρίζως, (*θαριζός*, frequent, [*θαρά*, frequently,]) frequently.

Θάμνης, *ιος, ἡ*, Thamnyris, a celebrated musician of Thrace, who contended with the Muses in singing, and being vanquished, was deprived of his lute, and his sight.

Θανατόφορος, *ών, ἡ, ἡ*, (*Θάνατος and φέρω*,) deadly, causing death.

Θανάτος, *ον, ἡ*, Θάνατος, death; *τις Θανάτος*, to death; Death, personified as a deity; *οἱ Θάνατοι*, the deaths, the cases of death.

Θανάτων, *ών, Θάνατος*,) *f.* ήσω, to kill, to put to death.

Θάντων, *f.* Θάψω, *p.* *τίθαψα*, *2. a.* θάψω, to bury, (used of every mode of disposing of the dead, whether by interment, burning, or however else.)

Θαψία, *ώ, f.* ήσω, new Att. for Σαρπία, to be courageous; Σάρψη, be of good courage. Like macte virtute tuā, it may be sometimes rendered by the exclamations, 'noble,' 'excellent!'

Θαψίων, new Att. for Σαρπίων, (gen. part. pres. of Σαρπίων,) courageously, assuredly, without fear, with confidence.

Θαρρία, *ώ, Θάρρος*,) *f.* ήσω, *p.* ησα, to be bold, to take courage.

Θάρρος, *ιος, τό*, courage, boldness.

Θάρνη, Dor. for Θάνη.

Θάρτων, and Att. Θάρτων, *ἡ, ἡ*, the comparative of ταχύς, quicker, swifter.

Θάτηρον, (neut. Att. for τὸ θάτηρον,) one of the two.

Θαύμα, *ἄτος, τό*, (probably Θάρμας, to wonder,) admiration, wonder; Θαύματος *ἄξιον*, admirable.

Θαυμαῖσι, (*Θαύμας*,) *f.* ήσω, to wonder at, to admire, to respect.

Θαυμάσιος, *ία, ιο*, (*Θαυμάζω*,) admirable, wonderful.

Θαυμαστής, *ἡ, ὁ*, (*Θαυμαστὸν ἥντο*, it is amazing how, admirable, wonderful.

Θαυμαστῶς, (*Θαυμαστής*,) admirably, wonderfully.

Θία, *ας, ἡ*, *sem. of Θίος, and Θίανα, ἡ, ἡ*, a goddess.

Θίασα, *ἄτος, τό*, (*Θίάμας*,) a spectacle, a sight; *τὰ ιετὰ Θιάσια*, the seven wonders of the world.

Θιάνα, *οῦς, ἡ*, Theano, the wife of Pythagoras.

Θιάμας, *άμας, Θάμας*, (*Θάμας*, to behold,) *f.* Θιάσια, *Ιον.* ήσομας, to see, to behold.

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Θεαργουδής, ἴος, ἡ, (Θεάργον and ἴδης,) shaped like a theatre.

Θεάργον, οὐ, τό, (Θεάμας,) a theatre, a stage.

Θεῖος, poet. for Θίεος, and this for θῖος.

Θεοδάμας, ἄρτος, ḍ, Theodámas, king of Mysia, and father of Hylas.

Θεῖος, ια, ιον, (Θεός,) divine.

Θίλγω, f. θίλξω, to soothe, to charm, to delight.

Θίλω, see θίλω.

Θιμίλων, οὐ, τό, (τίθημι, θίμη, something set down,) a foundation.

Θίμη, ιδος, ḍ, (perhaps τίθημι,) right, justice; ἢ Θίμη θείη, according to custom; Themis, the goddess of justice. She had the oldest oracle in Bœotia.

Θιμιστοκλῆς, ιον, ḍ, Themistocles, a famous Athenian general.

Θιουδής, ιος, ḍ, (Θίος and ιδης,) godlike.

Θιόρείτος, οὐ, ḍ, Theocritus, a celebrated Greek Bucolic poet, a native of Syracuse, who flourished B. C. 270.

Θιολογία, ḍ, θιολόγος, one who disourses on God and divine things, [Θίος and λίγω,] f. θίω, to discourse on God or divine things.

Θιολογία, ḍ, θιολόγη, the knowledge of God and divine things.

Θιόπομπος, οὐ, ḍ, Theopompus. 1. a king of Sparta. 2. a famous Greek historian of Chios, disciple of Isocrates, who flourished B. C. 354.

Θιοτροπία, ḍ, (Θιοτρόπος, a prophet, [Θίος and τρόπω,]) to predict future events.

Θιοτροπία, ḍ, θιοτρόπη, (Θιοτροπία,) and τό θιοτρόπος, a prophecy.

Θίος, οὐ, ḍ, Ζιός, Δίος, a god; ḍ Θίος, a goddess, a divinity.

Θιράπανα, ης, ḍ, fem. to θιράνω, a

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maid, a slave.

Θιράπανης, ιδος, ḍ, poet. for θιράνων.

Θιραπία, ια, ḍ, (Θιραπία,) a healing, a cure, care.

Θιραπία, (Θιράπη,) f. ιένω, p. ιιθραπία, to serve, to wait upon, to pay attention to; τέλει ιιλάτης, to wait at courts.

Θιράπων, οντος, ḍ, (probably from Θίης, to warm, fovere, a servant.

Θιράτης, η ἡν, (Θίης, belonging to the summer; ὥραιοι θιραι, summer rains.

Θιρμαίνω, θιρμός,) to warm.

Θιρμη, ης, ḍ, (same,) warmth.

Θιρμός, η, ḍ, (Θίης, to warm,) warm, hot; τά θιρμότερα, the warm countries.

Θιρμότης, τητος, ḍ, (Θιρμός,) heat.

Θιρμάδων, οντος, ḍ, the Thermædon, a river of Pontus, on the banks of which the Amazons dwelt.

Θίρος, ιος, τό, θίρω, to warm,) summer; τοῦ θίρος, in summer.

Θιρμαρία, ιαν, τά, θιρμαρία, a lawgiver, [Θιρμός, a law, ana φίρω,] a festival in honor of Ceres as lawgiver, celebrated by the women alone.

Θιρτίω, θιρτί, speaking divinely, [Θίος and ιιτίη, ιιτίτη,] f. ιιτα, to direct or warn by an oracle, to announce, to prophesy.

Θιρταλία, ια, ḍ, and Att. Θιρταλία, Thessaly.

Θιρτί, ιδος, ḍ, Thetis, daughter of Nereus and Doris, and wife of Peleus.

Θία, allied with θίος, f. θιόπεμψη, (Gr.) to run, said of any rapid movement, to fly, to sail rapidly.

Θιροί, ḍ, (Θιρός, a beholder, [Θιέροι,]) f. θίω, to see, to behold.

Θιροία, ια, ḍ, (Θιροία,) a contemplation, a survey.

Θιρέη, ια, ḍ, and Θιρέα, ιη, ιι, 1. Thebes, the capital of Bœotia,

© Hb

situated near the river *Ismus*, and in a northeastern direction from *Plataea*. It was founded by *Cadmus*, and was called *Ιεράτειας*, *having seven gates*. 2. a celebrated city of upper Egypt, the capital of *Thebais*, called *ιαστέρωπος*, *having an hundred gates*. 3. a city of *Mysia*, called *Τευτσταχίν*, as lying *ινά Πλάκος*, at the foot of *Mount Placus*, or from *πλάκη*, situated in a plain. *Θηβαῖός*, *ἥ, ὡν*, *Theban*. *Θηβαῖος*, *α, ον*, *Theban*. *Θηβαῖος*, *ἴδος, ἥ, χάρις* *underst.* Theb is a region in the southern

That is, a region in the southern part of Egypt, of which Thebes was the capital.
Σάργος, *f.* **Σάργος**, to sharpen, to whet.
Σάνις, *ns.* *h.* (*τιθέμενη*, a vessel, a chest, a monument)
Στηλημάτης, *os.* *h.* **Στηλης** and **μίτρα**; one who wears a mitra, an article of female head-dress; effeminate.

Σῆλη, *u.*, *v.*, (allied with Σά).λω, Σάλτω, female, feminine, effeminate; Σάλιας, the females.
 Σάξ, Σάρός, *ā*, a wild beast.
 Σάρα, *ə*, *ā*, Σάρι, a chase.
 Σαραπίας, *o*, *ā*, Theranēnes, one of the thirty tyrants at Athens.
 Σαράρις, *u*, *ā*, Σαράω, a hunter.
 Σαράν, *ā*, Σάρα, *f.* Σαρά, -άρα, ηρα, to hunt, to strive after, to try to catch, to waylay.

Δάγκιος, *δ.*, *ἡ*, **Δάγκ**, bestial, animal:
Δαγκυρτίνιος, *δ.*, *ὁ*, (*Δαγκυρτίνης*, a hunter, [*Δαγκυρτίνης*] belonging to the chase; *χώρα*, a hunting dog.)
Δαγκύων (*Δάγκης*, *f.*) *ἱύεσθαι*, to hunt.
Δαγκίον, *εν*, *το*, in form, but not in sense, a dim. of *Δάγκη*, an animal, a wild beast.
Δαγκωδης, *ιος*, *δ.*, *ἡ*, (*Δάγκη* and *ιος*,) animal, bestial, brutal, wild, savage.
Δαγκόπετρος, *δ.*, *ἡ*, **Δάγκης** and **βαρύπετρος**,) eaten of wild beasts.

OPA

Ιαναρίζειν, (*Ιαναρίζειν*,) *f.* *Ion*, *p.*
Ion, to collect and lay up in reserve, to treasure up.

**Ινσαυρός, οῦ, ὁ, (ινσηρούς,) the treasure,
the treasury.**

Đarsúw, f. súw, (Đás,) to serve for wages.

Dīyārāw, f. **Dīkāw**, 2. a. **Dīyās**, (Gr.)
with gen. to touch.

Dīs, ð, and Dīr, Dīvōs, ð, ñ, (τίθησι,)
a heap of sand, a shore, a bank,
a desert.

Sráexu, Dor. for Sráexu.
Sráexu, f. brókai, p. ríbnuu, 2. a.
íðærov, (Gr.) to die.
Sráex, s., ó, (Sráexu,) mortal,
transitory.

Doīrn, *ns*, *h*, (*allied with Dáw and*
ribírn, also with coena,) a meal, a
feast.

Τσολιερός, ἡ, ὁν, (Τσολές, mud,) turbid, impure.

Ὥρος, ἄ, ὅν, (Ὥρα, to run,) swift.
Ὥρογύσια, ἄ, Ὥρογύσος, f. ἡμερ, p.
τεθρογύσια, to cry out upon, to be

in commotion.
δέρυσε, *av.*, *é*, (allied with τύρη, a tumult.) a tumult.

Θεύδιππος, ον, ὁ, Thudippus, a friend of Phocion.

Θουκυδίδης, οὐ, ὁ, Thucydides, a celebrated Greek historian.

Θούριος, ον, ον, Thurii, or Thurium, a city of Lucania, in Lower Italy.

Θούριος, *a.* or, of Thurium.
Θυεῖος, *ē.* *sem.* **Θυεῖος**. *θεῖος*, *impetu-*

Θράσυ. *ns.* *ā.* Thrace, a country

bounded by Macedonia, Mount Hæmus, the Ægæan, the Hellespont, the Propontis, and the Bosporus.

phorus.

OP. I

Θραστής, *for Θρασίον and Θρασίν*, to be bold.
Θράσιος, *οὐ, ἵ*, Thrasius.
Θράσιν, *ιοτ*, *ἵ*, Thrasis.
Θρασύλλος, *οὐ, ἵ*, Thrasyllus, a man of Attica, so disordered in mind, that he believed all the ships which entered the Piraeus to be his own.
Θρασύνω, (**Θρασύς**,) *γ. θῶ*, to embolden; *mid.* **Θρασύνειν**, to act or speak boldly, to conduct one's self with arrogance, with defiance
Θρασύς, *θῖα*, *ἥ*, (**Θράσος**, boldness,) bold, arrogant.
Θράσην, *ητ*, *ἥ*, a Thracian female.
Θραύσμα, *ἄρος*, *τό*, (**Θράντιον**, to break in pieces,) a fragment.
Θρίμπα, *ἄρος*, *τό*, (**τρίφω**,) cattle.
Θριστεῖας, *ἥ*, *ἴση*, (**same**,) nutritious.
Θρήνος, *ητ*, *ἥ*, Thrace.
Θρηνία, *ἥ*, **Θρῆνος**, wailing, [**Θέσις**, to wail,] *act.* to lament, to weep.
Θριάσιος τίθιον, *τό*, Thriopian field, a region in Attica.
Θρῆ, **τριχῆ**, *ἥ*, the hair.
Θρέσα, *ωτ*, *τά*, variegated figures of embroidery, a word of uncertain etymology.
Θρέσος, *οὐ*, *ἵ*, (**Θεῖνος**, a footstool, **Θεῖος**, a seat, [**Θεάω**, to sit,]) a throne, a chair of state, a seat.
Θυράρη, *ἴεσ*, *ἥ*, (**of the same origin with daughter**,) a daughter.
Θυμάρμα, *ἄρος*, *τό*, (**Θυμάδα**,) incense.
Θυματήριον, *οὐ*, *τό*, (**same**,) a censor.
Θυμός, *ἥ*, (**Θύμα**, incense, oblation, [**Θέω**,]) *f. θεων*, to burn incense to.
Θυμάτης, *ἥ*, *ἴση*, (**Θυμός**,) angry, passionate, spirited, courageous.
Θυμός, *οὐ*, *ἥ*, (**Θύμ**,) temper, courage, anger, passion, the mind, life; *διὰ Θυμάτιον*, in consequence of the royal displeasure; *πανεῖ τῷ Θυμῷ*, with all one's heart or might.
Θυμόσφορος, *ἵ*, *ἥ*, (**Θυμός and σφός**,) intelligent.
Θύρα, *ωτ*, *ἥ*, a door; **Θύραζη**, out of

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doors.
Θυρίος, *οὐ*, *ἵ*, (**Θύρα**, from the form,) a long shield.
Θύρα, *οὐ*, *τό*, (**dim. of Θύρα**,) a small door.
Θυρίς, *ἰδος*, *ἥ*, *same*,) a window.
Θυρός, *οὐ*, *ἵ*, *perhaps θύνει*, a thyrsus, a spear wound round with vine leaves, carried in the festivals of Bacchus, by the Bacchantes.
Θυρίας, *ατ*, *ἥ*, (**Θύνει**,) a sacrifice.
Θυρίζειν, *Θυρία*, *γ. θεων*, to sacrifice.
Θύνει, *γ. Θύνει*, *π. τιθύνει*, to sacrifice, to rush impetuously.
Θύμων, *ἄρος*, *τό*, (**Θύνει**, to perfume,) incense, frankincense.
Θύμης, *ἄρος*, *ἥ*, a breastplate.

L

Ιακύνεις, *οὐ*, *ἵ*, (**ιακύνει**) Iacchus, a name of Bacchus.
Ιάλλω, *ἴημι*, *ἥ*, *ἰάλλω*, to throw or cast, to stretch forth and lay hands on food.
Ιαυμέσσων, *οὐ τό*, (**ιαυμέσσων**, an iambus,) the iambic verse.
Ιάμψαι, *ἄμψαι*, *αιλιῶν* with *ιάμψαι*, to warm, *f. ιάμψαι*, to heal, to cure.
Ιαυρός, *οὐ*, *ἥ*, Japitus, one of the Giants, husband of Clymene, father of Epimetheus and Prometheus.
Ιάσων, *οὐος*, *ἥ*, Jason, son of Αeson, a king of Thessaly, and leader of the Argonautic expedition.
Ιατρεῖον, *ἥ*, *ἴση*, (**ιατρέον**,) of or pertaining to physic; **ιατρέιο**, *ἥ*, *ἥ*, (**τιχην understood**,) the healing art, the art medical.
Ιατρός, *οὐ*, *ἥ*, **ιατραι**, a physician.
Ιεχω, (**probably ια**, a voice, a sound,) *f. ξω*, *π. χει*, and **ιαχία**, *f. ξεω*, to cry aloud.
Ιερε, *ηρος*, *ἥ*, a Spaniard, also an Iberian.
Ιερεία, *ατ*, *ἥ*, 1. Spain. 2. Iberia, a region of Asia, now Imeriti and

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Georgia, between the Black and Caspian Seas.

Ibis, *Ion.* *Ibis*, *Att.* *ἰδος*, *ἰδι*, an ibis, the Egyptian stork.

Idi, *Ion.* and *Ep.* for *ἴδι*, and.

Idia, *as*, *ἴδια*, (*ἴδιν*,) form, appearance.

Idion, *ns*, *Ion.* for *Ἴδα*, *ας*, *ἴδι*, Ida, a mountain in the Troad.

Idius, *ia*, *ιοι*, own, proper, peculiar;

ἴδιος, adverbially, in private, with private friends, separately; *ἴδια* *ἴδιαι*, private houses.

Idiotus, *ητος*, *ἴδιος*, a peculiarity.

Idiotus, *ον*, *ἴδι*, (*same*,) a private man, in opposition to a philosopher; an unlettered man, an idiot, a simpleton.

Idomeneus, *ιον*, *ἰδι*, Idomeneus, king of Crete, one of the heroes in the Trojan war, son of Deucalion, and grandson of Minos.

Idou, 2. a. *imp. mid.* of *ἴδω*, to see; but adverbially, *ἴδοι*, behold.

Idomai, *ἴδει*, to sent, *f.* *ἴδων*, to build, to erect, to set up; *ἴδομειν*, to sit, to lie.

Idyia, *ας*, *ἴδι*, Idyia, wife of *Æëtea*, king of Colchis, and mother of Medéa.

Idos, *ἴδος*, *ἴδι*, a hawk.

Idouia, *ας*, *ἴδι*, *神圣* of *ἴδειν*, a priestess.

Idouos, *ον*, *τό*, *ἴδεις*, a victim.

Idouos, *ιον*, *ἴδι*, (*same*,) a priest.

Idouos, *ιον*, *ἴδι*, (*ἴδεις* and *πειθω*,) reverend, venerable.

Idou, *ἴδι*, *ἴδι*, sacred; *perhaps* *ἴδηι*, *τὸ* *ἴδη*, *ον*, a temple; *τὰ* *ἴδη*, victims, sacrifices.

Idouos, *ον*, *ἴδι*, (*ἴδειν* and *εὐλάω*, to rob,) a temple-robb.

Iēs, *f.* *ἰέναι*, to seat; and *ἴεμαι*, to sit.

Ιημε, *ἰει*, to send, *f.* *ἴειν*, *p.* *ἴειν*, 2. a. *ἴν*, (*Gr.*) to send, to cast, to throw; *ἴειν*, to hasten.

Ilians, *ἰα*, *ιοι*, of Ithca, an island in the Ionian sea, the kingdom of Ulysses.

INA

Idēs, *ιη*, *ἴδι*, direct; *ἴδεις* *ἴηναι*, straight to the house.

Idēs, *ἴδη*, *ἴδι*, (*Ιηναι*, *ἰέναι*,) fit, sufficient, adequate.

Idēnai, (*Ιηναι*, to come.

Idēnai, (*ἰέναι*,) suitably, properly, respectfully, sufficiently.

Iaia, *ας*, *ἴδι*, Icaria, an island in the *Ægean* sea.

Iaiaos, *α*, *ον*, of or pertaining to Icarus, or to the island Icaria; *Ιαίαος πιλαγος*, the Icarian sea, that part of the *Ægean* near the island Icaria.

Iaiaos, *ον*, *ἴδι*, Icarus, father of Erigone. He, with his daughter, and his dog Maera, became constellations.

Iaiaos, *ον*, *ἴδι*, Icarus, the son of Daedalus.

Idētēs, *ιείτης*, *f.* *ἴεται*, to pray, to implore, to supplicate.

Idētēs, *ον*, *ἴδι*, (*Ιηναι*,) a suppliant.

Idētēs, *ον*, *ἴδι*, (*same*,) *f.* *ἴεμαι*, *p.* *ἴημαι*, 2. a. *ἴεται*, to come, to reach, to go.

Ictinus, *ον*, *ἴδι*, Ictinus, a celebrated architect, B. C. 430.

Ιω, *f.* *ἴει*, to come, to arrive.

Idētēs, *ον*, *ἴδι*, and *idētēs*, (*Ιηναι*,) mild, *f.* *ἴεται*, to appease, to propitiate.

Ilios, *ον*, *ἴδι*, Ilium, Troy.

Ilios, *ον*, *ἴδι*, the same.

Idētēs, *άρε*, *ἴδι*, (*perhaps* *ἴημι*, to throw, or let fall,) a thong.

Idētēs, *ον*, *ἴδι*, (*in form a dim.* of *ἴειν*, for *ἴημαι*,) a cloak, a garment.

Idētēs, *ον*, *ἴδι*, (*ἴεται*, to clothe, [*ἴημαι*, same with *ἴημαι*,]) a dress.

Idētēs, *ον*, *ἴδι*, desire; *ὑπ'* *ἴεται* *ἴημαι*, he excited the desire of weeping.

Idētēs, *ἴδι*, *ἴδι*, *ἴεται*, to desire, [*ἴημαι*,] lovely, desirable.

Ia, the root is the old personal pronoun *ἴ* or *ἴ*, 1. that, in order that. 2. where.

Idētēs, *ον*, *ἴδι*, 1. *Idētēs*, the first

IND

king of the Argives, and father of Io. 2. a river of the Peloponnesus, which flowed by the city Argos.
 'Inds, ̄, ̄, Indian; ̄ 'India, India.
 'Inds, ̄, ̄, 1. an Indian. 2. the river Indus.
 'Inds, ̄, ̄, Ino, a daughter of Cadmus, wife of Athamas, and mother of Learchus and Melicerta.
 'Inds, ̄, ̄, Dor. Ixurás, ̄, to catch birds with bird lime, [Ixós,] a bird-catcher.
 'Ixó, ̄, ̄, ̄, Ixion, a king of the Lapthæ in Thessaly, and father of Pirithoüs.
 Ixós, ̄, ̄, allied with xoxós, perhaps from Ixos, the mistletoe, birdlime, made of mistletoe berries.
 Ixos, ̄, ̄, the violet.
 Ixos, ̄, ̄, poetically for ̄, ̄, ̄, ̄.
 Ixos, ̄, ̄, ̄, ̄, a dart, met. poison.
 iñ, alas!
 Ixos, ̄, ̄, (εὐλαβ.) the first down of the cheek, hair.
 'Ixóph, ̄, ̄, Ixophon, a son of Sophocles.
 Ixókaios, ̄, ̄, (Ixos and xaios,) rejoicing in arrows, an epithet of Diana.
 Ixoxos, ̄, ̄, ̄, belonging to horses or horsemen. Equestrian, an epithet of Neptune as the creator of the horse; ̄ ixoxós, the cavalry; ixoxón μαχή, an equestrian combat.
 Ixoxos, ̄, ̄, (same,) a rider, a horseman, a knight; ̄ ixoxūs, cavalry.
 ixoxaios, ̄, ̄, (Ixos and xaios,) a crest of horsehair.
 ixoxámos, ̄, ̄, (Ixos and dámós,) horse-training.
 ixoxoxaios, ̄, ̄, ̄, (Ixos and xaios,) a fabulous being, half man and half horse, a centaur.
 ixoximós, ̄, ̄, (Ixos and xomós, to take care of,) a groom.

IND

'Ixoxálos, ̄, ̄, Hippolitus, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes.
 Ixoxos, ̄, ̄, a horse, a hippopotamus; ̄ Ixoxos, a mare; Ixoxos δρίμος, a day's journey of a horse, i. e. 50 miles.
 ixoxoxofía, ̄, ̄, (ixoxoxofos, that feeds horses, [Ixoxos and xéfis,) the care of horses.
 ixoxoxos, ̄, ̄, (Ixos and oúrós,) ornamented with horse tails.
 ixoxómu, f. αὐτόματα, 2. a. ixoxómu, (see xíoxos, Gr. to fly.
 'Ixos, ̄, ̄, Iris, daughter of Thaumantias and Electra, messenger of the gods, and more particularly of Juno.
 Ixós, ̄, ̄, (Ion. and Ep. for ixós,) sacred.
 ixoxás, ̄, ̄, f. ισον, to make equal; = mid. to make one's self equal; imperf. Ion. ixoxámu.
 Ixoxo, Gr. to know.
 ixoxós, ̄, ̄, (Ixos, a step, [ixos, to go,) an isthmus, particularly that of Corinth; τὰ Ixoxia, ̄, the Isthmian games, there celebrated.
 'Ixos, ̄, ̄, Isis, a celebrated deity of the Egyptians, supposed by some to be the same as Io.
 'Ixoxoxos, ̄, ̄, Isocrates, a celebrated orator and teacher of rhetoric at Athens; through timidity he did not speak in public.
 ixoxoxos, ̄, ̄, (Ixos and xólos,) a limb, isosceles, equal-legged.
 Ixos, ̄, ̄, Ixos, and Att. Ixos, ̄, ̄, equal, indifferent, like, as many; Ixos, equally.
 ixoxoxalós, ̄, ̄, ̄, and ixoxoxalós, ̄, ̄, (Ixos and xíoxos,) having the edges or banks equal or even.
 Ixoxox, f. οὐρά, p. Ixoxox, 2. a. Ixoxox, to set up, to place, to erect, to stand, to stop, to become stationary, to raise up, to restore, to poise, to weigh; Ixoxox and Ixoxox.

IΣΤ

I stood; *Ιεράναι*, to be, of a *lapse* of time; *μήν ιεράπεν*, the current month.
ιεράπιν, *ω*, *Ιερος*, one who knows, [*Ιερος*,] *f.* *ηνε*, *p.* *ηνε*, to relate.
ιερός, *οῦ*, *ὁ*, (*Ιερους*,) a mast, a loom, a tissue; *ιερός ιερίνιν*, to weave.
ιεράς, *άδε*, *ἡ*, (*ιεράνις*, thin, attenuated, because a fig shrinks in drying,) a dried fig.
ιερηνίφωνες, *ἡ*, *ἡ*, (*ιεράνις*, thin, slender, and *φωνή*,) of slender voice, hoarse.
ιερηνός, *ά*, *ὁ*, (*ιερόν*, to be strong,) strong, brave.
ιερηνόη, (*ιερηνός*,) powerfully, strenuously, severely, vigorously.
ιερήνης, *ίνε*, *ἡ*, (*ίνε*, strength, or *ιεράς*,) strength.
ιερός, *ιερήνης*, *f.* *ηνε*, to be strong, to be able, to avail, to have influence.
ιερών, for *Ιερόν*, to have; *αὐτοῦ ιερών* *Ιερόν*, falls in love with him.
Ιερός, (*ίνες*,) equally, perhaps, about.
Ιταλία, *ας*, *ἡ*, Italy; *Ιταλύνος*, *ἡ*, *ἡ*, Italian.
ιεράμος, *ά*, *όν*, (*Ιτης*, bold,) bold, rash, impudent.
ιερή (*ίνε*, strength,) powerfully.
Ιφιάνασσα, *ης*, *ἡ*, Iphianassa, one of the Nereids.
Ιφικρήτης, *ιος*, *ἡ*, Iphicrates, a celebrated Athenian general.
ιχθύδιον, *ιον*, *τέ*, (*dim.* of *ιχθύς*,) a little fish.
ιχθύς, *ύν*, *ἡ*, a fish.
ιχνιάμων, *ηνε*, *ἡ*, (*ιχνύν*, to track,) *ιχνη*, 'one who tracks,' the Ichneumon, a sort of weasel.
ιχνός, *ιος*, *τέ*, (*ιχνη*, *ινέμων*,) a trace, a footprint.
Ιώ, *οῦ*, *ἡ*, Io, daughter of Inachus, king of Argos, said to have been changed into a cow.
Ιωλήνις, *οῦ*, *ἡ*, Iolcus, a town of Thessaly, from which it is said that the Argonauts set sail.

ΚΑΘ

Ιωνίς, *αν*, *οι*, Ionians.
Ιωνία, *ας*, *ἡ*, Ionia, a part of Asia Minor, on the coast of the Aegean Sea, between Caria and Aeolis.
Ιωνίος, *ἡ*, *ἡ*, Ionic, Ionian.
K.
κάγγα for *καὶ κάγγα*.
Καδμία, *ας*, *ἡ*, Cadm[—]a, the citadel of Thebes.
Καδμός, *αν*, *ἡ*, Cadmus, son of Agenor, father of Aegaeus, Ino, &c. and king of the Phoenicians. While in search of his sister Europa, he arrived in Boeotia, where he founded Thebes. To him the Greeks attributed the introduction of the alphabet into their country.
κάλλος *obs. whence perf. pass. κάλλημα*, to adorn.
καθ-αγία, *ω*, *f.* *ηνε*, *p.* *κάλλημα*, 2. *a.* *αἴλων*, (*Gr.*) to throw down, to draw down, to entice down, to gain, to deprive.
καθαίρειν, *καθάρειν*, *f.* *κάρη*, *p.* *καρη*, to purify, to expiate; 1. *a.* *ινάθηειν*, and also *ινάθαγειν*, *inf.* *καθάρειν* *καθάταξι*, *κατά and θάταξι*, in general; *μηδίνα καθάταξι*, absolutely none.
καθάπτειν, (*κατά and θήπειν*,) as, just as.
καθαίρειν, *καθάρειν*, *f.* *ηνε*, to keep pure from.
καθάρεσ, *ά*, *όν*, pure, clear, bright; *τὸ καθάρεσ*, purity.
καθάρισις, *ιος*, *ἡ*, (*καθαίρειν*,) purification, cleansing.
καθάρων, (*καθάρεσ*,) incorruptibly.
καθίδρα, *ας*, *ἡ*, *καθίζωμα*, a seat.
καθίζωμα, *f.* *καθίδρυμα*, also *καθίδημα*, (*Gr.*) to sit; *καν'* *λέ*' *λέιν*, for *ἄνα καθίδην*.
καθίσειγα, *f.* *ζει*, to shut up, to restrain.
καθ-ιστάνειν, *f.* *ηνε*, to draw down, to lead down, to extend.
καθ-ισθειν, *f.* *καθισθίνειν*, (*Gr.*) to sleep.

KAO

καθ-έντια, *ā* *f.* άνα, to boil, to boil out, to melt, to smelt.
 καθ-ηγόματι, άμα, *f.* άρχεια, to be the leader, to direct, to guide.
 καθ-ίκη, to come to; καθίκην, suitable, adapted; χρήσις καθίκην, the right time; τὸ καθίκην, what is proper, suitable.
 καθ-ηματι, *imperf.* Ικαθίκην, (*Gr.* in ηματι, to sit.
 καθ-ίδην, *f.* θεω, *p.* θεα, to set up, to erect.
 καθ-ίζην, *f.* καθίζην and καθίσην, *Dor.* καθίζην, *p.* κακάθιζη, to make to sit, to seat, to set, to sit down, to sit.
 καθ-ίπητι, *f.* καθίπητι, *p.* κακίπητι, 2. *a.* κάθητο, (see Gram. § 108. I. Rem. p. 196. at the end of I. ίτι, to let down, to set down, to send; καθιπίπητος, hanging down; θρή καθιπίπητον, dishevelled hair.
 καθ-ιπέματι, άμα, *f.* καθίζημα, (*Gr.* to strike, to cut.
 καθ-ιπτάμετι, *f.* -πτίσσεμα, 2. *a.* κακιπτάμετη, (*Gr.* πτίσσεμα), to fly down.
 καθ-ιστημι, *f.* κακιστημένη, *p.* κακιστημένη, 2. *a.* κακιστένη, to place in a certain condition, to constitute, to make, to erect, to reduce the besieged.
 καθέδος, *ov.* *ā*, (*κατά* and *δέσι*), a way or path down, a descent.
 καθέλεται, *ā*, *ā*, κατά and *έλασι*, the whole; καθέλεται, altogether, generally, universally.
 καθ-οπάνη, *f.* ιτω, (*όρμη*, a harbour,) to come to land.
 καθέσθιον, κατά and *έσθιος*, so far as, inasmuch as.
 καθέσθιον, same as καθ' ά, *vi*, in which or in what respect, because, inasmuch as,

KAK

καθηγότης, *ā*, *ā*, (*κατά* and *ηγέτης*), watery, spongy, soft.
 καθ-ολεκτίον, *ā*, (*όλασι*, to bark at.)
 f. άνα, to bark at.
 καθόντειθι, κατά and θερέτη, above.
 καί, and, also, even; καί... καί, as well... as; καί μή, but, not the less; καί το, and καί το γε, and yet, although; καί δὲ καί, and even.
 Καίκιοντο, *ov.* *τό*, Caetium, a place on the borders of Latium and Campania, noted for the excellence of its wines.
 κανέτις, *ā*, *ā*, (*allied with καθάρετος*), new, strange, unusual.
 κανέτις, καί and *τις*, although.
 καρέτος, *ā*, *ā*, (*allied with κάροντος*, *κάρη*, the head, thus, καρέτος, the capital, the fitting moment,) a time, a season, a calamity; *τοῖς καρέτοις*, for some time, for the moment; καρέτοι, circumstances of the time.
 Καίσαρ, ἄρχος, *ā*, Cæsar.
 καίτοι, καί and *τοι*, although.
 καίω, *f.* καίων, *p.* κακαίων, (*Gr.*) to burn.
 κάκινον, for καί ικινον, and there; κάκινον, for καί ικινον, and from thence.
 κάκινον, for καί ικινον, and that.
 κακία, *us*, *ā*, (*κακός*), badness, evil, vice.
 κακίσιον, *ā*, *ā*, (*κακός* and *βίος*), one who lives miserably, poorly.
 κακοδαιμόνιον, *ovos*, *ā*, *ā*, (*κακός* and *δαιμόνιον*), ill-starred, unfortunate.
 κακοθήμεται, *ovos*, *ā*, *ā*, (*κακός* and *θέμεται*), malicetus, mischievous.
 κακολογία, *ā*, *ā*, (*κακολογία*) calumny, evil speaking.
 κακοτάθια, *ā*, *ā*, (*κακοτάθης*, unfortunate, [*κακός* and *τάχης*,]) laboriousness, toil.
 κακοτάθιον, *ā*, (*same*,) to suffer, to be in an ill condition, to be sick.

KAK

κακός, ἄ, ὁ, bad, malicious, vile, imperfect, cowardly; τὸ κακόν, evil. κακογύρια, ας, ἄ, κακογύρος, wicked, [κακός and γύρος,] vice, malice, evil-doing.

κακός, (κακός,) ill, badly; λίγων, to calumniate; ιστού, to speak inauspicious words; πονήν, to injure; κακῷς γίνεσθε εσθι, may you rue it.

Κάλαξις, ἥρος, ὁ, Calăsis, the son of Boreas.

κάλλιμος, ου, ὁ, a reed, a stem, an arrow.

Καλαυρία, ας, ἄ, Calauria, an island of the Saronic gulf.

κάλλια, ὁ, f. -ισσω, p. κίλληκα, (Gr.) to call, to name, to invite; καλλισθεῖν, ἵημά τι, to bear a name.

Κάληνος, η, ον, of or belonging to Cales or Calenum, a town of Campania, famous for its excellent wine; Κάληνος ὄντος, Calenian wine.

καλλίτηρ, ορος, ὁ, (καλία,) a summoner.

καλιά, ἄς, ἄ, Ion. καλιά, ἄς, ἄ, a bird's nest.

Καλλίας, ου, ὁ, Callias.

Καλλίβοις, ου, ὁ, Callibius.

καλλιστίρια, ὁ, (καλός and ιέρος, f. ιέρω, to sacrifice.

καλλίχαρος, ὁ, ἄ, (καλός and καρώς,) bearing fine fruit, fruitful.

Καλλιμίδων, οντος, ὁ, Callimédon, a partisan of Phocion at Athens.

Καλλιόπη, η, ἄ, Calliopé, one of the Muses.

καλλιστέρος, ὁ, ἄ, (καλός and πανά, fair-checked.

Καλλισθένης, ου, ὁ, Callisthēnes, a Greek historian.

καλλίτεκνος, ὁ, ἄ, (καλός and τίκνον,) having fine children, happy in children.

καλλιφυλλας, ὁ, ἄ, (καλός and φύλλον,) beautiful leaved.

καλλος, ου, τό, (καλός,) beauty.

KAN

καλός, ἄ, ὁ, comp. καλλιόπη, super. καλλιστος, beautiful, amiable, excellent, good, honorable, distinguished; καλὸς πάγαδός, amiable and noble.

καλύπη, η, ἄ, (καλύπτω,) a hut.

καλυπτίσσειν, ὁ, (καλύπτω and πεινεῖ,) to build huts.

καλύπτρα, ας, ἄ, Ion. καλύπτρη, η, ἄ, (καλύπτω,) a veil.

καλύπτω, f. καλύψη, p. κικάλυψα, 2. a. ικάλυψειν, to cover, to conceal.

Καλυψώ, οῦς, ἄ, Calypso, one of the Oceanides, who kindly received Ulysses when shipwrecked on her coast.

καλῶς, (καλός,) beautifully, well, worthily, honorably; καλῶς λίγω, he speaks rightly.

κάμπατος, ου, ὁ, (κάμπω,) labor, fatigue.

Καμβύσης, ου, ὁ, Cambyses, a king of Persia, who conquered Egypt and plundered its temples.

καμψί, by Crisis sur καὶ ιμι.

καμπλοτάρδαλις, ιως, ἄ, (κάμπηλος and πάρδαλης,) the camelopard.

καμπλός, ου, ὁ, ἄ, a camel.

κάμπινος, ου, ἄ, a stove, an oven.

κάμπινο, f. κάμπω, p. κίκμηκη, 2. a. ικάμπειν, (Gr.) to labor, to exert one's self, to harass; κικμηκός, weary, fatigued.

Καμπανία, ας, ἄ, Campania, a country of Italy, of which the capital was Capua.

καμπάνη, ἄς, ἄ, (κάμπωτη,) a bend, a curving.

κάμπτω, f. κάμψη, p. κίκμηφα, to bend; ἀκμωτίσσω, to double a cape.

καὶ, for καὶ ιάτ, and if, although.

Also instead of καὶ ιάτ, and in-

κάνων, ου, τό, (κάνω, a reed,) properly, a basket made of reeds, a dish, a basket.

Κανοπίς, ἄ, ὁ, of Canopus in Egypt, Canopian.

HAP

αφενδή for καὶ θευδή.
 απεπλύει, ἡ, ἵν, (χάπτλος,) of
 or pertaining to the business of a
 πάπιλος, like a πάπιλος, fraudu-
 lent, crafty.
 πάπιλος, ἡδος, ἡ, a female vintner ;
 fēm. to πάπιλος.
 πάπιλος, οὐ, ḫ, (χάπτη, a crib, [ά-
 πάτη, to eat up hastily,]) properly,
 one who deals in victuals, a huck-
 ster, a vintner, a low tavern keeper.
 πάπιός, ὡ, ḫ, smoke.
 πάπιόντα for καὶ ἀπεθάνειν.
 πάπιος, Dor. for πάπιος, a garden.
 πάπιος, οὐ, ḫ, a wild boar.
 πάπιόν, f. ίδη, to breathe ; ψυχή,
 ἀπεπαπίόν, to swoon.
 πάπιόντα, οὐ, (άπει and δοιάιος,) f.
 ίδη, p. ίδη, properly, to watch
 with the head erect, anxiously to
 await.
 Κάριος, οὐ, ḫ, Caranus, one of the
 Heraclidae.
 πάρδαλης, οὐ, τί, a water-cress.
 πάρδη, οὐ, ḫ, the heart.
 πάρη, Ion. and Hom. for πάρη, in-
 dec. εῖ, the head.
 Καρία, άς, ḫ, Caria, a region of Asia
 Minor.
 πάρηποντης, οὐ, ḫ, ḫ, (πάρηπτος, a
 crab, and ἰδεος,) of the nature of
 the crab.
 Καρμανία, άς, ḫ, Carmania, a pro-
 vince in Persia, near the Persian
 gulf.
 πάρηπτος, η, οὐ, (πάρηπτος, fine
 Spanish flax,) of linen.
 πάρηφεια, ὡ, (πάρηφειος,) f. ίδη,
 p. ίδη, to bear fruit.
 πάρηφειος, ḫ, ḫ, (πάρηπτος and φίειος,)
 fruitful.
 πάρηπτος, οὐ, ḫ, 1. fruit, 2. the lower
 part of the arm, the wrist.
 πάρηπτος, οὐ, (πάρηπτος,) f. ίδη, = ὄμητος,
 οῦμητος, to enjoy the fruit, to reap.
 πάρηπτος, ὡ, (πάρηπτος,) f. ίδη, p.
 ίδη, to endure.
 πάρηπτος, ḫ, ίδη (πάρηπτος, Ep. for πάρ-

KAT

ετος,) strong, considerable, coura-
 geous, severe, blows ; super. πάρ-
 ετος.
 πάρηπτος, οὐ, τί, a nut ; παρηπτακήδη, a
 chestnut.
 Καρχηδόν, ίδη, ḫ, Carthage, a city
 of Africa of great renown. It
 was long the rival of Rome, but
 was at last destroyed by Scipio
 Africānus the younger. Its re-
 mains lie about three miles from
 Tunis. 2. (ιδη, New,) a city of
 Spain built by Hasdrubal.
 παρηγέντος, οὐ τί, the top of a mast ;
 τὰ παρηγέντα, the upper part.
 παρηγέντη, ίη, ḫ, (fem. of παρηγέ-
 ντος,) a sister.
 παρηγέντης, οὐ, ḫ, (χάρις, a brother or
 sister, and γενάω,) a brother.
 Καρσία, άς, ḫ, (Σαλασσα underst.)
 the Caspian Sea. Also τὸ Κά-
 στιον, the same.
 παρηγέντης, οὐ, ḫ, tin.
 Καρρανία, ίη, ίδη, of Castāna, a
 city of Thessaly and of Pontus,
 also of or belonging to a chestnut.
 See πάρηπτος.
 Κάστρον, άρος, ḫ, Castor, son of Ju-
 piter and Leda, and brother of
 Pollux and Helen.
 παρά, with gen. against, upon, down,
 in, on ; πατὰ βυθῶν, in the depths ;
 with the accus. in, according to,
 after, to, near, opposite, in pro-
 portion to, in consequence of, in
 regard to, concerning, on ; πατ'-
 ὑπερβολή, excessively ; πατ'- ίαν-
 τόν, yearly ; πατ'- ίαστην ήμέραν,
 every day ; πατά μικρόν, gradually,
 πατά τὸν αἰσθόν παρέβη, at the same
 time ; οἱ πατ'- ιμι, my coevals ;
 πατ'- ίλιον, from compassion ;
 πατ'- έλιγον, a few at a time ;
 πατά τὸ πλῆσσον, for the most
 part ; πατά πρόσωπον, in front ; δ'
 πατ'- ήδον, θάνατος, an agreeable
 death ; πατ'- άημον, towards the

KAT

wind. In composition it often gives additional force to the sense of the simple verb; it likewise denotes 'movement downwards,' 'completion,' 'opposition,' 'overthrow.'

κατα-βαίνειν, *f.* -βάίνειν, *p.* -βάίνειν, 2. *a.* -ίβην, (*Gr.*) to descend, to travel downward, to devolve to one.

κατα-βάλλειν, *f.* -βάλλειν, *p.* -βίστελλειν, 2. *a.* -ίστελλειν, to cast down, to fell, to cast away.

κατα-βάσσειν, *ιως*, *ή*, (*καταβάσινειν*) a way down, a descent.

κατα-βιβάλλειν, *f.* -σσειν, to bring down.

κατα-βιβέσσειν, *f.* -βέσσειν, 2. *a.* -ίσσειν, (*Gr.*) to consume, to devour.

κατα-βίων, *ή*, *f.* -βιώνειν, to pass one's life.

κατα-βοάνειν, *ή*, *f.* -όνειν, to clamor against.

καταγάμνειν, *ή*, *ή*, (*κατέ and γάμος*, γῆ,) subterranean.

κατα-γιλάνειν, *ή*, *f.* -σσειν, to deride.

κατα-γιγνώσκειν, *f.* -μι. -γνώσκειν, *p.* -γνώσκειν, 2. *a.* -γνώσκειν, (*Gr.*) to become acquainted with, to decree.

κατ-άγνυμι, *f.* κατάξειν, (*Gr.*) to break; 1. *a.* καταίξειν.

κατα-γοντινεῖν, *f.* -σσειν, to deceive, to make a fool of.

κατ-άγω, *f.* -άξειν, *p.* *Alt.* κατα-γόνχειν, 2. *a.* καταγγέλλειν, to throw down, to lead down, to bring in, to bring into port, to conduct.

κατ-αγνίζομαι, *f.* -σσειν, *p.* -γνάνθημαι, to combat, to conquer.

κατα-δίνομαι, (*Gr.*) to introduce a custom, to indicate, to announce, to decree, to give directions, to establish.

κατάδιδομαι, *ή*, *ή*, (*κατά and δίδομαι*), abounding in treachery.

κατα-δίω, *f.* -δίσσειν, *p.* -δίδικα, (*Gr.*) to bind.

κατα-δικάζειν, *f.* -σσειν, to condemn.

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καταδίκη, *ης*, *ή*, (*κατά and δίκη*) a condemnation.

κατα-διύκειν, *f.* -ξειν, to pursue.

κατα-δουλώα, *ή*, *f.* -σσειν, *p.* -δούλωα-κα, to subject, to enslave.

κατάδικος, *ή*, *ή*, (*κατά αιδη δικυός*), very woody.

κατα-δίω, or **κατα-δύνω**, *f.* -δύσσειν, 2. *a.* -ίδυν, (*Gr.*) to sink, to dip or plunge down, to overwhelm, to make a thing to sink, to creep under or into.

κατα-ζηγνύμειν, *f.* -ζεύξειν, (*Gr.*) to yoke.

κατά-ζεύξις, *ιως*, *ή*, (*καταζηγνύσθη*), a yoking, a harnessing.

κατα-θάντω, *f.* -ψειν, to bury.

κατα-θρεύειν, *ή*, to lament, to sorrow.

κατά-αἴρειν, properly to carry down, next, to arrive, to enter of ships).

κατα-αἰσχύνω, *f.* -σσειν, *p.* -γεχνύγειν, to insult, to disgrace.

κατα-καίω, *f.* -σσειν, (*Gr.*) to burn; 1. *a.* κατ καί.

κατα-κεραυνώ, *f.* -ψειν, to bend down.

κατα-καλύπτω, *f.* -ψειν, *p.* -φει, 2. *a.* -πάλινειν, to cover, to conceal.

κατα-κινεῖται, *f.* -κινέσθαι, (*Gr.*) to lie, to rest, to sit.

κατα-κλαίω, *f.* -σσειν, (*Gr.*) to bewail.

κατα-κλίνειν, *f.* -σσειν, to shut in.

κατα-κλίνειν, *f.* -ών, *p.* -κίνκλιξειν, to bend down; **κατα-κλίνομαι**, to recline, to sit down.

κατα-κλύζειν, *f.* -σσει, *p.* -ύχα, to overflow, to inundate.

κατα-κοιρίζω, (*allied with κοίτη and κοίμαι*, *f.* -σσει, to put to sleep.

κατα-κοινίζω, *f.* -σσει, to remove.

κατα-κόπτω, *f.* -ψειν, *p.* -φει, to cut off, to cut to pieces.

κατα-κορίνειν, *ή*, *f.* -όνειν, to adorn.

κατα-κρημνίζω, (*κρημνός*, a precipice, *f.* -σσει, to precipitate, to cast down from a rock.

κατα-κρίνω, *f.* -νη, *p.* -κίνγκνα, to condemn.

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κατα-κρύπτειν, *f.* ψε, 2. *a.* -ισχθειν, to conceal.

κατα-κρύψαι, ὄμαι, to take possession of, to take, to acquire.

κατα-κτίνω, *f.* -κτίνω, *Ion.* -κτίνω, 2. *a.* -ικτίνειν, to kill.

κατα-λαμβάνειν, *f.* -λάμψομαι, *p.* -λίληφαι, 2. *a.* -λάβειν, (*Gr.*) to take, to possess, to seize, to fetch, to meet with, to find, to overtake.

κατα-λίγον, *f.* λίγον, *p.* -λίλιχειν, to tell.

κατα-λίστειν, *f.* ψε, *p.* -λίλισθειν, 2. *a.* -λίλισθειν, = ὄμαι, to desert, to leave behind.

κατα-λήθευσαι, to entirely forget.

καταληψία, *τοις, ἡ,* (*καταλαμβάνειν*), a capture.

καταλόγος, *τοις, ἡ,* (*καταλύειν*), a place of repose or relaxation, a harbour, an inn, an abode.

κατα-λύειν, *f.* ψειν, to dissolve, to destroy, to ruin, to put an end to, to relinquish, to stop or rest at any place, (*viz.* to give up a journey at, *προτίς* or δέον being understood); τοῦς γέμους, to subvert the laws.

κατα-μαρτύρειν, *ἄ,* *f.* ψειν, *p.* ψειν, to bear witness against.

κατα-μηνία, *f.* ψειν, to indicate, to announce, to represent.

κατα-μύων, *f.* ψειν, to shut the eyes; κατα-μύνειν, darkling.

κατα-μυγγάζειν, *f.* ἄσω, to constrain, to compel.

κατα-απλίσσειν, *f.* λάσσειν, *p.* καταλύλειν, (*Gr.*) to consume, to expend prodigally.

κατα-νίμειν, *f.* νιμεῖν, to distribute; κατα-νίμημαι, to partition among themselves, to feed off or upon, to consume.

κατα-νίδειν, to nod to, to promise.

κατα-νοίν, *ἄ,* *f.* ἄσω, *p.* ψειν, to contemplate, to remark, to observe.

κατα-νούνται, *ἄ,* *f.* ἄσω, *p.* ψειν, to arrive.

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κατατίπερ, (*κατά and ἀπέριης, opposite, [probably ἀπέτιπερον,])* with gen: opposite.

κατα-ξένια, *f.* -ξένη, *p.* -ξεγυρα, to cut to pieces; πίνειν αντιξεμένην, hewn stone.

κατάξηρος, *ἄ, ἡ,* (*κατά and ξηρός*), arid; τὸ κατάξηρον, dryness.

κατα-ταίνω, *f.* αίνειν, *p.* -τίανειν, to cause to cease.

καταστίλτης, *ον, ἡ,* (*perhaps καταστάλλω,*) a catapulta, a machine to throw missiles with.

καταστατίλτης, *ή, ὅν,* (*καταστίλτης*), pertaining to a catapulta; βίλος, a weapon thrown by a catapulta.

κατα-στίρειν, *f.* ψειν, to send down, to send.

κατα-εἴριν, not in use, 2. *a.* κατα-εἴριν, to kill.

κατα-ετνία, (*Gr.*) *f.* -εύσα, *p.* -ετνεῖν, 2. *a.* -εύσθειν, to swallow, to consume.

κατα-πλίσια, *f.* πλισθειν, (*Gr.*) to sail down, over, or back, to arrive.

καταστλητίλτης, (*καταστλητίλτης*, striking terror, [*καταστλήσσειν*]), astonishingly, wonderfully, terribly, shockingly.

κατα-πλάνειν, *f.* ξειν, to cast into dismay, to frighten, to deter; -εύσθειν, to be astonished.

κατα-τρευτίζειν, *f.* γειν, to enrich.

κατα-πνίξειν, *f.* πνίγειν, (*Gr.*) to breathe or blow on, or against, to blow.

κατα-ποίειν, *ἄ,* *f.* ποιειν, to harass with labor, to labor, to work, act.

κατα-πραΐνειν, (*πραΐνειν*), to soften.

κατάράστειν, *ἄ, ἡ,* (*κατ-εράμαι*, to curse, [*ἔρει, a curse,*]) accursed, infamous.

κατα-είλειν, *f.* ξειν, to caress.

κατ-ερμίνειν, *ἄ,* *f.* ἄσω, *p.* ψειν, to enumerate, to reckon to.

καταφέγγειν, *f.* -φέγγειν, (*Gr.*) to stream from, to stream down, to blow down.

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καταβίβειν, *ι, ι, (καταβίβειν)* watered, richly endowed, richly supplied.
κατα-δέξαι, *f. ξεινία, with gen. to begin, to be the first, to set the example.*
κατα-εῖναι, *f. -εῖναι, 2. a. -εῖναι, (Gr.) to quench, to extinguish, to allay, to soothe.*
κατα-εἰρίνειν, *f. εἰρίνη, p. -εἰρίνη, to shatter, to shake down.*
κατα-εκάπτειν, *f. εκάπτειν, p. -εκάπτην, to undermine, to break down, to destroy.*
κατα-επιδάμνημα, *f. δάμνη, (Gr.) to diffuse, to scatter, to sprinkle, to pour.*
κατα-επινάγματιν, *f. ἔπειν, p. ἔπειν, ==εμαι, to arrange, to prepare, to make to order, to dispose, to build, to erect.*
κατασκοπίην, *ηι, η, (κατά and σκοπή)* an arrangement, building, structure, regulation, disposition, preparation, fabrication, making, construction, artificial means.
κατασκίπτειν, *f. ψειν, to incline toward.*
κατάσκοπος, *οι, οι, (κατά-σκοπία)* shady, shadowy.
κατάσκοπος, *οι, f. εἰσειν, to spy out.) an observer, a spy.*
κατα-εργίζειν, *(εργίζειν,) f. γεινη, p. γεινη, to deceive, to overreach.*
κατα-ενάω, *οι, f. είναι, p. -ενάω, to draw upon, to draw under.*
κατα-εσίνειν, *f. -εσίνειν, to make a libation.*
κατα-εσταψίνω, *(εσταψίνω,) f. εύειν, to stable, to put in stall.*
κατα-ερίγω, *f. ψειν, to crown.*
κατα-ερίζω, *f. ξεινία, to mark out (by pricking).*
κατα-εργαστείδινω, *(εργαστείδινω,) f. εύειν, to encamp.*
κατα-εργεῖν, *οι, f. είναι, to rack, to torture.*
κατα-εργίζω, *f. ψειν, -εργείζω, to subvert, to turn round, to return; τὸ βίον, to die; κατα-εργίζειν,*

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to subvert, to destroy.
καταστροφή, *ηι, η, (καταστρίφειν)* the end.
κατάστρωμα, *τόνος, τό, (κατα-στρώμα, to spread down,) the deck, a covering.*
κατα-τίνειν, *f. -τίνειν, to strain tight.*
κατα-τίνηται, *f. -τίνειν, p. -τίνηται, 2. a. -τίνηται, to deposite, to lay up in, to place, to put.*
κατα-τιράπειν, *(τιράπειν, τιράπειν,) (Gram. τὸ τιράπειν,) to perforate; κατα-τιράπειν, perforated, penetrated.*
κατα-τάξιν, *f. ιών, p. ιώνειν, to shoot with a bow.*
κατα-τρέχω, *f. θετένω, 2. a. -θετέμεν, (Gr.) to overrun, to traverse.*
κατα-τρίζειν, *f. τρίζειν, to rub, to destroy by rubbing.*
κατα-τυχάνειν, *(Gr.) to attain, to succeed in a thing; 2. a. part. κατατυχόντος.*
κατα-φάγειν, *2. a. inf. to κατα-εσθίειν, obs. in the pres. to devour, to reach in order to devour.*
κατα-φέγω, *f. -είρειν, (Gr.) to bring down, to strike, to drive down, to take off, to remove; -εμαι, to decline, to let one down, to plunge in, to be brought to, to be carried to.*
κατα-φεύγω, *f. ηι. -φεύγειν, 2. a. act. -φεύγειν, (Gr.) to fly for refuge to, to fly.*
κατα-φθίζειν, *f. -φθίζειν, p. ιφθίζειν, to destroy, to corrupt.*
κατα-φλίγω, *f. ξεινία, p. χειν, to consume, to burn.*
κατάφρακτος, *οι, οι, (κατά-φέάσσων)* to protect with armour, covered, protected by armour, armed.
κατα-φενίω, *οι, f. ηιειν, p. ηιειν, with the indicat. to despise, to think meanly of, to be indifferent to, to disregard, to treat with contempt.*
καταθύγη, *ηι, η, (καταθύγειν,) a refuge.*
κατα-χαροτείνω, *οι, f. ηιειν, to con-*

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degn by vote.
κατα-χίσι. *f.* *τίνειν*, (Gr.) to shed;
 1. *a.* *κατίχειν*, *Epi.* *κατίχειν*.
κατα-χρέωμαι. *άμας*, *f.* *άμας*, *Gr.* with the dat. to use, to make use of.
κατα-χάντιμι. *f.* *χάνειν*, to bury up, to obstruct by heaping up.
κατα-ψεύω. to touch.
κατα-ψηφίζωμαι. *f.* *ἰστραχει*, *p. pess.* *ώμαι*, with the genitive of the person, to condemn, to pronounce guilty, to decree; *καταψηφίζεσθαι* *τους μανιας*, to declare a person insane.
κατα-ψύχω. *f.* *θέω*, *p.* *ψύχει*, to cool.
κατ-ίδω. *f.* *κατιδίδωμαι* and *κατιδίδωσι*, *p.* *κατιδίδοσαι*, to consume.
κατ-ίδω. *Gr.* to perceive.
κατ-ιπι. to descend, to come down, to return from banishment, to arrive.
κατ-ιργάζωμαι. *f.* *-τρύγασσωμαι*, *p.* *-τρύγασμαι*, to labor, to elaborate, to produce; *κατιργάζειν* *τὸ μύγισθος*, to reduce the size.
κατιργασία. *as.* *ἡ* (*κατιργάζωμαι*), treatment, cultivation, elaboration, process.
κατ-ιρίσω. to throw down, to burst in; 2. *a.* *κατήριται τοι*.
κατ-ιρχομαι. *f.* *κατιλεύσωμαι*, 2. *a.* *κατιλέθω*, (*Gr.*) to descend, to return.
κατ-ισθίω. (*Gr.*) 2. *a.* *κατίσθησος*, *inf.* *κατασθήσειν*, to consume, to eat up.
κατ-ισθίω. (*isθει*), *f.* *ύπει*, to guide, to direct, to drive.
κατ-ίχω. *f.* *κατίχειν*, or *κατασχέσσω*, *p.* *κατιχηκα*, 2. *a.* *κατίχος*, (*Gr.*) to hold fast, to possess, to take possession of, to retain, to hold back, to continue, to last; *μιτασθλὴ κατίχησι τὴν πόλιν*, a revolution has befallen the city; *κατίχημαι*, to be covered, to be bound to, be devoted to.

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κατηγόρια. *ά*, (*κατέ* and *γόρειν*), *f.* *άνω*, *p.* *ειπε*, to accuse, to charge with.
κατηγόρια. *άτο* *ά*, (*κατήγορος*), an accusation.
κατήγορος. *ών*, *ά*, (*κατηγόριος*), an accuser.
κατάκοσ. *δ*, *ά*, (*κατ-ακόνω*, to obey,) obedient.
κατάθυμα. *άτο* *ά*, (*κατηθύμης*, dejected, [probably *κατά* and *θάμης*,]) dejection.
κατ-ανίσια. *ά*, *f.* *θέω*, *p.* *-άνηκα*, to inhabit, to dwell.
κατακία. *άτο* *ά*, (*κάτακιος*, an inhabitant, [*κατά* and *κίος*,]) a dwelling, a plantation, a spot, a settlement, a village.
κατ-ανίζω. *f.* *τέω*, to plant, to cultivate, to found.
κατ-ανίσια. *ά*, (*άνησις*, sloth,) to delay, to omit, to forbear, from *indolence* or *fear*; to be loath or unwilling.
καταπατήσια. (*κάταπατησιον*.) *f.* *γένει*, *p.* *γένεια*, to represent or show a thing as in a mirror; *καταπατήσματα*, to behold one's self in a mirror.
καταπατησιον. *άν*, *τί*, (*κάταπατησιον*, [κατά and *διφανει*,]) a mirror.
κατ-αρθίω. *ά*, *άρθισ*, *f.* *άνω*, *p.* *ανα*, to set up, to erect.
κατ-αρύσσω. and *-αρύτω*, *f.* *ξει*, to bury, to heap over, to conceal.
κάτω. (*κατά*,) below, downwards; *ἄνω καὶ κάτω*, up and down.
Κάτων. *άνως*, *ά*, Cato.
κατάρρεις. *άνχος*, and *άγος*, *ά*, *ά*, (*κατ-αρύσσω*,) sunk or laid in the ground; as a subst. *κατάρρειν* *ά*, to offset, a shoot, a layer of a plant.
κατ-ανύσσω. to roar, to howl.
καταφεύγης. *ίσις*, *ά*, *ά*, *κάτω* and *φίγω*, sinking, hanging down.
Καύκασος. *άν*, *ά*. Mount Caucasus, in Asia, between the Euxine and Caspian Seas.

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καῦρα, ἄτος, ὁ, (καύει,) heat. καυρατέρος, ἄ, ὁ, (καῦμα,) hot. Καυκάσοι, ὄν, ὁ, Caucasianians. καυχάσκει, ἄμα, (allied with εὐχα-μαί,) f. καυχαί, to boast. κατ., and before a vowel κατ., cannot be translated, but, like ἀτ., in prose, gives to the indicative the force of the optative and subjunctive. καίη, contr. καῖη, καίτετος, ὁ, the heart. καίγκειος, ον, δ, δ, millet. καίδος, δ, δ, 'probably καίδεια, καῖδος, care,) careful, pass. meriting care, worthy, honorable. καίδος, ον, δ. 1. a cedar. 2. a species of Juniper; whence καίδρων, δ, to anoint with cedar oil, to embalm. καῖθι, Ion. for καῖθι, there. καίσει, (χίω, f. καίσεια, (Gr.) to lie. καίσιον, ον, τό, (καίμα,) a possession, a treasure. καίσης, η, ε, Ion. and poet. for καίσιος, he, she, it, that. Καῖος, α, ον, and Καῖος, α, ον, of or belonging to the isle of Cea; as a subst. Καῖος, an inhabitant of Cea. καίσω, f. καῖση, Μλδ. καίσω, p. καίσα-σα, to shear, to shave, to cut, to tear, to gnaw; καίσεις, to waste a country. Καεροπία, ει, δ, Cecropia, an ancient name for Attica, in honor of Cecrops, its founder. Κλεόψ, οτος, δ, Cecrops, the founder, and most ancient king of Athens. κακερόφλαξ, ον, δ, (κερύκτη,) a net for the hair. καλέσω, (κείλω, to move,) f. κένω, p. καλέσκει, to command. καλόμει, (same,) f. καλόμεια, 2. a. καλόμην, and κακιαλόμην, 3d pers. sing. καλέστε, with the dat. to command.

Κελτίκης, δ, δ, Celtic.

Κελτοί, ὄν, ὁ, the Celts, a people

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who occupied the greater part of Gaul, the British islands, and the country between the Alps and the Danube. κεῖνος, δ, δ, empty, void, useless, unprofitable. κείνειος, δ, (κείνειος,) f. κένα, to empty, to evacuate, to desolate. κείραυρος, ον, δ, (probably κείριν and εραύρος,) a Centaur, a fabulous monster, composed of a man's bust upon a horse's body, dwelling in Thessaly. κείνεια, δ, f. κένα, p. κένα, to sting, to perforate, to pierce, to prick. κείρων, ον, τό, κείνεια, a sting. Κεραμικός, ον, δ, the Ceramicus, a place without the walls of Athens, where those who fell in battle were buried at the public expense. Its name was perhaps derived from κε-ράμειος, 'potter's earth,' as some potteries were formerly situated there. κεράμειος, and κεράμηος, ια, ιον, (κεί-ραμος, potter's earth,) earthen. κεραμικός, δ, ον, (κεραμίων, to cover with tiles, [κείζειν,]) made of burned tiles. κερανύμη, (κέρανο, obs.) f. κείσα, p. κείσιδηα, (Gr.) to mix. κείσης, δρος, τό, a horn, a peak of a mountain. κείσης, ον, δ, a cherry-tree. κείσειν, ον, δ, (κείεις,) horned, the horned serpent or cerastes. κείρωνίς, δ, δ, the thunderbolt, which strikes, and sets on fire; thunder and lightning, δούρεια, or στρε-νώ, the flash, βροτήν, the thunder. Ceraunus, an epithet, the thunder-bolt. See δούρεια. κείρωνονοια, αι, δ, (κείρωνις and κείρων,) meteorology, the observation of lightning and other similar phenomena as prognostics of the weather. κείρωνίς, δ, (κείρωνίς,) f. κένα, to strike dead with lightning, to

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strike.

Κέρερος, *ov.* & Cerberus, the infernal dog, said to have three heads.κερδαλίος, *iz.* *im.* (*κέρδος*,) profitable, advantageous.κερδιών, -ον, better, *an irregular comparative, super.* κερδόφορος, formed from κέρδος.κέρδος, *ios.* *τό*, (*κέρω*, to do, *λέγον*,) gain.κέρινος, *ίδος*, *ή*, (*probably κέρινος*, κέρινος, to strike, from the noise made in weaving, a shuttle, a bodkin.κέρων, *ov.* *ή*, the tail.Κέρυκεῖος, *αια.* *αιον*, Cerycean, of or belonging to Ceryra, an island of the Ionian Sea.κέρυξ, *ίτος*, *τό*, *κείμενος*, a small part of any thing cut off, a small piece of coin, a piece of money, money.κερυκάτιον, *ov.* *τό*, *dim.* of κέρυξ.κέρυξ, *η*, *ον*, κείρων, to prick,) stitched, embroidered; *as a subst.* a girdle, *particularly* the Cestus of Venus, which was feigned by the poets to possess the power of kindling the flame of love.κέρυδος, *ios.* *τό*, (*κείνειν*, to hide,) a place of concealment, the caverns, the depths.κέρυλλος, *αια.* *αιον*, (*κείφαλλος*,) chief, principal.κέρυλλη, *ής*, *ή*, a head; *τοι* κείφαλη, heels over head; *κακή* κείφαλη, thou fool; κείφαλαι κυνόν, dogs' heads.κέρυσσιν, (*κέρδος*,) *f.* *ιύσσειν*, to take care of, to perform funeral obsequies, to commit to the earth, *viz.* the dead. κέρδος, *ios.* *τό*, care, grief, sorrow, the care bestowed on a dead body, funeral obsequies.κέρδη, (*κέρδος*, 2. a. *τείνειν*, and *κινδύνον*, *f.* *ηύειν*, to trouble, to afflict; *τιμί*, κινδύνος, *f.* κινδύνουρας, *p.* *m.* κινδύνη, to be anxious; *παρ.* *part.* *pres.* κινδύνιος, afflicted with care, sad, distressed.

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κέλσος, and κέλλως, *ή*, *ή*, (*καίω*,) burning.κέλτι, *Dor.* *fur καὶ λιπί*.κέλτη, *Dor.* *fur κάτι*, *i. e.* καὶ λιπί; κέλτης καὶ ἄλλος.κέλτινα, *ας*, *ή*, (*κέλτινα*, to rear in a garden, [*κέλτης*,]) gardening.κέλτινας, *ατος*, *τό*, (*κέλτης*,) a garden vegetable, gardening.κέλτως, *ον*, *ή*, a garden, an orchard.κέλτιον, *ον*, *τό*, κέλτης, a honey-comb.κέλτης, *οῦ*, *ή*, wax.κέλτην, *οκος*, *ή*, *probably γέγονος*, to utter a sound, γέγονος, the voice.)κέλτης, *ον*, *ή*, 1. a herald, a crier. 2. a species of snail.κέλτησσα, (*κέλτης*,) *f.* ξε, *p.* κα, to perform the duty of a herald, to proclaim.κέλτης, *ios.* *τό*, a sea monster, every species of large fish.κέλτωδης, *ον*, *ή*, *ή*, (*κέλτης and οδος*,) belonging to the class of large fishes, very large.Κέφευς, *ιως*, *ή*, Cepheus, king of Ethiopia, and father of Andromeda.Κεφισσός, *οῦ*, Cephissus, a river in Attica, passing under the long walls of Athens.κεφαλής, *ον*, *ή*, *ή*, (*κάπω, κείω*,) perfumed; κεφαλή κόλπη, bosom covered with perfumed garments.κείωντός, *οῦ*, *ή*, a chest, an ark.κείνειν, *ον*, *ή*, to diffuse one's self.Κείθαιρον, *ον*, *ή*, Cithaeron, a mountain in Boeotia sacred to Bacchus.κείθαιρα, *ας*, *ή*, a guitar.κείθαιρία, κείθαιρη, same as κείθαιρα, *f.* *ιύειν*, to play the guitar.κείθαιρός, *οῦ*, *ή*, κείθαιρον and οὐδός,) he that plays the guitar and sings to it.Κείσιρ, *ον*, *ή*, Cicero.

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Kίλινος, *αν*, *οι*, the Cilicians.
Κιλικία, *ας*, *ἡ*, Cilicia, a province in Asia Minor, between Pamphylia and Syria, now Caramania.
Κίμμερος, *αν*, *οι*, the Cimbri, inhabitants of the modern Jutland and Schleswig.
Κιμμερίος, *ια*, *ιον*, Cimmerian, belonging to the Tauric Chersonesus.
Κίμων, *ανος*, *ὁ*, Cimon, an Athenian general, son of Miltiades.
κινδύνον, *κινδύνον*, *f.* *σίων*, *p.* *σικά*, to incur danger, to run a risk; *δικινδύνον*, the defendant.
κινδύνος, *αν*, *ὁ*, danger; *τραγὰ τοὺς κινδύνους*, in the midst of dangers.
Κίνεας, *αν*, *ὁ*, Cineas, friend of Pyrrhus, king of Epirus.
κινά, *ῶ*, *χία*, *f.* *πένα*, *p.* *πενίηντα*, to move, to urge, to change.
κίνητος, *ιων*, *ἡ*, (*κίνειν*), a motion, a movement.
κινήσκειν, (*κινήσειν*, wailing,) to utter wailings, to mourn, to lament.
Κινύρας, *αν*, *ὁ*, Cinyras, the father of Myrrha, by whom she had Adonis.
Κικην, *ην*, *ἡ*, Circe, daughter of the Sun, and sister of Aeëtes, famous for her beauty and magic arts. Fleeing from Colchis, she took up her abode on the western coast of Italy.
κίνητα, *ης*, *ἡ*, and Att. *κίνητα*, a magpie.
κινέτος, *οῦ*, *ὁ*, and Att. *κινέτος*, (*allied with* *ἴγετος*), ivy.
κινέτος, and Att. *κινέτος*, *η*, *ον*, (*κινεῖσθαι*), of ivy, adorned with ivy.
κίνητος, (*κινήτης*, *κινήτιος*) *κίνητη*, and *κινήτην*, *f.* *ἥνη*, *p.* *ἥνη*, 2. a. *ἴκινητην*, to meet, to find.
κίνητη, *η*, *ἡ*, a thrush.
κινητός, (*probably λι from ιμι*, to go,) not in use in the indic., pres. opt. *κινητός*, part. *κινήτης*, *οῦστα*, *ιπτη*, *ἴκινητης*, to go.
κίνητης, *οντος*, *ὁ*, *ἥ*, a pillar.

KAL

κλαδός, *αν*, *ἱ*, (*κλάζω*, to break off,) a branch.
Κλαζομενίος, *αν*, *ἱ*, a Clazomenian, an inhabitant of Clazomænæ, a seaport in Ionia.
κλαίειν, *σι*. *κλαίσαν*, *p.* *κινέλασκη*, 2. a. *ἴκλαση*, to weep.
Κλάρος, *αν*, *ἡ*, Clarus, a city of Ionia near Coïdophon, where Apollo had a celebrated temple.
Κλανθης, *αν*, *ἱ*, Cleanthes, a Stoic philosopher, pupil and successor of Zeno.
κλανός, *ἥ*, *ὄν*, (*κλίνω*, to render famous, renowned, celebrated, famous).
κλεῖσις, *κλειδός*, (*κλείνω*, to close,) a key.
Κλίτης, *αν*, *ἱ*, Clitus.
Κλίτη, *οὐς*, *ἡ*, Clio, one of the Muses.
Κλειδέμορος, *αν*, *ὁ*, Cleodamus.
Κλειμένοτος, *αν*, *ἱ*, Cleombrus.
Κλειμίνης, *αν*, *ὁ*, Cleomenes.
Κλεοπάτρα, *ας*, *ἱ*, Cleopatra, a sister of Alexander the Great, who married Perdiccas, and was killed by Antigonus as she attempted to fly to Ptolemy in Egypt.
κλίσις, *κλειστός*, *τό*, (*κλίνω*, to render famous,) renown, fame, glory.
κλίστης, *αν*, *ἱ*, (*κλίστην*, a thief).
κλίστην, (*allied with* *κιλέντην*), *f.* *ψε*, *p.* *πίκλισθη*, 2. a. *ἴκλισθη*, to steal. a. *παστ.* *ἴκλισθη*.
Κλέαν, *οντος*, *ἱ*, Cleon, an Athenian commander.
κλίζω, (*κλίστης*) and *κλίζων*, *f.* *ξη*, to announce, to name, to call.
κλίπημα, *ἴτη*, *τό*, (*κλάω*, to break off), a vine, a branch of the vine.
κληρονομία, *ῶ*, (*κληροῦχος*, [*κλῆρος*, a lot, and *χω*,]) to possess by lot, particularly in the distribution of lands in a colony or conquered country.
κληρουχία, *ας*, *ἡ*, (*κληρουχία*,) the possession by lot of a portion of

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conquered land.
 κλῆσις, ἡ, (κλῆσος, a lot,) to cast lots ; -οῦμαι, to receive by lot.
 κλίμαξ, ἄστος, ἡ, (κλίνω,) a staircase.
 κλίνη, η, ἡ, (κλίνε,) a bed, a couch, a seat at table.
 Κλίνιος, ον, ἡ, Clinias, the father of Alcibiades, the bravest of the Greeks at the battle of Artemisium.
 κλίνιον, ίων, τό, (dim. of κλίνη,) a little bed, a bier.
 κλίνω, (κλίνω, οὐσ.) f. κλίνω, p. κινδύνεια, to incline, to bend, to lay down, to shrink or fall back, to turn or move toward a place.
 κλίνια, ης, ἡ, (κλίνη,) a couch, a tent. In *Mythological Dialogues*, VI. p. 125, κλίνια seems to denote couches, collectively. Ιεπληνία is the common reading in this place.
 κλίνης, οῦ, ἡ, (same,) a chair, a throne.
 κλωστή, ης, ἡ, (κλίνεται,) theft.
 κλέψω, f. ου, to inundate, to wash, to bedew.
 κληνός, ἡ, ὥρα, (κλήνω,) audible, famous.
 κλέω, and κλῆμι, with gen. (imp. κλῆθε, κλήτε, with the Hom. redupl. κίνλλθε, κίνλλε,) to hear.
 κλάσσω, ονός, ἡ, (κλάσσω, to break off,) a branch.
 Κλίδης, ον, ἡ, Cnidus, a city in Caria.
 κλίνεται, ης, ἡ, the scent of fat, at the sacrifices.
 Κλωνός, οῦ, ἡ, Cnossus, or Gnossus, a town of Crete, on the northern coast, the residence of Minos.
 κόγχη, ης, ἡ, a shell, a muscle, a shell fish.
 κολαίσω, (κολάσος,) f. ἄνοι, to excavate, to hollow.
 κολάς, ἄστος, ἡ, (same,) a hollow, a cavity.
 κολία, ος, ἡ, (same,) the belly, the abdomen.
 κολός, η, ου, hollow, excavated, deep :

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τὸν κολὸν, a hollow, a valley ; τὸν κολᾶ, the valleys.
 κολάσιος, ἡ, (κολάσος,) f. ἄνοι, to excavate, to hollow.
 κομιδα, ἡ, (allied with κοινός and ποιμένος,) f. ἄνοι, p. οὐκα, to put to rest ; -άραμι, ὄμια, to rest, to sleep.
 κονῆ, dat. fem. of κονίς adverbially, in common.
 κονίς, ἡ, ὁ, common, public ; κονὴ τύχη, a common fate ; ἡ κονὴ φύσις, the social nature ; τὸ κονέ, and τὰ κονέ, the commonwealth.
 κονωνίας, ἡ, (κονωνίς, a companion, [κονώνε,]) f. ἄνοι, p. οὐκα, to partake, to have community or intercourse, to be a partner.
 κονώνες, (κονέος,) in common.
 Καῖος, ον, ἡ, Cœus, one of the Giants, son of Cœlus and Terra, and father of Latona.
 κοίστας, ον, ἡ, (κοῖστος, power, allied with κάρα,) a lord, a master.
 κοιτάταις, η, ου, (κοίτην,) lying in bed, or sleeping ; τὸ κοιτάτοις, the hole or den of a wild animal, a couch, a bed.
 κοίτην ης, ἡ, (κιά, κιά, κιμά, allied with καμάνεις,) a bed, a couch.
 κολάζω, (κόλος, mutilated,) f. ἄνοι, p. οὐκα, to punish, to chastise.
 κολαπσία, ος, ἡ, (κολαπσύμ, to flatten, [κόλαπξ,]) flattery.
 κολάξη, ἄστος, ἡ, (perhaps obs. κολίω, colo,) a flatterer.
 κολάσση, ιως, ἡ, (κολάζω,) punishment.
 κολλάω, ἡ, (κόλλα, glue,) f. ἄνοι, p. οὐκα, to glue, to paste, to attach to, to join closely.
 κολοσίος, οῦ, ἡ, (allied with κολφός, vociferation,) the jack-daw.
 κολοσσός, οῦ, ἡ, a statue of superhuman dimensions, a colossus.
 κολοσών, (κολός, mutilated,) f. ου, p. οὐκα, to injure, to mutilate, to reduce, to humble, to depress.

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εὐλτός, οὐ, ἡ, the bosom, a gulf, a bay.
 πελοπέδαιος, ὁ, *f.* ἡστα, *p.* πελα, to swim.
 Καλυτταῖος, *los*, ἡ, an inhabitant of the Attic parish Collytus.
 Καλχίτης, ἡς, ἡ, γῆ, the Colchian land, on the Euxine Sea.
 Καλχίς, ἡς, ἡ, Colchis, a region of Asia on the eastern shore of the Euxine, now Mingrelia, Guriel, and Inurette.
 Κάλχαι, ἡς, ἡ, inhabitants of Colchis.
 πελανός, ὁ, ἡ, 1. a hillock; 2. Colonus, a deene of Attica, rendered celebrated by the play of Sophocles. Οἰδίπος, *los* Καλανῆ, Εὐδίπος at Colonus.
 περέω, ὁ, (πέρην), *f.* πέστη, *p.* πεπε, to have hair.
 περίων, ὁ, *f.* πέστη, to take care of, to adorn.
 πίμην, ης, ἡ, the hair.
 περιήνης, οὐ, ἡ, (περιάνη) having long hair.
 περιδόν, ἡς, ἡ, (περιζών) care, attention, a transportation.
 περιδόν, *dat.* of περιδόν, *adverbially*, carefully, very, wholly, entirely.
 περιέω, *χορω*, *f.* τεστα, *p.* τεστα, to bear, to carry, to take care of.
 περιστόνης, οὐ, ἡ, ἡ, (περιχών), pompous, boastful language, and εἰδός, boastful.
 περιψός, ἡ, ἡ, (περιών) attended to, adorned, elegant, respectable.
 πεντά, οὐ, and πίνον, τος, ἡ, dust.
 πενίστηλος, οὐ, ἡ, (πίνην), a cloud of dust.
 πεπτα, *f.* πεπτα, to cover with dust; *p. pass.* πεπτόμαται.
 Κίανος, οὐς, ἡ, Conon, a celebrated Athenian general.

κέντης, ιδος, ἡ, πίστη, a cleaver, a knife, a razor, a pruning knife, by which the superfluous and defective parts are lopped off.

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πεπτία, οὐ, ἡ, (πέρην), a dung-besp. πέρην, οὐ, ἡ, dung.
 πίπτειν, *f.* ψει, *p.* πίπηφα, to strike, to cut, to assail with words, to trouble.
 πόρει, ἀνε, ἡ, (either allied with πόρην, περινης, περιάνη, from the shape of the beak or claws, or with πέρην, from the nose), a raven, a crow.
 περιπόμας and περιπόνημα, (περιπη), *f.* περιπτω, *p.* πεπτόμα, to be sated; περιπάμεται, εἰπεπτόμαται, we might have satisfied ourselves with weeping.
 πέπη, οὐ, ἡ, 1. a maiden. 2. Proserpine.
 Κέρκρας, οὐ, ἡ, Corinth, a famous city in Peloponnesus, on the isthmus between the Corinthian and Saronic gulfs; Κερκιδάνης, ἡ, ἡ, and Κερκιδίτης, οὐ, οὐ, Corinthian.
 πέρινη, οὐ, ἡ, (περινης), repletion, satiety, weariness, disgust.
 πίπητη, οὐ, ἡ, a boy, a youth.
 Κέρτητα, ης, ἡ, the island of Corsica, near Italy.
 περιπλείσθειν, ἡ, ἡ, πίπητης and εἰπεπτω, to move backward and forward, the crest-waving.
 πίπητης, οὐς, ἡ, a helmet, the crown of the head.
 περιφέρη, ιδος, ἡ, (πέρην), a summit, the top of the head.
 περιφέρη, οὐ, ἡ, (περιφέρη, bent, see πέρηξ) a crow, a hooded crow, any thing bent.
 περιφέρη, ιδος, ἡ, περιφέρη, bent, περιφέρη, 1. a thing that is bent, an epithet of a ship, from the shape of its poop, curved. 2. Coronis, a daughter of Phlegyas, loved by Apollo; she was the mother of Asclepius.
 περιφέρη, οὐ, (πέρην), *f.* πέστη, *p.* πεπε, to adorn, to ornament.
 περιφέρη, ιδος, οὐ, (περιφέρη), an ornament.

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κόσμον, οὐ, ἄ, (same,) an ornament, an adorning.
 κόσμος, ἵ, ιον, (κόσμος,) adorning, becoming, mannered, regular.
 κόσμητη, προς, ἄ, (κόσμος,) propriety, decency, decorum.
 κόσμος, οὐ, ἄ, (probably κομίς,) an ornament; seemliness, order, discipline; an arrangement, a composition; the world; οὐ κατὰ κόσμον, disgracefully.
 κοτύλη, ιον, ἄ, (perhaps κατός,) a vessel to draw with, a basin, a cup.
 κουρίς, ιον, ἄ, κύρια, a barber.
 κούρη, ιον, ἄ, Ion. for κύρη, a virgin, a daughter.
 κούρος, οὐ, ἄ, Ion. for κόρος, a young man, a son.
 κουροτέφρος, ἄ, ἄ, (κούρος and τέφρα,) educating children, a nurse, a guardian.
 κόψος, η, οι, easy, gentle, light.
 κόψων, (κόψος,) lightly.
 κόψυλχος, οὐ, ἄ, Att. for κόσσυλχος, a blackbird.
 κραδία, οι, ἄ, Ion. κραδίη, ιον, ἄ, the heart, by metathesis for κραδία.
 κράξω, f. κράξω, to croak, to cry like a raven.

Κράθις, ιον, ἄ, Crathis, a river of Lucania, flowing into the Sinus Tarentinus, between Crotone and Sybaris.

κραυτάλλω, ἄ, (κραυτάλλη,) to be fuddled, or have a headache caused by excess in eating or drinking; to speak while in such a state, or like one in such a state.

κραυτάλη, (ἀρτάζω, for ἀρτάλη or βατάλη, an overpowering of the head,) a headache produced by a surfeit.

κράνα, οι, ἄ, Dor. for κρίνη.

κρανίον, οὐ, τό, (κράνος, the skull,) a skull.

κράνος, ιον, τό, (same,) a helmet.

κράς, ατός, ἄ or ἄ, the head.

κράντις, ιον, ἄ, (κράντημα,) a mix-

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ture; τὸν δίκαν, the climate.
 Κρατήρ, ἄ, ἄ, Cratērus, one of Alexander's generals, who, together with Antipater, after Alexander's death, subdued Greece.
 κρατιός, ἄ, ἄ, (κρατία,) strong, firm, brave, violent.
 κρατικῶς, (κρατικός,) powerfully.
 κράτιον, ἄ, (κράτος, f. ἡρα, p. παράτημα, with gen. to maintain the superiority, to excel, to coerce, to conquer, to rule; κρατεῖ τὸν ἄνοιν, to command the reins.
 κρατή, προς, ἄ, (κράτημα,) a crater, a vessel for mingling wine, a goblet, a kettle; the crater of a volcano.

Κράτης, προς, ἄ, Crates, a philosopher of Boeotia, of the Cynic sect.

κράτισσον, η, οι, (κράτος,) the best, the most expert, the most excellent.

κράτος, ιον, τό, power, strength.

κραυγή, ιον, ἄ, (allied with κράζω,) a cry, an outcry.

κρέας, ιον, τό, (κρέαν for γρέαν, to gnaw,) flesh.

κρέσσων and κρέσσωνας, οντος, ἄ, ἄ, (perhaps a comp. of κρεατός, strong, [κράτος,] allied with κρισιαν,) better, stronger.

κρισιαν, οντος, ἄ, fem. κρισιουρα, ἄ, (probably κράτης, κραίνω, to reign,) a ruler.

κρημάνημα and κρημάνη, ἄ, f. κρημάσω, (Gr.) to hang, to hang up, to suspend.

κριουργία, ἄ, (κριουργός, a butcher, [κρίας, flesh, and ἥγενε,]) to cut in pieces, like a butcher.

Κρίων, οντος, ἄ, Creon, king of Thebes, father of Jocasta, the wife and mother of Oedipus.

κριωφαγή, ἄ, (κριωφαγός, eating flesh, [κρίας and φαγεῖν,]) to eat flesh; -ίουμε, -ώμει, to have eatable flesh.

κρηθίμον, οντος, τό, (κράτης and δίμη, a

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band, [Μάστιχα] a fillet worn about the head.
 κρηπιάς, οῦ, ἡ, (κρηπιάνημα) the precipitous side of a mountain.
 κρήνη, οῦ, ἡ, a fountain.
 κρηπίς, ἴδος, ἡ, foundation, a basis, a shoe; Βασίλειοι κρηπίδαι, to lay the foundations.
 Κρήτης, οὐρός, ἡ, a Cretan.
 Κρήτη, οῦ, ἡ, the island Crete, now Candia; Κρητίνη, from Crete.
 Κρητικός, ἡ, ὁ, belonging to Crete.
 κριθή, οῦ, ἡ, barley.
 κριθίστος, ἴση, ιον, (κριθή,) of barley.
 κρίκος, οὐ, ἡ, a ring.
 κρίνειν, οῦ, (κρίνειν,) to adorn with a ring; περιένεινται κρίνοι.
 κρίνειν, οὐ, τό, a lily.
 κρίνειν, f. κρίνειν, p. κρικύνειν, to judge, to estimate, to resolve, to select, to choose, to attribute; with gen. to charge with, to bring to judgment, to condemn.
 κρίος, οῦ, ἡ, (probably κίρας, κιράς, horned,) a ram.
 κρίσις, οὐς, ἡ, (κρίνω,) a sentence, a criterion, a decision, or final issue.
 κρίτης, οῦ, ἡ, (same,) a judge.
 Κρίτιας, οὐ, ἡ, Critias, one of the thirty tyrants set over Athens by the Spartans.
 Κρέος, οὐ, ἡ, Croesus, a very rich king of Lydia.
 κροκοδειλός, οὐ, ἡ, a crocodile; Κροκοδιλίων πόλις, Crocodilopolis, a city of Egypt, southeast of the lake Meris, and afterwards called Arsinōe.
 κρόσιστος, οὐ, ἡ, (κρόνος, saffron, and πίσις,) saffron-robed.
 κρόνοτος, οὐ, ἡ, a rapacious animal, probably the hyena.
 Κρόνας, οὐς, ἡ, (Κρέος,) Jupiter, the son of Saturn.
 Κρόνος, οὐ, ἡ, Saturn, son of Cœlus and Terra.
 κρότλος, οὐ, τό, (κροτίς,) a rattle.
 κρότλος, οὐ, ἡ, (same; from the pub-

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sation felt at the temples,) the temple, (of the head.)
 κροτίς, οῦ, (κρότης,) f. οὐρα, p. ουα, to make a noise, to rattle, to strike together, to applaud.
 κρότης, οὐ, ἡ, (κρόνη,) a noise, a tumult of applause.
 Κρότην, οὐς, ἡ, Crotēna, a city in lower Italy, on the coast of the Sinus Tarentus.
 Κροτονίτης, οὐ, ἡ, an inhabitant of Crotēna.
 κρούειν, (κρέων, οὐδεῖν,) f. ούρα, to strike against, to strike together.
 κρυπτός, ἡ, ὁ, (κρέός,) dreary, chilly, chilling.
 κρυπτός, οῦ, ἡ, (κρέων, οὐδεῖν,) to congeal, icy coldness, frost, ice.
 κρύψις, οὐς, τό, (same,) cold, frost.
 κρυπτός, ἡ, ὁ, (κρύπτη,) concealed.
 κρύπτη, (allied with καλύπτειν and κλίπτειν,) f. ψυ, p. πικρύψειν, 2. a. κλύψειν, to hide, to conceal.
 κρύπταλλος, οὐ, ἡ or ἡ, (κρυπταίνειν,) to freeze, [κρύειν,] ice.
 κρύψα, (κρύπτη,) with gen. secretly, unknown to, without the knowledge of.
 κρύσσειν, οῦ, ἡ, a pitcher.
 κτάρομαι, ὥμαι, f. κτήσομαι, p. κτησημα, and Ion. Ικτηραι, to acquire, to earn; in the aor. and perf. to possess; ἡ κτητηρίας, a proprietor.
 κτητηρίας, ἡτος, τό, (κτάρομαι,) a possession.
 κτητηρία, (allied with θετινή,) f. κτητηρία, p. Ικτηρά, 2. a. Ικτηρο, to slay.
 κτητηρία, (κτήτης, funeral obsequies,) f. ικτηρία, and κτητηρία, f. πτητηρία, to perform the rites of sepulture, to bury.
 κτημα, ἡτος, τό, (κτάρομαι,) possession, property, treasure.
 κτητηρία, ιος, τό, (κτάρομαι,) property, cattle.
 κτητηρία, ιε, ἡ, (κτήτης and ικτηρία,) the breeding of cattle.
 Κτητίσιος, οὐ, ἡ, Ctesibius, a mathe-

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magician of Alexandria, the son of a barber, the inventor of hydraulic organs, and other hydraulic instruments.

πεῖσθαι, τασ, ἡ, (πεῖσματ,) a possession.

πεῖχω, allied with πεῖσμα, f. Τασ, to found, to build.

πεῖρα, ἄτος, τό, (πεῖχω,) a settlement, a colony.

πεῖρων, ον, ἡ, (same,) a founder, an author.

πεῖστος, ον, ἡ, (πεῖστος,) a noise, a clangor, a tumult.

πεῖνας, ία and ία, (πεῖνας, dark blue, dark blue, dark; Κυάνεις, ον, ἡ, (πεῖρας underl,) the Cyanean rocks or islands, situated in the Euxine sea near the mouth of the Hellespont. The name arose from their dark color.

πεῖναχεῖτης, ον, ἡ, πεῖνας, dark blue, and χαίριν, having dark hair.

πεῖραν, ἡ, f. Τασ, to steer a ship.

πεῖρητης, ον, ἡ, (πεῖρητας,) a pilot.

πεῖδος, τος, τό, glory, honor.

Κυδονία, ος, ἡ, Cydonia, a city in Crete.

πεῖν, ἡ, f. Τασ, to be pregnant.

Κυζίκης, ί, ὁ, of or belonging to, and subst., an inhabitant of Cyzicus, a city of the Propontis.

Κυθήρα, ος, ἡ, Cytherēa, a name of Venus, who was so called from the island Cythēra, on the coast of Laconia, where she was particularly worshipped.

Κυθήρη, ος, ἡ, Cythēra, more commonly Κυθίζα, which see.

πεῖλας, ον, ἡ, a circle, a circuit; πεῖλη, around.

Κύκλωψ, οντος, ἡ, (πεῖλας and ωψ,) a Cyclops. The Cyclops were a race of men of gigantic stature, the sons of Coelus and Terra, having but one eye in the middle of the forehead, whence their name. They were the assistants of Vul-

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can, and made the thunderbolts of Jupiter.

πέπινος, ον, ἡ, 1. a swan. 2. Cyenus.

πεπινόδη, (πεπιλητ,) and πεπινόδη, ἡ, f. Τασ, to turn; ιονας, οντας, to wander, to stray, to roll, to indulge in.

πεπιλητ, f. Τασ, to turn, to wind.

Κυλλήνη, ιη, ἡ, Cyllēne, a mountain in Arcas, where Mercury was born and brought up.

πέπινη, ἄτος, τό, πέπινη, a wave, a swell of the sea.

πεπιλητός, ὡ, ἡ, (πεπιλητίη, to play on cymbals, [πεπιλητός]) the music of cymbals, and other kindred instruments.

πέπιλατος, ον, τό, (πέπιλος, a cavity,) a basin, a cymbal.

κυνέγιος, Dor. for κυνήγιος.

κυνέα, (κύμ, to kiss, not in use,) f. πεπινόν and πέπινη, to kiss, to venerate; 1. a ιερά.

κυνηγεῖται, ἡ, κυνηγεῖται, to hunt.

κυνηγέτης, ον, ἡ, κύων and ἡγέτης, a leader, [ιγίαμας] a hunter.

κυνηγετός, ή, ὁ, (κυνηγεῖται,) belonging to the chase; κύων, a hunting dog; ἡ κυνηγετού, the art of hunting, the chase.

κυνηγία, ἡ, (κυνηγίς,) f. Τασ, to hunt.

κυνηγία, ος, ἡ, 'same,) a chase.

κυνηγός, ον, ἡ, (κύων and ἡγέτης,) a hunter.

κυνηγούραλος, ον, ἡ, (κύων and πεπιλητός,) an ape with a dog's head.

Κυνοπολίς, οντος, ἡ, (κύων and πόλης,) Cynopolis, a city in Egypt.

Κυνοπολίτης, ον, ἡ, (κυνός,) the Cynopolitan district, a district in Egypt.

Κύπριος, ία, τον, Cyprian.

Κύπρις, ίδος, ἡ, a name of Venus, who was so called either from being born or especially worshipped in the island of Cyprus.

Κύπρος, ον, ἡ, the isle of Cyprus, a

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large island in the Mediterranean sea, south of Cilicia, and west of Syria.

κέρας, κερά, the head, *f.* ψε, *p.* σίσθε, to bend, to bow, to stoop down, to look down, to hang down the head on account of grief or shame; ὑφέδη πτυχόφετα, very much cast down or afflicted.

κέριν, ὁ, *f.* θεα, to be.

Κερύναιος, ὁ, ἡ, γῆ under²., the Cyrenean kingdom, Cyrenaica, a country of Africa, east of the Syrtis Minor, and west of Marmarica.

Κερύνη, ὥ, ἡ, Cyrene, a city in Africa, the capital of Cyrenaica. μέγος, ιν, ὁ, κέρης, power,) a master, a lord, he in whose power a thing is.

Κέρκρα, ου, ἡ, Corsica.

Κέρυξ, ου, ἡ, Cyrus, a king of Persia, son of Cambyses and Mandane. κέρια, ὁ, (κέρος, power, *f.* άσω, *p.* οκτα, to confirm.

κέρτωμα, ἄστος, τό, κέρτος, to curve, [κέρτος, bent,] a lump, a hump, an inequality πέρων, *f.* Εὐλ. κέρτων, *mid.* κέρτων, to devote to, to be to, to meet with, to fall into.

κέρτος, ου, τό, κύω, a cavity, an enclosure.

Κέρυλλος, ου, ἡ, Cypælus, a king of Corinth, father of Periander.

κένω, and κενώ, *f.* άσω, properly, to contain, to be pregnant, to bring forth.

κένων, κενός, ὁ, ἡ, a dog; Κενῶν πόλις, Cynoplis, a city in Egypt.

κένδων, ου, τό, dim to κένω, a sheep-skin with the fleece,) a sheepskin. κένδυρίπετος, ου, ὁ, κένδων and φέρω, clothed in a sheepskin.

κένδων, ους, ὁ, 1. a goblet, a cup. 2. a small island near the citadel of Carthage, with a convenient bay which served for a dock yard.

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κεκυντός, οῦ, ὁ, κεκύνω,) 1. a lamentation, a funeral cry. 2. the name of a river in Hades, Cocytus.

κεκύνω, *f.* θεα, to lament, to cry in lamentation.

Κελλιάς, ἄδος, ἡ, Colias, a promontory in Attica, southeast of the port of Phædrum.

κελλόν; allied with κελεών and κελέω, *f.* θεα, *p.* έπειτα, to prevent, restrain, forbid, hold back.

κελπάω, κέμπος, *f.* άσω, to go in a riotous procession through villages, κέρας,) singing, dancing, &c., to caper, to dance.

κέρανη, ου, ἡ, allied with κέρπειν, κέρπω, κέρπη, a place to sleep in,) a village.

κελπόν, κέμπη, in the manner of a village, in villages.

κεμπίτζις, ἡ, ίν, κέμπος,) pertaining to comic poetry; subst. κεμπίκος, οῦ, ἡ, a comic poet.

κέμπων, ου, ἡ, κέμπη, as the revellers went from village to village,) a jovial assembly of friends, a band of revellers, who, after a feast, go about and visit their friends, singing, dancing, and indulging in merriment.

κεμπόδοκιά, οῦ, ὁ, (κεμπόδια, comedy, [κέμπος and φέδη, and ταινια,) a comic poet.

κέντων, ου, τό, hemlock.

Κενταύριος, ουρος, ἡ, Centopion.

κέντωψ, ουρος, ἡ, also ἡ, a gnat.

Κέρων, ου, ἡ, a Cœan, an inhabitant of Cos, an island in the Aegean sea, the birthplace of Hippocrates the physician, and Apelles the painter. κέπτη, ου, ἡ, κέπτω, κέπτω, capio,) the handle of an oar, the handle of a hand-mill.

κέρης, ου, ἡ, Dor. for κένης, i. e. κέρας.

κέρητη, ου, ἡ, Dor. for κέρητη, i. e. κέρη.

Κερύκειος ἄντερ, τό, the Corycean grotto on mount Parnassus.

AAA

A.

λᾶος, λάος, ἡ, and λᾶς, λᾶος, a stone.
 λᾶζη, ἥ, ἡ, (λαζηνή,) a hold.
 λαζύριος, οὐ, ἡ, a labyrinth.
 λαγῆς, ἡ, ἡ, thin, slender, tender.
 λαγίδιος, οὐ, ἡ, (dim. of λαγῆς,) a little hare, a rabbit.
 λάγος, οὐ, ἡ, Lagus, a Macedonian of mean extraction, the reputed father of Ptolemy, first king of Egypt of that name.
 λαγχάνει, (λάχω, obs.) f. λάχεμαι, p. λάχηκαι, Att. ἀληχα, 2. a. λάχει, (Gr.) to cast lots, to receive by lot.
 λαγών, ἡ, ἡ, a hare.
 λάδηος, (λαδίν,) secretly, unobserved ; λάδηρ Διός, without the knowledge of Jove.
 λαμπτημέν, ὡς, (λαμπτός, the throat, and τίμων,) f. τίτω, to cut the throat.
 λαύς, ἡ, ἡ, left ; ἡ λαύς, (χείρ un-derstood,) the left hand.
 λαζανικ, η, ἡ, a Lacedæmonian woman.
 λαζιδαιμόνος, οὐ, οὐ, Lacedæmonian ; subst. ἡ λαζιδαιμόνος, a Lacedæmonian ; ἡ λαζιδαιμονία, a Lacedæmonian woman.
 λαζιδαιμόνιον, οὐς, ἡ, Lacedæmon or Sparta, a noted city of Peloponnesus, capital of Laconia, situated on the Eurôtas.
 λαζιδην, οὐ, ἡ, a member of the Laciæn tribe.
 λαζην, οὐς, ἡ, a Lacedæmonian.
 λαζωνή, ἥ, ἡ, (γῆ underst.) Laconia, a region of Peloponnesus.
 λαζωνής, ἡ, ἡ, Lacedæmonian, laconic.
 λαζωνήκης, (λαζωνής,) after the manner of the Lacedæmonians, laconically.
 λαλία, ἡ, f. άνω, p. λαλέλημα, to

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speak, to talk, to prate.
 λαλημα, ατος, τό, (λαλία,) speech, talking.
 λάλος, ἡ, ἡ, (λαλία,) comp. λαλίστης, super. λαλίντας, talkative, prating, loquacious.
 λάραχος, οὐ, ἡ, Larachus, son of Xenophanes, sent into Sicily with
 Hieron.
 λαμβάνει, (λάβω, λάω, obs.) f. λάψημαι, p. λίληψαι, Att. ἀληψαι, 2. a. λάβειν, Gr. to take, to appropriate, to receive, to attain ; τίτης, to take hold by.
 λαμπτά, ἄδος, ἡ, λαμπτω, to shine, to blaze,) a torch.
 λάρπτις, ἰδος, ἡ, Lampis.
 λαμπτός, ἡ, ἡ, (λάρπτω, to shine,) shining, brilliant, bright, splendid, illustrious, respected, fresh, brisk.
 λαμπτότης, ποτος, ἡ, λαμπτός, splendor, brilliancy, whiteness.
 λαμπτῆς, (same,) brilliantly, decisively, decently.
 λανθάνει, (λάνθω, obs.) f. λάνθω, p. λίληδα, 2. a. λίλας, (Gr.) to be concealed, to be unknown, to do a thing unknown to any one ; ίλαστ ταῦτα παρὰ μίσος τοῖν, he did this unobservedly, in part only.
 λαομίδων, οὐς, ἡ, Laomedon, son of Ilus, father of Priam, king of Troy.
 λαός, ὡς, ἡ, a stone ; the people.
 λαρητα, ὡς, ἡ, the Laphites, a people in Thessaly, about Mount Olympus.
 λαρην, ἄκος, ἡ, a chest, an ark, a coffer, a box.
 λάσιος, ἡ, ἡ, rough, shaggy.
 λαρηνη, η, ἡ, (χείρα, underst.,) conium.
 λατῖνος, οὐ, οὐ, the inhabitants of Latium, Latins.
 λάρμας, οὐ, ἡ, Latmus, a mountain in Caria, on the confines of Ionia.
 λατημα, ἡ, (λᾶς and τίμων,) f. άνω, p. άνω, to quarry, to cut out

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stones, to hew stones. **λασθημα**, ἄτος, τό, (λατημία,) quarried stone, hewn stone.

λαστηματός, ἄ, ὁ, *same*, cut in stone.

λαστερία, ας, ἄ, *same*, a quarry; αἱ λαστερίαι, a prison in the quarries of Syracuse.

λαστερίς, ἄ, ὁ, *same*,) requisite in quarrying, suitable for quarrying.

λαστρία, λάτρια, a servant) *f. εω*, *p. εα*, to serve.

λαυκανίη, η, ἄ, λάκη, λάκη, obs. λαβέη, the throat; ἀπός λαυκανίης καθίκη, I have drunk wine.

λαυριστικός, ἄ, ὁ, belonging to Laurium.

λαφυραγγία, ἄ, (λαφυραγγίς,) *f. ήσω*, to carry off as booty.

λαφυραγγός, ἄ, ὁ, λάφυς, booty, and ἄγω) one who seizes and carries off booty.

λαχανία, λάχανον, *f. ούσω*, to cultivate and make use of vegetables.

λαχανόν, ου, τό, (λαχανία, to dig, properly, plants from cultivated grounds, esculent vegetables.

λάχος, ος, τό, (λαχεῖν, λαγχάνειν,) a lot, a share.

λαίνα, η, ἄ, *sem. of λίων*, a lioness.

λαίρχος, ου, ἄ, Learchus, son of Athamas and Iao.

λάκης, ητος, ἄ, λάκη, a kettle, a large basin.

λάγω, *f. λίξω*, *p. λίλεχαι*, 2. *a. ίλεγω*, to say, to speak, to command, to cause to lie down, to lie down; λίξω μι, suffer me to retire to rest; λίγερται, dicuntur, *Lat.* they are said to; ἄ λιγόνετος, so called.

λαπλάστης, ἄ, (λαπλάστης, a plunderer, [λία, booty, and λαύνω,]) *f. ήσω*, to plunder, to drive away as plunder.

λάζω, *f. λίξω*, *p. λίλιφα*, to pour, to let fall, or flow, to shed.

λαμάν, οντος, ὁ, λάζη, a meadow.

λάος, α, ον, (*allied with λατός*),

smooth, even, polished, thin. **λατεσθίαι**, ὁ, (λιστόθημος, that faints, [λίστω and θυμός,]) to faint.

λάίσια, *f. λισίψω*, *p. λίλιφα*, 2. *a. ίλλιχαι*, 2. *p. λλίσια*, to leave, to desert; -μα, to suffer want, to be inferior.

λατηργία, ἄ, (λιτηργίς,) to perform the duties of a λιτηρηρός.

λατηργία, ας, ἄ, λιτηργία, a public office, employment, labor.

λατηργός, ὁ, ἄ, λίτερος, λίτερος, belonging to the people, and ἤγον, especially, one who, in the Grecian Republics, discharges the duties of a public office at his own expense.

λιψάνον, ου, τό, λάίσια, the remains, the remnant.

λιψάνη, η, λίξης, a dish, a dish.

λιπέρον, ου, τό, λίγων, a couch.

λίξις, ους, ὁ, (*same*, speech, phraseology.

λιοντίνος, ου, ἄ, a Leontine, an inhabitant of the city of Leontium in Sicily.

λιοντίδης, ος, ἄ, ὁ, (λίων and ίδης,) lion-like, bold, courageous; τὸ λιοντίδης, a lion-like look, or appearance.

λιπιδίδης, ἄ, ὁ, λιπιδίδης, to cover with scales, [λιξίς, a scale,]) scaly.

λιπηρότατος, ιο, ὁ, ἄ, λιπέτος and γῆται, γῆ, having a poor, thin soil.

λιπέτης, ἄ, ὁ, λίξω, to peel off) properly, like something peeled off, thin, light, meagre, inconsiderable; *neut. adverbially*, slightly, scarcely.

λιργαῖος, α, ον, of or pertaining to Lerna, Lernæan.

λίρην, ης, ὁ, Lerna, a lake and town near Argos in Peloponnesus. Hercules here slew the Hydra.

λίσσος, ον, ὁ, an island in the Aegean sea, lying off the coast of Mysia.

ΑΕΤ

Λευκάδιος, οὐ, ἡ, a Leucadian, an inhabitant of Leucadia, an island in the Ionian sea, near Acarnania.
 Λευκανθής, λευκανθής, that has white flowers, [Λευκός and ἀνθεία,] to have white flowers, to be white.
 Λευκόθεα, οὐ, ἡ, Leucoth a, a sea goddess, same as Ino.
 Λευκός, ὁ, ὡς, λάει, λιόνεια, to shine,) white.
 λευκότεινης, οὐς, ἡ, λευκής, whiteness.
 Λευκούλλος, οὐ, ἡ, Lucullus, Lucius Licinius, a Roman general, to whom was intrusted the care of the Mithridatic war.
 λευκόλατος, οὐ, ἡ, ἡ, λευκός and ὀλάτη, the arm, white-armed.
 λευκόματος, ἡ, ἡ, λευκός and μάτη,) white-robed.
 λίγος, οὐ, τό, λίγων, a couch, a kind of couch, upon which the corpse was exposed to view and burned, a funeral couch.
 λίαν, οὐετο, ἡ, a lion.
 Λιανίδας, and Λιανίδης, οὐ, ἡ, Leoniadas, a celebrated king of Lacedaemon.
 λέγω, f. ξει, to cease.
 Λιδη, οὐ, ἡ, Led, wife of Tyndarus, king of Lycoria.
 λιθαῖος, οὐ, ἡ, λίθη, pertaining to forgetfulness, or the river Lethe, Lethean.
 λιθη, οὐ, ἡ, λίθης, forgetfulness, λιθομαῖος, forgetfulness, oblivion; as a proper name, the river Lethe, a river whose waters caused forgetfulness, of which the shades of the dead drank, that they might forget the past.
 λιθεῖος, to be concealed from, to be unknown to; mid. λιθεῖος, to forget, to conceal.
 λιθεῖος, οὐ, τό, a crop, a field.
 Διημος, οὐ, ἡ, Lemnos, an island in the Ægean sea, sacred to Vulcan.
 Λινοῖς, οὐ, ἡ, (λινός, a name of Bacchus, because to him the wine-

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press was sacred.
 λινίος, οὐ, ἡ, a wine-press, a vat.
 λιγίος, ὁ, λιγεῖος, idle talk, to speak absurdly, to be guilty of folly.
 λιγεῖος, λιγεῖος, f. τίκη, to plunder, to commit robbery.
 λιγεῖος, οὐ, ἡ, λιγή, booty, λιγεῖος, to plunder, a robber.
 λιγεῖος, ὁ, ὁ, λιγεῖος, predatory; Κιος, predatory life; λιγεῖος ἢ τραχήλιος, a pirate ship.
 Λιτώ, οὐετο, ἡ, Latona, mother of Apollo and Diana.
 λιταῖος, very much, extraordinarily.
 λιτανεῖος, οὐ, ἡ, λιτανεῖος, the tree which produces frankincense,) incense.
 Λιτίνης, οὐ, ἡ, the Libyans.
 Λιτίνη, οὐ, ἡ, Libya, properly, the part of Africa between Egypt and the Syrtes, but frequently put for Africa.
 Λιγεῖος, ὁ, ὁ, Libyan.
 λιγεῖον, (λιγύς, shrill, to cry out or chant in a loud shrill voice.
 λιγύς, οὐς, ἡ, vapor, steam.
 Λιγύοις, οὐ, ἡ, Ligurians.
 λιγύος, ἡ, ἡ, λιγύς, same signification, shrill, sharp, piercing, clear or shrill sounding.
 Λιγυετική, οὐ, ἡ, γῆ underat.,) Liguria, in upper Italy, a great portion of which is now the Genoese territory.
 λινη, Ion. for λιαν.
 λιθεῖος, λίθης, f. τίκη, p. ἔκτη, to stone, to throw stones.
 λιθίος, οὐ, τό, dim. of λίθος,) a little stone.
 λιθίος, οὐ, οὐ, λίθος,) of stone.
 λιθοβολία, οὐ, ἡ, λιθοβολία, to throw stones, [λίθος and βάλλεια,) the casting of stones, stoning.
 λιθοταΐα, ὁ, λιθοταΐς, that converts into stone, λίθος and ταΐα,) to change to stone, to petrify.
 λίθος, οὐ, ἡ, ἡ, a stone; πολυτράχη, a precious stone.

AIM

λιμέν, ἵνος, ἡ, (allied with λιμνη,) a harbour.

λιμνάζω, (λιμνη,) f. ἄσω, to be under water, to have swamps; τόπος λιμνάζω, a morass.

λιμνη, η, ἡ, (λιθη, to pour, allied with λιμνη,) a lake.

λιμός, οῦ, ἡ, (perf. pass. of λιστω,) famine, hunger.

λίνος, οὐ, τό, flax, a net.

Λίνος, οὐ, ἡ, Linus, a poet and singer of Thebes, son of Apollo, and teacher of Orpheus and Hercules.

λιπάρεις, ἄ, ὁν, (λίπας, λίπας, fat,) properly, fat; applied to soils, rich, fruitful; also rich, splendid, magnificent, beautiful.

λιπομαι, to beg, to supplicate.

λιτανία, (λιτή, a prayer, [λιτόρας, λιτομαι,]) f. εύσω, to pray, to beseech.

λιτός, ἡ, ὄν, (allied with λιτη,) simple.

λιτότερης, ητος, ἡ, (λιτός,) simplicity, frugality, humble circumstances.

λιούμαι, (λίος,) f. ισώμαι, p. λιλογισμαι, to consider, to reflect upon, to reckon over.

λογιζός, ἡ, ὁν, (λόγος,) intelligent, rational, endued with speech.

λόγιος, οὐ, τό, λόγιος, intelligent, [λόγος,] a saying, an oracle.

λογισμός, οῦ, ὁ, (λογιζομαι,) intelligence, reflection, sense, reason.

λόγος, οὐ, ὁ, (λίγω,) a word, a speech, a discourse, a tradition, a reason, a report, an account, reason, wisdom, attention; λόγοι έχειν τινός, to have reference to a thing, to concern himself about a thing; οὐ λόγω and λόγοις εἶναι, to be in repute, in estimation; κατὰ λόγον, in proportion to; οὐ λόγους ἐρχεσθαι τινι, to engage in conversation with any one; λόγη, under a pretence, ostensibly.

λόγχη, ης, ἡ, a spear.

λοιπέρον for λοιπέρην, οὐ, τό, (λούμω,) a

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bath.

λοιρός, οῦ, ἡ, (allied with λοργίς,) calamity, woe.

λοιδρία, ἡ, (λοιδρός, slanderous,) f. ήσω, p. ητα, = ιματι, οῦμαι, with the dat. to calumniate, to inveigh against, to address injuriously, to revile.

λοιμός, οῦ, ὁ, (according to some, λιμην, to others, λιμός,) a plague, a pestilence.

λοιπός, ἡ, ὄν, (λιπη,) rest, remaining; τὸ λιπάτη, the rest; καὶ τὰ λιπάτη, and so forth; τοῦ λιπάτη, henceforth; οὐ τὰ λιπάτη, for the future.

λοκροί, ὄν, οι, the Locri, a people of Greece, consisting of three distinct tribes, the Ozolian, Epicnemidian, and Opuntian; Δοκειοὶ Οζίλαι, the Ozolian Locri, who occupied a narrow tract of country situated on the northern shore of the Corinthian gulf.

λοξός, ἡ, ὁ, oblique; of oracles, ambiguous.

λουσιτάνοι, ὄν, οι, the Lusitanians, inhabitants of Lusitania, now Portugal.

λουτρόν, οῦ, τό, (λούμω,) a bath.

λούμαι, (allied with λύω,) f. λούσω, p. λίλουμαι, (Gr.) to wash; οῦμαι, to bathe, to wash one's self.

λόφος, οὐ, ὁ, (λίτω, to strip off the skin,) the neck of an animal, where it is worn by the yoke, a summit, a height, a crest, a hill.

λοχαγός, οῦ, ὁ, (λόχος and ὥγιμαι,) a leader of a rank of soldiers, an officer.

λοχάω, ὁ, (λόχος,) f. ήσω, to lie in wait for.

λοχία, οὐ, ἡ, (λοχεύω,) birth, childbed.

λοχεύω, (λόχος,) f. ιύσω, mid. λοχεύομαι, to bring forth a child.

λόχος, οὐ, ὁ, (λίγω,) a troop of chosen warriors placed in an am-

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buscade, a division of soldiers, child-birth.

Αργεύς, *ιus*, *ι*, Lynceus, son of Egyptus, and husband of Hypermenestra.

ἀργές, *ά, ὁ*, (*λύζειν*, to sob,) disastrous, calamitous.

Αλδία, *ας*, *ἡ*, Lydia, a region of Asia Minor, of which Sardis was the capital.

Αλδός, *οῦ*, *ἡ*, a Lydian.

Αλεξάνδρας, *αντος*, *ἡ*, probably *λύπη*, light, and *βαίνειν*, the year.

Αλυκείδης, *ων*, *ἡ*, Lycomèdes.

λύπης, *ων*, *ἡ*, a wolf.

Διοκλείγυς, *ων*, *ἡ*, Lycurgus, the famous Spartan lawgiver; 2. a king of Thrace, son of Dryas, who had all the vines in his kingdom cut down, in order to check the intemperance of his subjects.

λυμαίνειν, *λύμειν*, filth, to besoil, to injure, to abuse, to destroy, to cleanse one's self from impurities.

λύμη, *η*, *ἡ*, (*λύνειν*, *λύνειν*, injury, harm, filth).

λυπία, *ω*, *λύπην*, *f.* *πάσσω*, *p.* *πάσα*, to grieve, to sadden, to vex, to afflict, to insult; *ιομαί*, *ιομαί*, to be grieved.

λύπη, *η*, *ἡ*, allied with *λύμην*,) sadness, grief, pain.

λυπηρός, *ά, ὁν*, *λυπία*, *λυπηρός*,) sad, wearisome, afflictive, unpleasant, poor.

λυπέος, *ά, ὁν*, *λυπία*, *λυπηρός*, allied with *λυρέος*, sterile, poor.

λύρη, *ας*, *ἡ*, a lyre; *Ion.* *λύρην*, *η*, *ἡ*, *λυρίζειν*, *λυρίζειν*, *f.* *τεω*, to play on the lyre.

Λύσανδρος, *ων*, *ἡ*, Lysander, a celebrated general of the Spartans.

Διονίας, *ων*, *ἡ*, Lysias, an Athenian orator, son of Cephalus, a native of Syracuse, who flourished about 458 B. C.

Διονύσιος, *ων*, *ἡ*, Lysimachus.

Διονίσος, *ων*, *ἡ*, Lysippus, a cele-

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brated statuary of Sicyon.

λύσις, *ιος*, *ἡ*, *λύνειν*, release, liberation, redemption.

Δυσιτάνια, *ας*, *ἡ*, Lusitania, a province of ancient Spain, now Portugal.

Δυσιτάνιοι, *ων*, *η*, Lusitanians.

λυσιτίλιον, *ω*, *λυσιτίλιον*, *f.* *τέλος*, to profit, to be useful.

λυσιτίλιος, *ιος*, *ἡ*, *λύνειν* and *τίλος*,) profitable.

λύσσα, *ης*, *ἡ*, madness, insanity.

λύχνης, *ην*, *ἡ*, a lamp, a light.

λύων, *f.* *λύειν*, *p.* *λιτύζειν*, to loose, to free, to lack, to remove, to abrogate, to vitiate, to destroy.

λυστήτης, *η*, *ἡ*, *λυσάμενα* to maltreat, [*λύειν*, maltreatment,] maltreated by words or actions, abused, dishonored, unfortunate.

λυτός, *οντος*, *ἡ*, *ἡ*, *λάσα*, to wish,) better, richer; *λαίτος* and *λάρτος*, best; *λαργάτης*, O bone! *Lat.* My good Sir!

λωτός, *ων*, *ἡ*, 1. the lotus, a tree whose fruit, resembling dates, afforded an agreeable food; 2. the water-lily.

M.

μά, negative particle of obstestation; *μά Δία*, and *οὐ μά Δία*, no, by Jupiter.

Μάγανος, *ων*, *ἡ*, Magæus, the brother of Pharnab zus.

μαγνητής, *ιδος*, *ἡ*, a magnet, or loadstone, first found near the city of Magnesia.

μάρτα, *η*, *ἡ*, *μάσσων*, to knead,) barley-bread, a cake.

μαζός, *οῦ*, *ἡ*, allied with *μάρτα*, *μάσσων*, the breast.

μάζημα, *έπος*, *τό*, (*μαζίν*.) instruction.

μάζνοις, *ιων*, *ἡ*, same,) instruction, learning, a thing to be learned, a lesson.

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μαθητής, ὁ, ἡ, (same,) a scholar, a disciple.

Μαῖα, ἡ, ή, Maia, daughter of Atlas and Plei ne, mother of Mercury by Jupiter. She was one of the Pleiades.

μανιάρια, (μαῖα, a midwife,) to deliver, as a midwife.

Μανέας, ἐδη, ή, μανίας,) a female Bacchanal, a fury, a female under the influence of any vehement passion, mad, furious, insane.

μανία, μάνιο, to madden; *act.* to be mad, insane; μανίαζε, to rave, also to be mad; 2. *p.* μίμητα; 1. *a.* *act.* θύμα.

μανία, ὡ, μαῖα, a midwife, to deliver, as a midwife; μανιάτης, to be assisted in birth.

Μαρία, ἡ, ή, Maria.

Μαρτίνης, ἰδη, ή, the lake Mæotis, now Sea of Azof.

Μακαι, ὄν, ἡ, the Macæ, a people in Africa, dwelling near the Syrtis Major.

Μάκαρ, ἔρος, ἡ, Macar, or Macareus. He passed from Attica shortly after the deluge of Deucalion, with a colony, and settled Lesbos.

μάκαρ, ἔρος, ἡ, ἡ, (χαρος,) blest; οἱ μάκαρες, the blessed, the gods.

μακαρίζω, μάκαρ, *f.* Ios and Att. ιω, *p.* Ιακ., to bless, to pronounce happy, to deem happy.

μακάριον, ία, ιη, the prose form of μάκαρ, happy, blessed.

Μακεδονία, ἡ, ή, Macedonia, a country situated between Thessaly and Thrace.

Μακεδονέος, ή, ή, Macedonian.

Μακεδον, ὄνος, ἡ, a Macedonian.

μακεῖος, ἡ, ή, μακές and βίος,) long-lived.

μακοῖς, ἡ, ὡ, μάκος, μῆκος,) long; μακέα, μακόν, and μακέα, adverbially, far, far off; οὐ μετὰ μακέον, shortly.

μακροτεράχηλος, ἡ, ή, (μακός and

ΜΑΡ

τρέχηλος,) long-necked.

μάλα, very much, assuredly, certainly; τὸ μάλα, exceedingly; *comp.* μᾶλλος, more, rather; *superlat.* μᾶλιστα, most, especially; μάλιστα των, somewhere near, about.

μαλάξεις, ἡ, ὡ, soft, timid

μαλάσσω, μαλάξω, *f.* ἀγα, *p.* χα, to soften, to appease, to prevail by entreaty.

μαλάχη, η, ή, μαλάσσω, from its emollient properties, or the softness of its leaves, the plant mallow.

μαλλάτεις, ἡ, ὡ, μαλλάτω, to cover with long wool, [μαλλάς, wool,] covered with long wool.

μάν, Dor. *f.* τὸ μάν, yet, indeed.

Μάνης, ιος, and ιη, ή, Manes.

μαντάρω, *f.* μαντίσματα, *p.* μιμάντηα, 2. *a.* ἰμάθει, Gr. to learn, to understand, to distinguish.

μανία, ἡ, ή, μανίμα, insanity, madness, fury.

μανίκις, ή, ὡ, μανία, raving.

μαντίς, ἡ, ή, μαντίμα, prophecy.

μαντίον, ον, οή, μαντίς,) an oracle, the seat of an oracle.

μαντίνει, (same, *f.* ιερεμα, to prophesy.

μαντικός, ηδ, κόν, (same,) pertaining to the act of divination; μαντική, (τίχη underū,) the art of divination, the gift of prophecy.

Μαντινεία, ἡ, ή, Mantinea, a city in Arcadia, where Epaminondas gained a victory over the Spartans, but died of his wounds.

μαντίς, τος, ἡ, μανίματα,) a prophet, soothsayer.

μαντράς, ἡ, ή, Dor. for μαντάτης, οη, ή, an informer.

Μαραθόν, ονος, ή, Marathon, a deme of Attica, famous for the victory of Miltiades over the Persians.

μαραίνω, *f.* ἄν, *p.* αγκα, to cause to wither, to blast; μαραίνομα, to become withered, to decay.

MAP

Μαρδόνιος, οὐ, ἡ, Mardonius, a general of Xerxes, who was defeated and slain at the battle of Plataea, B. C. 479.

Μάριος, ιον, ἡ, Marius.

Μαρμαρίδαι, ὄν, ὅι, Marmarīdæ, the inhabitants of Marmarica, a country of Africa, between Egypt and Cyrene.

μάρμαρίζειν, (μάρμαρος,) f. Ύστο, to have the polish and hardness of marble.

μάρμαρος, οὐ, ἡ, (μαρμαρίνος, to shine,) marble; hard, white stone.

Μαρσύας, οὐ, ἡ, Marsyas, a Satyr, who was very skilful in playing on the flute, and challenged Apollo to a trial of his skill as a musician, but was defeated and flayed alive.

μαρτυρίον, ὄν, μάρτυρε, a witness,) f. ήσω, p. πτερα, to testify.

μαρτυρία, ας, ἡ, (μαρτυρίων,) testimony.

μάσσων, (μάσμα,) f. ξεν, p. χει, to touch, to examine, to hold and examine, to knead.

μαστίνων, (μάστων, f. ίσων, to seek.

μαστίγιας, οὐ, ἡ, μάστιξ, a whip,) one who is, or deserves to be, frequently flagellated, a name of contempt for a slave, a slave.

μαστίγιών, ὄν, same,) f. ίσων, p. πτερα, and μάστιξ, f. ξεν, p. χει, to scourge.

μάταιος, α, ον, (μάτην,) vain, unprofitable; μάταια, vainly, to no purpose.

μάτην, originally acc. of μάτην, folly, (μάμα, in vain, groundlessly.

μάτην, Dor. for μάτην.

Μάτρις, ίδε, ἡ, Matri.

μάτσων, Att. for μάσσων.

μάχαιρα, ας, ἡ, (μάχην,) a sword, a knife.

μαχαιρίς, ίδος, ἡ, (dim. of μάχαιρα,) a small knife, a razor.

μάχην, ιη, ἡ, (probably, by a transposition of letters, from ἀκμή,) a

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point, αἰχμή, a point, a spear, war,) a battle.

μαχητικός, ἡ, ὁ, (μαχητής, a warrior, [μάχη] warlike, pugnacious, fond of fighting.

μάχημος, ιη, ον, μάχη, warlike.

μάχημα, probably, αἰχμάζμα, to fight with a spear, [αἰχή, a spear,] Gr. f. μαχίσκμα and μαχήμα, p. μιμαχημα, to fight, to contend.

μάκιον, p. μίμα, with the signification of a present, to desire ardently, to feel a strong impulse to, to strive, to propose, to dare.

μιγαλαυχία, ὄν, μιγαλαυχή, boastful, μίγαν and αυχία, to boast,] -όματι, ούμα, to boast.

μιγαλάπτων, ορος, ἡ, ἡ, (μίγας and ἄπτος, magnimous.

μιγαλάδινός, ον, ἡ, ἡ, μίγας and δίδηνος, abounding in large trees.

μιγαλαπταγμούνη, ιη, ἡ, μιγαλαπτάγμα, doing great deeds, [μίγας and πτάγμα, enterprise, fondness for great exploits.

μιγαλαπτετής, μιγαλαπτετής,) possibly, with dignity, magnificently, sumptuously, splendidly.

μιγαλαψύχια, ον, μιγαλαψύχη, magnanimous, [μίγας and ψυχή,] to act nobly.

μιγαλαψυχία, ας, ἡ, μιγαλαψυχία,) magnanimity.

μιγαλένω, μίγας, f. ίνω, to magnify, to extol.

Μεγάρα, ον, τά, Megara, the capital of Megaris; Μεγάριτη, ίως, ἡ, an inhabitant of the city.

Μεγάρις, ίδος, ἡ, (γῆ underst.,) Megaris, a small country of Greece, bordering upon Attica; Μεγαρίξης, ἡ, ὁ, belonging to Megaris or Megra; Μεγαρίκη, ἡ, γῆ underst.,) the territory of Megaris.

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μέγας, ου, τό, μέγας,) the great room, a palace, a house.
 μέγας, ἄρα, ε. great; comp. μεγάν, εσ, superl. μεγίστος, η, ον* καὶ τὸ μεγίστος, and what is most important.
 μέγας, ου, τό, (μέγας,) greatness, size.
 μέδους, ου, δ., a bushel, a measure of capacity.
 μέδεια, and μέδεια, with gen. to rule, to govern, to take care of, to attend to.
 μέδεια, f. μεδέμεναι, to take care of, to attend to, to prepare.
 Μήδουσα, η, ή, Medusa, chief of the three Gorgons.
 μέδων, ουτος, δ., (μέδεων,) a ruler, a sovereign.
 μεθ-άλ-εμαι, to spring from one side to another.
 μεθ-αρμίζω, f. ου, to change.
 μέδη, η, δ., μέδη, wine, drunkenness.
 μεθ-ιστημι, f. μεταστηνω, p. μετιστηνε. 2. a. μετιστηνω, to change, to alter; μεταστηνεις; ἔλλον βίος, to pass from one mode of life to another; μεταστηνεις; θεός, to be translated to the gods; μεταστηνει, I went away.
 μεθόκιος, δ., δ., (μετά and έργος, used with τόπος οὐδετέρος,) the boundary, μεθόκιον, (μέδων, wine, f. μέδουσα, p. μεριδόνει, to intoxicate; μεθόκιος, with gen. to be intoxicated, to intoxicate one's self.)
 μεθύσιος, δ., δ., only used in the pres. and imper., to intoxicate, to be intoxicated.
 μεδίαν, η, f. ησα, poet. for μεδέων, η, f. ήσω, p. ησα, to smile.
 μεῖζον, ερος, see μέγας.
 μειράκιον, ου, τό, dim. of μειράξ, a youth, a young man, a boy.
 μειρόμεναι, allied with μέρος, Gr.) to obtain a share; p. ομερόται, it is fated; τὸ ομερότον, fate.

ΜΕΛ

μελαγχολία, η, (μελάγχολος, melancholy, λείας and χλεύη,) f. ήσω, to be melancholy, to be impudent.
 μέλας, απα, ει, black, dark.
 μέλι μου, f. μέλιου, p. μελίδην, it concerns me, it interests me; impers. of μέλος.
 μελιτίζω, and μελιτίζω, 'μέλος,) to cut in pieces.
 μελιτέα, η, (μέλος,) f. ήσω, p. ησα, to pursue, to exercise, to employ one's self, to study, to practise.
 μελίσσω, ηι, δ., μελιστάνω, exercise, training, preparation.
 μελιστήριον, ου, τό, same,) a study, a place of exercise.
 μέλημα, ἄτος, τό, μέλω,) the object of care or attention.
 Μίλας, οη, more commonly μίλης, δ., Meles, a river in Ionia near Smyrna. Some of the ancients supposed that Homer was born on the banks of this river, whence he is called Melesigenes.
 μέλι, ήσει, τό, honey.
 μελίζω, μέλος, f. ήσω, p. ήσα, to sing, to play on an instrument.
 Μελικέρτης, η, δ., Melicertes, son of Athamas and Ino.
 μελισσα, Dor. for μελίζω.
 μελισσα, ἄτος, τό, (μελίζω,) a song, a musical pipe.
 μέλισσα, and dlt. μελιστει, ης, δ., μέλι, a bee.
 μελλομενος, οη, δ., (μέλλω,) procrastination, delaying.
 μελλω, f. μελλόνω, (Gr.) to intend doing, to delay, to forbear; connected with an infinitive, to be about to do; μέλλω ήσω, Lat. iturus sum; τὸ μέλλον, and τὰ μελλοντα, the future.
 μέλος, ους, τό, a member, a part, a verse, a song, an air, a tune; μέλον τοντός, a lyric poet.
 Μελπομένη, η, δ., Melpoméne, one of the Muses.

MEA

μίλων, and **μίλωμαι**, (**μίλος**), to re-create one's self by singing, to sing.
μίλων, *f.* **μιλάνων**, to be a care.
μελῳδία, *as*, *h.* (**μιλῳδία**), melody.
Μεμνών, *as*, *ré*, the Memnonium, a splendid edifice consecrated to Memnon in Egyptian Thebes.
μεμφότος, *h.* *ér*, **μεμφόματι**, faulty; *όν μεμφότος*, beautiful.
Μίμησις, *ídes*, *h.* Memphis, a city in Egypt, on the banks of the Nile above the Delta.
μέμφωμαι, *f.* **μεμφόματι**, *p.* **μεμφόματι**, to blame, to reprobate, to censure, to be indignant at.
μή, indeed; *it refers to δι in the protasis of a proposition, and denotes the connexion of that with the apodosis.* Grum. p. 309.
Μενεράτης, *as*, *í*, Meneratæs, a physician of Syracuse, famous for his vanity and arrogance.
Μενέλαος, *as*, *í*, Menelæus, son of Atreus, brother of Agamemnon, and husband to Helen, who eloped from him with Paris.
μήτης, *as*, *ré*, **μέτη** allied with **μίση**,) strength, power, abundance, vehemence, impetuosity.
μήτοι, also **μή τοι**, but, yet; moreover, indeed.
μήτων, *f.* **μιτῶν**, *p.* **μιτίνη**, *2.* *p.* **μιτώνα**, to remain, to resist; **μίτων** has the force of the present tense, to intend, to wish, to desire.
μηρίζω, **μηρίς**, a part, [**μίρος**, *f.* *τοι*, *p.* *τη*, = **μερίς**, to divide, to allot, to appropriate to one's self, to distract.
μηρός, *as*, *ré*, (*allied with μηρίζω*), a part; **ταχέη μηρός**, in order, in succession, by turns. **πολὺ μηρός**, for the most part; **πλέοντος μηρός πάλλους**, much beauty; **μηρός πεντα μηρός**, partly, by parts.

MET

μεσημβρία, *as*, *h.* (**μίρος** and **άμρα**), the south, noon.
μεσημβρίκος, *á*, *ón*, and **μεσημβρίτος**, *h.*, *ón*, **μεσημβρία**, southern.
μεσόγειος, *ó*, *h.* and **μεσόγειος**, *í*, *h.* (**μίρος** and **γαῖα**, situated towards the centre of a country; *as a subst.*, *h.* **μεσογεία**, the interior of a country.
μεσολάβειν, *á*, (**μεσολάβειν**, seizing by the middle, **μίρος** and **λαβῆν**.) *f.* **άτο**, to catch up, to catch, to intercept.
Μεσοποταμία, *as*, *h.* (**μίρος** and **ποταμός**), Mesopotamia, a country of Asia, between the rivers Tigris and Euphrates.
μίρος, *h.* *or*, that which is in the midst, in the middle; *το μίρογ*, in the middle.
μεσέων, *á*, **μίρος**, *f.* **άτω**, to be in the middle.
Μεσσηίς, *ípos*, *h.* Messæis, a fountain in Thessaly.
Μεσσήνη, *as*, *í*, Messene, the capital of Messenia.
Μεσσήνας, *a.* *or*, and **Μεσσηνιάς**, *á*, *ón*, Messenian; **Μεσσηνοι**, *an*, *á*, *subst.*, the Messenians; **Μεσσηνία**, *as*, *í*, and **Μεσσηνιάκη**, *á*, *í*, **γῆ** underst., Messenia, a region of Peloponnesus.
μεστός, *h.* *ón*, with *gen.*, full, satiated, satisfied.
μετά, with *gen.* with, among. *With acc.* after, next after; **μετ'** **μήριας** and **μήριαν**, by day **μετά μήρος**, shortly; **μετά δι**, farther, here-upon; **τὰ μετά ταῦτα**, the sequel. *In composition* **μετά** denotes 'change,' 'participation.'
μετα-βάλλω, *f.* **βαλλω**, *p.* **βιβληνα**, *2.* *a.* **-ιέλλω**, Gr. to change; *εἰς τι*, to change one's self to.
μετάβασις, *as*, *h.* **μετα-βάνω**, to go away, a transition, a progress, a change of abode.
μεταβολή, *á*, *h.* (**μεταβάλλω**) a

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change, a revolution.
 μετα-διάνυμαι, f. μετα-διάνυμαι, to feast with.
 μετα-δίδωμαι, f. -δόσω, p. -δίδωκα, 2. a. -ίδων, with the dative of the person and the genitive of the thing, to impart, to participate with.
 μετα-λαμβάνω, f. -λάνθωμαι, 2. a. μετ-ιλέσσον, with gen. (Gr.) to share, to participate, to take up afterwards, to become a partaker.
 μετελλάσσον, and Att. -ελλάτων, f. ζω, p. μετέλλαχα, to change; -ομαι, to pass by, to pass to; μετελλάσσον τὸν βίον, to die.
 μετελλάσσω, ἄ, f. μετ' ἄλλα, f. ίσω, originally, to be curious concerning things, to search after.
 μετελλάσσω, ει, ἄ, μετελλίνω, labor in mines, mining.
 μετελλίνω, (μετελλον) to dig.
 μετελλίχός, ἄ, ὁ, same, belonging to mining.
 μετελλον, ου, τό, (as μετελλάσσω, from μετ' ἄλλα, originally expressing the search, next the place, and then the production, a metal; τὰ μετελλα, mines).
 μεταλλινον, by Syncopon for μετελλόμενον.
 μετα-μίλομαι, f. ίσσωμαι, p. -μιμέλημαι, to repent.
 μετα-μορφώμαι, ἄ, μορφή, f. ίσω, p. ίσκα, to transform.
 μετανοεσθίων, μετανόστης, an emigrant, [μετά and ναίω,] to change a place of abode.
 μετ-εν-ιστημαι, to remove on from one place of abode to another; μετ-εν-ιστημαι, to move away, to adopt another mode of life.
 μετα-νοίω, ἄ, f. ίσω, p. ίσκα, to change one's opinion, to regret, to repent.
 μετα-νέν, (μετεν, μίσος,) between, during, in.
 μετα-πίμετο, to depute; μετα-πίμετομαι, f. ίσσωμαι, to send for any one, to call any one.
 Μεταπόντιον, ου, τό, Metapontum, a town of Lucania in Italy.
 μετα-σκινάζω, f. ίσω, p. ίσκα, to change.
 μετα-στρέψω, f. ίσω, p. ίσκα, 2. a. μετεργάφω, to turn away, to avert, to bring from the direct course; -ομαι, to turn.
 μετα-τχυματίζω, (εχῆμα,) f. ίσω, p. ίσκα, to change, to transform.
 μετα-τίθωμαι, f. -θόσω, p. -θίθηκα, to misplace, to displace, to change, to transfer.
 μετ-ανδέω, ἄ, εἰδή, speech, f. ίσω, to speak with; μετηνδά, 3d sing. imperf.
 μετα-φίειν, f. μετοίειν, 'Gr.' to bring over, to transport, to transfer.
 μεταφορά, ἄ, ἄ, μεταφίειν,) the act of transferring from one place to another, generally the use of a word in a different sense from its ordinary import.
 μεταφορέας, μεταφορέας, transferred, figurative, [μεταφορά,] metaphorically, figuratively.
 μετ-ιμι, μετα-ιμι τιμι, to be, with a dat., to be with, among, or present; with a gen. of a thing, to participate.
 μετ-ιμι, μετά and ίμι, to go, with acc to go for, to procure, to go after, follow, or pursue, to revenge.
 μετ-ίτω, in use chiefly in 2d aor., μετίτων, Ion. μετίτητον, to speak to or address.
 μετ-ίσχομαι, f. -ιλένυμαι, 2. a. -ίλλειν, to go after a thing, to punish, to avenge, to obtain revenge.
 μετ-ίχω, f. μιτίξω, p. -ισχηκα, 2. a. -ισχων, with gen. Gr. to partake of thing, to have together with.
 μετινηρίζω, (μετινηρός,) f. ίσω, to lift on high, to excite, to hang on high.
 μετινηρός, and μετίσχος, ἄ, ἄ, (μετινηρίζω, and ίσχω, ισχέα, a state of suspen-

MET

sion,) raised on high, high.
μετώπος, μετίπος, anxiously.
μετώπισθε, (μετά and ὅπεσθε,) behind.
μετώπιστος, ου, τό, μετά and ὅπαγα.) the end of autumn, or harvest season.
μετ-οχλίζω, (οχλος,) f. Υεω, to un-bolt.
μέτριος, ία, ιος, μέτρος,) moderate; τό μέτρον, proportion.
μέτριος, (μέτριος, moderately.
μέτρον, ου, τό, measure, size.
μέτρων, ου, τό, μετά and ὅψι,) the brow, the forehead.
μίχη, and μέχη, (μῆκος, μαρξός,) until, till, as far as; μίχη τοῖς, for some time, a while; μίχη ὅτου, so long as; μίχη τολλαῖον, a long time.
μή, not, lest; it is used like ne, Lat. with the imperative present, and with the subjunctive aorist, as μή λίγη, and μή λίγης.
μηδέ, μή ana δί,) nor, not even, not yet.
Μέδεα, ος, ἡ, Medéa, a sorceress, daughter of Aeëtes, king of Colchis. She became enamoured of Jason, assisted him in obtaining the golden fleece, and embarked with him for Greece.
μηδίς, ιμία, ιρ, μηδί and ιης,) no one, none; μηδί, nothing; it is also a strengthened negative, as μηδίς ἀδίκην, not to act unjustly.
μηδίσωτε, μηδί and τετί, never.
μηδίται, μηδί and τει, not yet.
Μέδεια, ος, ἡ, Media, an extensive country of Asia, lying east of Assyria, and south of the Caspian sea.
Μέδειτι, in the manner of the Medes.
μηδίμαι, (μηδες, f. μηδίμαι, to plan, to devise.
μηδέσ, ιος, τό, care, counsel.
Μῆδος, ου, ί, a Mede, an inhabitant of Media.
μηδέτι, (μή and ιτι,) no more, no

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farther, not again.
μῆκος, ιος, τό, length.
Μήλιαν, ιος, ί, a Meliansian, living on the Malian gulf in Thessaly.
μῆλον, ί, ί, μῆλον, of apples or quinces, yellow, like quinces.
μῆλιστρος, ί, ί, μῆλον, a sheep, and βόσκω, to feed, fed on by sheep, wasted by the enemy, and left as a place for feeding flocks, desolate.
μῆλον, ου, τό, an apple.
μήν, indeed, but, yet, but now; ἀλλά μήν, but yet; οὐ μήν, nor yet; εἰ μήν, what next?
μήν, μηνός, ί, a month.
μῆμυξη γος, ί, the membrane which envelopes the brain.
μημόνι, f. θεω, p. μημόνη, to indicate, to make known.
μήτης, (μή and τεις, lest perhaps, lest in some way.
μηπίον, ου, τό, (μηπίος,) the thigh.
Bion 1. 39.
μηπίος, ου, ί, the thigh.
μήτρων, ιρος, ί, (μηδόμαι,) a counsellor.
μήτρ... μήτρ, μή and τι,) neither... nor.
μήτρη, μητίος, and μητρός, ή, a mother.
μήτης, ί, ί, μήτη, τό, μή and τις,) lest any one, that no one; μήτη, adverbially, in nowise, by no means.
μητροπόλεως, ιρος, ή, μήτης and τηρίη, a grandfather on the mother's side.
μητρόπολις, ιως, ή, μήτηρ and τηρίη, mother country, mother city, origin, a metropolis, a large city, applied especially to Asiatic cities.
μητρυά, ιες, ή, μήτηρ,) a stepmother.
μῆχος, ιος, τό, an expedient, a contrivance, the means of bringing about an effect.
μηχέτης, ά, έν, (μαίνω, to stain,) stained, contaminated, hateful.
μηγνύμι, μήγη, f. μήξη, p. μηγνύχη, (Gr., to mix, to mingle,

MIO

Mithridates, *ou, ī*, Mithridātes, the Great, king of Pontus, who waged war for 26 years against the Romans.

μικρόλος, *dim. of μικρός*, Dor. for *μικρός*.

μικροτεράς, *los, ī, ī*, (*μικρός and τεράς*,) stingy, sparing.

μικρός, *ā, ī, ī*, small; **μικρός, adverbially**, a little; **μικροῦ διῆ**, nearly, almost; **κατὰ μικρόν**, by degrees; **τεραὶ μικρόν**, almost.

μικρόχωρος, *ī, ī, μικρός and χώρα*, having a small territory, having little soil.

Milesian, *α, or, ou, ī*, Milesian; *subst. Milesios*, *ou, ī*, a Milesian; *à Milesia, χώρα underst.*, the Milesian territory.

Milētos, *ou, ī*, Milētus, the capital of Ionia, in Asia Minor.

Miltiādes, *ou, ī*, Miltiādes, the commander of the Athenians at the battle of Marathōn.

Milo, *ou, ī, ī*, Milo, a celebrated athlete of Crotōna.

μιμόμενος, *οῦμαι, μιμος*, an imitator, (*f. μιμόντος*, *p. μιμόματος*, to imitate, with the *accusative*.)

μιμόμενος, *ἄτος, τό*, (*μιμόμενος*), an imitation.

μιμόντος, (*μιμός*), *f. μιμόντος*, *p. μιμόντη*, with gen. to remember, to recollect, to make mention of; **μιμόντος**, Lat. *memini*; **μιμόντος**, remember.

μιμόντος, the same as *μίμη*.

μίν, *Ion. οίν*, *Dor. acc. sing. for ι*· *it stands also for αἴνοι, αἴναν, αἴνι, and more rarely for αἴνοις, αἴνας, αἴνα*.

Minos, *οει and ο, ī*, Minos, son of Jupiter and Eurōpa, king of Crete, for his justice made a judge in the infernal regions.

Μινώταυρος, *ou, ī*, (*Μίνως and ταῦρος*), the Minotaur, son of Pasiphaē, wife of Minos. He was

MNII

half man and half bull.
μισάνθρωπος, *ou, ī, ī*, **μισίων and ἄνθρωπος**, misanthropic, a misanthrope.

μισίων, *ā, f. οὐσια, p. ητα*, to hate.

μισθός, *ou, ī, ī*, a reward of labor, hire, pay, a reward.

μισθόφορος, *ou, ī, μισθός and φέρω*, a hireling, a mercenary.

μισθών, *ā, μισθός, f. οὐσια*, to let; *-θεται, οὐκει*, to hire.

μισθωτός, *ou, ī, μισθών*, a hireling, a day-laborer.

μισθόμητος, *ī, ī, μισθών and δῆμος*, hating the people.

μισθύλλων, *μίσθιος*, to cut in pieces.

μισχά, *ας, ī, ī*, a fillet, a headband.

Μιτυλήνη, *ης, ī, Dor. Μιτυλένη, ης, ī*, Mitylene, the capital of the island of Lesbos.

μίνα, *ἄς, ī, ī*, a mina, a weight of one hundred drachms. The Attic mina was in value about 1750.

μινάμαι, *μινάμαι, f. μινάμαι*, *p. μινάμηται*, to remember, to recollect, to be mindful of, or bethink one's self of; *1. a. λιπτόθετος*.

μινᾶ, *ἄτος, τό*, *μιμάναι, μινάμαι*, a monument, a gravestone.

μνήμην, *ης, ī, ī*, (*same*,) memory.

μνημονίων, *μνήμων*, *f. οὐσια*, to remember, to make mention of.

Μνημοσύνη, *ης, ī*, Mnemosyne, daughter of Coelus and Terra, and mother of the Muses.

μνήμων, *οει, ī, ī*, **μιμήσκων**, **μνήμων**, that remembers, having a good memory; hence

Μνημόνης, *οει, ī*, Mnemon, a surname of Artaxerxes, king of Persia, from his retentive memory.

μνημονίας, *ῶ*, **μημονίας**, that remembers injuries, [*μιμήσκων and κακός*,]) to remember malice against.

μνηστίων, (*μνάμαι*), *f. οὐσια*, = *μναῖ*, to woo.

μνηστάρη, *ηρει, ī, ī*, (*same*,) a wooer, a

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suitor.
μογῆμαι, *Dor.* for μογῆμαι, 1st pers. pl. pres. of μογία, ἡ, (μόγος, labor,) f. ήσαι, to toil, to be weary with labor.
μόγης, (μόγος, labor, μογία,) with difficulty, scarcely.
μόγης, ἡ, (allied with μογίας, μόγος,) a part, a portion, fate; also Fate, as a proper name; μογήτισσι μου, I am fated; πρὸ μογῆς, before the appointed time.
μόλις, οὐ, δέ, lead.
μόλις, (μόλες, toil,) scarcely, with difficulty.
μόλω, to come, to go, to arrive; in use in 2. a. θρόλω, θρόν. μολέν.
μόνιμος, δέ, ἡ, (μονή, a stay, [πίνακι]) abiding, having a fixed abode, durable, remaining firm, permanent.
μονίμιος, οὐ, δέ, ἡ, (μόνος and λίθος,) made of one stone.
μονομάχια, οὐ, δέ, (μονομάχοι, one who fights in single combats, [μόνος and μάχημα,]) a single combat.
μόνος, η, οὐ, (allied with μέν,) alone, sole; μόνον, neut. adverbially, alone, only, but.
μονοσάνδαλος, οὐ, δέ, ἡ, (μόνος and σάνδαλος,) having but one sandal.
μονόθαλμος, οὐ, δέ, ἡ, (μόνος and θάλαμος,) one-eyed.
μονός, ἡ, μόνος, f. οὐσια, p. οὐκε, to leave alone, to desert.
μόνωσις, οὐσια, ἡ, μονέων, a desertion.
μορφή, η, δέ, form.
μόνχος, οὐ, δέ, οὐχις, a young branch, with μ prefixed, a young animal, in general, a calf.
μόνως, poet. for μόνος.
Μονυχία, οὐ, δέ, Munychia, a port of Athens, situated between the Piræus and Phalérum; also a surname of Diana worshipped there.

Μονυχίων, οὐσια, δέ, (Μονυχία, Μυνιχίων, the tenth Athenian month, during which the festival of Diana was observed; corresponding near-

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ly to April.
μοῦνα, η, δέ, a muse, a goddess of music, poetry, &c. ; met. music, poetry.
μουετάξις, ἡ, δέ, (μοῦνα,) that pertains to the muses, musical; μουετάξις, η, δέ, music.
μοχθία, ἡ, μίχθος,) f. ήσαι, to labor.
μοχθησία, η, δέ, (μοχθησός,) unwholeness, badness, vice, wickedness.
μοχθηρός, ἡ, δέ, (μοχθία,) bad, depraved; οὐ μοχθηρή, O wretch ! O villain !
μοχθηρός, μοχθηρός,) with difficulty, needily, badly.
μοχθός, οὐ, δέ, (allied with μόγος, labor, labor, pains.
μοχλός, οὐ, δέ, (θήσ, that carries or lifts, with μ prefixed, a lever, an engine for lifting or moving, a bar, bolt.
μυγμός, οὐ, δέ, (μύγη,) a groaning.
μύδης, οὐ, δέ, a mass of ignited stone, or of hot iron.
μυτλός, οὐ, δέ, marrow.
μύζω, μύνω,) to utter a sound by breathing strongly through the nostrils, keeping the lips compressed, to snort, to groan.
μυθία, f. οὐσια, and μυθεῖ, οὐ, λέγω, οἴμας, μύθος,) to relate, to tell, to fable.
μυθολόγος, οὐ, (μυθολόγος, a narrator, [λέγεις and λίγης,] to relate.
μύθος, οὐ, δέ, a speech, a tradition, a fable, a tale.
μυτία, η, δέ, a fly.
μυνάμαι, (from the sound,) οὐραι, f. οὐρας, p. ουράνη, 2. a. θρύλων, to roar, to low.
Μυκῆναι, οὐ, οὐ, Mycēnæ, a town in Argolis, in the Peloponn. sus.
μυκητήρ, ηρες, δέ, (μύζη,) the nose, the trunk.
μύλος, οὐ, δέ, (same,) a mill-stone.
μυριάς, ἔπος, δέ, μυριάς,) a myriad, the number of 10,000.
μυριτίη, η, δέ, a tamarisk.

MTP

μυρίνη, *η*, *ἡ*, (*allied with μύρον*,) a myrtle.
μυρίνις, *ια*, *ἰων*, manifold, innumerable, infinite, immense; *μύρια*, ten thousand.
μύρμηξ, *ηκος*, *ἡ*, an ant.
Μυρμίδοις, *ἐνων*, *οι*, (*μύρμηξ*.) Myrmidons, a Thessalian tribe, who were said to have been originally ants.
μύεσθαι, *ηκος*, to flow; *μύεσμαι*, to mourn, to lament, *with an acc.* to lament any one.
μύρον, *ον*, *τό*, (*allied with μυρίνη*,) a perfume, an ointment.
μυρίτην, *ης*, *ἡ*. See *μυρίνη*.
Μύρσων, *ανων*, *ὁ*, Myrson.
μύς, *μύει*, *ἡ*, a mouse.
Μύσια, *ας*, *ἡ*, Mysia, a province in Asia Minor.
Μύσκελλας, *ον*, *ὁ*, Myscellus, a native of Achaea, who founded Crotone in Italy.
μυσταγωγία, *ῶ*, (*μυσταγωγός*, one who initiates others into mysteries, [*μύστης*, one initiated in mysteries, and *ἄγω*,] to initiate into the mysteries, to make acquainted with).
μυστακάς, *ἥ*, *ὄν*, (*μύστης*, one initiated in mysteries,) secret, mystical.
μυχός, *οῦ*, *ἡ*, μύνα, a corner, a recess.
μύνει, *ſ. ησω*, *ρ.* μύμπει, to shut up, to close, *especially* to close the lips; to close the eyes.
μῶ, interrogative particle, like Lat. num, Is it?
μύρος, *ά*, *ὄν*. by some, *μή* and *άραν*, foolish, a fool.

N.

Ναεταῖοι, *ον*, Nabîtæ, a people of Arabia Petæa.
ναι, yes, yea, certainly.
ναινά, *ῶ*, and *ναιο*, to inhabit.
νῆμα, *άτος*, *έ*, *νάω*, to flow,) a spring, a rivulet, a fountain, water.

NAR

ναματιάῖος, *αῖα*, *αῖον*, (*νῆμα*,) flowing.
Νάξοι, *ων*, *οι*, inhabitants of Naxos.
Νάξος, *ων*, *ἡ*, Naxos, one of the Cyclades.
ναός, *οῦ*, *ἡ*, *ναία*,) properly, a dwelling, especially a temple.
νάργιλη, *ηκος*, *ἡ*, a plant, giant fennel, in the stalk of which Prometheus brought the fire from heaven, a hollow reed.
ναρκάω, *ῶ*, (*νάρκη*,) *f.* *ησω*, to grow stiff or torpid.
νάρκη, *ης*, *ἡ*, 1. numbness; 2. a torpedo.
ναρκάνθη, *ἴος*, *ἡ*, *ἡ*, (*νάρκη* and *ἄνθος*), numb, benumbed.
Νασαμοῖοις, *ον*, *οι*, Nasamonians, a people in Africa, dwelling near the Great Syrtis.
ναυάγιο, *ῶ*, *ναυάγος*, wrecked, [*ναῦς* and *ἀγνοεῖν*,]) *f.* *ησω*, *p.* *ητα*, to suffer shipwreck.
ναυαρχία, *ῶ*, (*ναυαρχος*, the commander of a ship, or of a fleet, [*ναῦς* and *ἄρχω*,]) to command a ship, or to command a fleet.
ναυαρχητης, *ον*, *ἡ*, (*ναῦς* and *βαῖνειν*), a seaman.
Ναυαλισθῆτης, *ον*, *ἡ*, Nauclides.
ναυάληρος, *ον*, *ὁ*, (*ναῦς* and *αλῆρος*, a lot, the master of the vessel.
ναυαρχῖον, *ω*, (*ναυαρχος*,) to fight at sea.
ναυμαχία, *ας*, *ἡ*, (*same*,) a sea fight.
ναυμάχος, *ὁ*, *ἡ*, (*ναῦς* and *μάχη*), fighting at sea.
ναυπηγία, *ῶ*, (*ναυπηγός*, a ship builder, [*ναῦς* and *πηγῆμι*,]) to build ships.
ναυπηγόντομος, *ὁ*, *ἡ*, (*ναυπηγία*,) suitable for ship-building; *ὑλη*, ship-timber.
ναῦς, *νάει*, (*νάει*,) *ἥ*, and *νῆις*, *νάοι*, (*νάει*, to flow,) a ship; *μανεῖα* *ναῦς*, a ship of war.
ναύσταθμος, *ον*, *τό*, (*ναῦς* and *σταθμός*, [*ἵστημι*,]) a harbour, a haven.
ναύτης, *ον*, *ἡ*, (*ναῦς*), a seaman.

NAT

ναυτιάνη, *ā*, *Alt. for ναυτιάνη*, *ā*, (*ναυτία*, sea sickness, [*ναῦς*]), to be sea-sick, to have nausea.

ναυτιάνης, *ā*, *ō*, **ναύτης**, naval, nautical; **ναυτική** **δύναμις**, naval strength.

νεάνη, *νίος*, *f. ἀν.*, to make new; new, to become a youth, to act, speak, or think like a young man.

νεανίας, *eu*, *ā*, and **νεανίας**, *eu*, *ā*, (*νίας*, same as *νίος*.) a youth.

νεάνης, *ā*, *ō*, *νίος*, new, fresh.

νεάνης, *ā*, *ō*, (*probably νεάνης*), a young doe.

Νείλος, *eu*, *ā*, the Nile, the principal river of Egypt, anciently called *Egyptus*.

νεκτάνης, *ā*, *ō*, (*νεκτός*, referring to the dead).

νεκτονεύμων, *ā*, *ā*, (*νεκτός* and *νεύμων*), the guide or conductor of the dead.

νεκτός, *ā*, *ā*, (*νίκης*), a dead body, a corpse; *as an adj.* dead.

νεκταρ, *άρης*, *τό*, nectar.

νεκυς, *νες*, *ā*, a dead body, the deceased; *as an adj.* dead.

Νεμία, *ας*, *ā*, Nemēa, a region of Argolis, in the woods of which Hercules killed a lion.

Νεμίος, *α*, *eu*, Nemean.

νέμω, *f. νημόν* and *νημόνη*, *p. νείμην*, to divide, to distribute, to assign, to give; to pasture, *νικόν* *put to graze*; to inhabit, to possess, to rule; *-μεινει*, to feed, to consume, to devour, to inhabit.

νέόγαμος, *ā*, *ā*, (*νίος* and *γαμίω*), new-married.

νεογένης, *ίος*, *ā*, *ā*, (*νίος* and *γένος*), new-born.

Νεοκλῆς, *ίος*, *ā*, Neocles.

νεομεν, *constr. νημα*, to go or come, to return.

νεοτλευτος, *ā*, *ā*, (*νίος* and *τλευτος*), newly made rich.

Νεοπτολεμος, *eu*, *ā*, (*νίος* and *πτολεμος*), Neoptolmus.

NHM

νίος, *νίη*, *νίεν*, young, new; *ā* *νίος*, the youth; *νίεν*, recently, just now.

νεορεια, *ας*, *ā*, (*νεορέια*), a brooding, incubation.

νεορέος, *ō*, *ā*, *Alt. for νεορέις*, (*νίος*), the young of any animal.

νίκη, below.

Νείρος, *νεος*, *ā*, Nero.

Νείστρος, *αρες*, *ā*, Nestor, son of Neleus, king of Pylos, was noted for his great wisdom and persuasive eloquence. He was the oldest of the Grecian chiefs in the Trojan war.

νίκης, *άρης*, *τό*, (*νίκη*), a nod.

νικά, *άτ*, *ā*, and **νικης**, *eu*, *τό*, a nerve, a sinew, a string, a cord.

νίκη, *f. νίκη*, *p. να*, to nod; *πέρι* *τη*, to lie toward a thing.

νιφίλη, *η*, *ā*, (*νίφος*), 1. a cloud, a net. 2. Nephle, the first wife of Athamas, king of Thebes, and mother of Phryxus and Helle. She was changed into a cloud.

νίφος, *ηος*, *τό*, *perhaps νίν*, to heap,) a cloud, a swarm.

νίνη, (*allied with νίχημα*), *f. νίνη*, to swim.

νιώντος, *ā*, *ā*, (*νίος* and *ώντος*), newly bought, especially said of slaves.

νιάρχος, *eu*, *τό*, (*νιαρχός*, an inspector of ships and dock yards, [*ναῦς* and *άρχει*, care,]) a dock for ships, the arsenal.

νιάνη, *ā*, *ā*, *Alt. for νάνη*, a temple.

νιάρχους, *ā*, *ā*, (*ναῦς* and *άρχει*), arsenals, shiphouses, naval store-houses.

νιώντι, *νίός*, lately.

νίνη, a particle of affirmation with the name of a Divinity as an oath, *νή Δία*, by Jupiter.

νηγέτεο, *ā*, *ā*, (*in priv. and δηγέτεο*), from which it is impossible to be awokened, eternal.

νηματην, *ίος*, *ā*, *ā*, (*in priv. and δηματην*), faithful, true; *νηματ-*

NIII

τια μυθούσαι, to speak the truth.
νησιαχίας, νησιαχός, to play childishly.
νησιαχός, ου, ὁ, ἡ, poet. for
νησός, ὁ, ἡ, in priv. and ἡνός, young, small, ignorant.
Νηρύς, ιωτ., ὁ, Nereus, a sea god, son of Neptune, and husband of Doris.
Νηνητή, ιδος, ἡ, a Nereid, a daughter of Nereus.
νησία, νησός, f. ιων., to resemble an island.
νησίον, ου, τέ, (dim. of νησός,) a small island.
νησιώτης, ου, ὁ, f. fem. νησιώτις, ιδος, ἡ, (νησός, insular, an inhabitant of an island.
νησός, ου, ἡ, (probably νίω,) an island.
νησσα, ης, ἡ, νίω,) a duck.
νητός, η, ος, contr. for νιατός, νίος,) the last, the undermost; νητη, ης, ἡ, (χαρδόν underst.) the lowest string on the harp.
νηῦς, νητός, ἡ, Ion. for ναῦς, a ship.
νηψια, f. νηψιο, to be sober.
νηχος, νιων, f. ηνω, p. ηνα, and νηχουμα, to swim.
νηκτηρος, ορος, ὁ, Dor. f. νηκτηρ, (νηκτόν, a victor, a conqueror.
νηκτόν, οι, νικην, f. ηνω, p. ηνα, to conquer, to excel, to gain; νηκτην δικην, to be successful in a suit at law.
νικη, ης, ἡ, 1. a victory; 2. the goddess of victory.
Νικηφόρος, ου, ὁ, Niceratius.
Νικιας, ου, ὁ, Nicias, a distinguished Athenian general
Νικολῆς, ιος, ὁ, Nicocles, a friend of Phocion.
Νικονηίων, οντος, ὁ, Nicocreon.
νιν, see μίν.
Νίνος, ου, ὁ, Ninus, king of Assyria, and husband of Semir mis.
Νικη, ης, ἡ, Ni be, daughter of Tantillus, and wife of Amphion, king of Thebes. Her seven sons

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and seven daughters were slain by Apollo and Diana, because she had set herself above Lat na, and Ni be herself was changed into stone.

Νισος, ου, ὁ, Nisus, a king of Megara, and father of Scylla,
νιγρον, ου, τό, νίγρη, Dor. for νιγρα, to wash, carbonate of soda, sometimes potash, both used for washing.
νιραδόν, οος, ι, ἡ, (νιραος and ιδος,) abounding in νιραον, abounding in potash.
νιφιέτος, οῦ, ὁ, νιφω, driv ng snow.
νιφιαδης, οος, ὁ, ἡ, νιφερός and ιδεος,) full of snow, snowy.
νιψι, νιψι, οδο, snow, f. νιψι, to snow, to wet.
νιδον, οῦ, νιδος,) f. ηνω, p. ηνα, to see, to perceive, to remark, to think, to conceive of, to form a conception of, to know, to recognise, to come to one's senses, to purpose doing, to intend.
νημαδικός, η, ον, (νημάς, wandering; νημαδικός, in the manner of wandering tribes.
νημάς, ιδος, νόμος, pasturing, wandering; βιος, the nomadic life;
Νημάδες, wandering tribes.
νημούς, ιως, ὁ, νόμος,) a grazier, a pasturer.
νημισα, (νημισύς) f. ινων, to feed.
νημη, ης, ἡ, νημα,) pasture; νημη τοῦ πηρός, the ravening of fire.
νημισω, νόμος, f. ιων, p. ινω, to establish by law or usage; the most genera signification, to be of opinion, to think, to believe.
νημίμος, η, ος, (sume, lawful, legal, agreeable to usage, customary; τὰ νημάτα, legal rights, laws, usages)
νημίμως, νόμιμος,) legally, lawfully.
νημιμα, ιτος, τό, νημιζω,) that which is established by law, or fixed by custom; coin, money.

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νομίτης, *ou, ī, (νόμος and τίθημι,)* a lawgiver.
νόμος, *ou, ī, νίμω,* partition, distribution, an established law, usage, or custom.
νομής, *ou, ī, same,* [note the accent,] pasture ground, an abode, a district, a region; *in particular, νομοί* in Egypt were certain divisions of land, bounded for the most part by canals.
νόος, οὐ, and νοῦ, οῦ, ī, understanding, reason; mind, purpose, disposition; νοῦ τίχον, a reasonable man.
νοσός, ī, ī, (νοστός,) sickly, unhealthy.
νοστός, ī, νόστος, f. νόστος, p. νόστη, to be sick; νοστός νοστή, to have a disease; *ταραχός νοστίας,* to have a singular madness.
νόσος, ou, ī, a disease, sickness.
νοστίς, ī, νόστος, a return, *f. νόστη,* to return.
νόσφι, and before a vowel νόσφιν, far from, apart.
νότιος, a, or, νότος,) southern; *τὰ νοτιώτατα,* the southernmost regions.
νότος, ou, ī, the south wind, the south.
Νούμης, ī, ī, Numa Pompilius, the second king of Rome.
νύ, or νύ, indeed, now, though.
νύκτας, νύξ,) by night.
νύμφη, η, ī, a bride, nymph.
νύμφης, ou, ī, νύμφη, a bridegroom.
νύ, also νύν, now; νύ ἀρτι, just this instant; τὰ νύ, at present; οἱ νύ ἄνδρεστοι, the men of the present day.
νύξ, νύτις, ī, the night; νυκτός, by night.
νύκτας, ou, ī, pl. τὰ νύτα, the back.
νυκτοφέρια, ī, (νυκτοφέρος, that carries on the back, [νύκτος and φέρω,]) a carrying on the back.

ΕΞ

ξαῖνα, (ξέν, obs.) f. ξαῖνη, p. ξεγάγη, to card or comb wool.
Ξανθίτης, η, ī, Xanthippe, the wife of Socrates, remarkable for her peevish disposition and ill humor.
Ξανθίππος, ou, ī, Xanthippus, an Athenian general, who defeated the Persian fleet at Mycale. He was the father of Pericles.
ξανθός, ī, οὐ, yellow, fair.
Ξάνθος, ou, ī, Xanthus, a river in the Troad, the same with the Scamander.
ξανθίνης, ητος, ī, (ξανθός,) yellowness, fairness.
ξένη, η, ī, properly, fem. of ξένος, (γνῶν underst.) a female stranger; (γνῶν underst.) a strange land.
ξείνια, ιτι, ī, ξένος, the relation of guest, gueship, an association, a club.
Ξεινίδης, ou, ī, Xenia, a Corinthian, who went to buy Diogenes, the Cynic, when sold as a slave.
ξεινισμός, ξένος, f. ξένη, to travel in strange lands.
Ξεινοχάρτης, ου, ī, Xenocles, an ancient philosopher, born at Chalcodon, and educated in the school of Plato.
ξεινοκτονία, η, (ξένος and κτυίνειν,) to sacrifice strangers.
ξεινοκτόνος, ου, ī, (ξένος and κτυίνειν,) the sacrificer of strangers.
ξένος, ου, ī, a guest, a stranger, a foreigner; as an adj. ξένος, η, οὐ, foreign, strange; in conversation οἱ ξένοι are used like οἱ φίλοι in speaking to any one not addressed by his name.
Ξενοφῶν, οὐρος, ī, Xenophon, an Athenian, and disciple of Socrates, distinguished as a general, and as a writer.

ZEN

Ξενίλλιον, ου, τό, the diminutive of Ξερός.
 Ξέρξης, ου, ἵ, Xerxes, son of Darius, who succeeded his father on the throne of Persia.
 Ξεράνειος, Ξερός, (f. ἄνθη, p. Ιεράνεια, to dry.)
 Ξέρος, ἄ, ὁ, ὁ, allied with χίρος,) dry.
 Ξέριόντος, ιος, ἵ, ἵ, (ξίφος and ἄρος, to furnish with,) armed with a sword.
 Ξέφος, ιος, τό, perhaps ξύω, a sword.
 Ξέλιον, ου, τό, ξύω, to scrape, to polish, a work performed by carving or polishing, an image, a statue.
 Ξενοκύκλαν, ἄ. Alt. for ευγ-κυκλάν, f. ήσω, to mingle, to confound, to confuse.
 Ξύλιον, η, ον, (ξύλον,) of wood, wooden.
 Ξύλον, ου, τό, (probably ξύω,) wood, a board, a club, a log; ἐπὶ τῷ ξύλον, on wooden benches.
 Ξυπετάνω, Alt. for ευπετάνω, to come together; -βάνω, it happens.
 Ξύν, Alt. for ούν.
 Ξύν-ιμη, Alt. for ούν-ιμη.
 Ξεράνειος, Ξερός, f. ήσω, Ion. Ξερίων, ἄ, also Ξερίων, ἄ, to shave.
 Ξερός, οῦ, τό, ξύω, a razor.
 Ξύω, f. ήσω, to scrape, to scratch, to polish, to carve and work in ivory, wood, and stone, &c.

O.

ὅ, ἄ, τό, the; ὁ μή... ὁ δί, the one, the other; τὸ μή... τὸ δί, also τὸ μή... ἵτερ δί, the one... the other.
 ὀδησσότης, οῦ, ἵ, (masc. to θητη, a female companion,) a companion, a comrade.
 ὀδελός, οῦ, ἵ, (βίλος,) a spit.
 ὀδελός, οῦ, ἵ, an obolus, a small coin, of which six made a drachm; originally οδελός and οδελός were

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the same word, and the οδελός was originally of iron or copper, in form like a spit, a handful forming a δεσμόν; it was in value about ½.0.03.
 οδεμιοργός, ὁῦ, ἄ, ἄ, (οδελός, strong, violent, and ζεγος,) working great things, daring to do terrible things, audacious, bold.
 ὀγδόντεκαττα, ὅγδος, eighty.
 ὀγδος, ον, ον, ὀγδά, the eighth; ὀγδοσ, eightly.
 ὅγι. ὅγι, τογι, ὁ and γι, this.
 ογκάματι, ομπατι, f. ηγκαματι, to roar, to bray.
 ογκός, ον, ἵ, (ηγκα, obs. ιηγκατι,) size; pride, haughtiness, arrogance.
 οδόντω, οδότι, f. ίνσω, to go forth, to travel.
 οδογύριος, ἄ, (οδογύρης, a guide on a road, [οδός and ηγιομαι,] f. ήσω, p. ησα, to point the way, to guide.
 οδητης, ου, ἵ, (οδός, a traveller, a wanderer.
 οδητορίω, ἄ, οδητόρεος, a traveller, [οδός and τρέσος, τροποματι,] f. ήσω, to travel, to wander.
 οδητορία, ιο, ἄ, (οδητορίω,) a journey.
 οδός, οῦ, ἄ, a way, a road, a journey; ἐπὶ οδῷ, on the journey.
 οδώς, οντος, ἵ, perhaps allied with οδώ, a tooth.
 οδύνη, η, ἄ, (δύν, misfortune,) pain.
 οδυνητός, ἄ, ὁ, οδύνη, painful, sad.
 οδυνηματι, allied with οδύνη, δύνη,) to weep, to lament, to mourn, to commiserate.
 οδυσσέας, ιως, ἵ, Ulysses, an eloquent and crafty king of Ithaca, the husband of Penelope.
 οδυσσέας, ιω, οι, perhaps οτη, a stench, on account of the stagnant water in the neighbourhood,) the Ozolian Locrians. See Λαρησί.
 οζος, ον, ἵ, allied with μέσχος,) a scion, the offspring.

OOE

Ων, *θε*, whence, therefore.
Ων, poet. for *ων*, where.
Οἰαγός, *ον*, *ι*, (Eagrus, king of Thrace, and father of Orpheus.
οἰαξ, *αξος*, *ι*, properly, the handle of the rudder, a rudder.
οἶδα, I know; *οἶδαν*, I knew; *οἶδαν*, to know; part. *οἶδως*.
Οἰδίπος, *οδος*, *ι*, (*οἶδα*, to swell, and *πον*, son of Laius, king of Thebes, and Jocasta.
οἰνία, *ας*, *η*, fem. of *οἶνος*, (*γῆ* underl. one's native land, home.
οἰνίος, *οια*, *ιον*, *οῖος*, that pertains to household concerns, proper, suitable, adapted, private, domestic, as opposed to public; *οι οἰνίοις*, relatives, countrymen, domestics.
οἰνίον, *ον*, *ιον*, a member of the family, a slave.
οἰνώ, *οι*, *οῖος*, f. *θνω*, p. *θκνω*, to inhabit, to live, to dwell in; *θκω*, *θκωμι*, to be in a certain condition; *οι οἰνώντε*, the inhabitants; *η οἰνουρίν*, the habitable world.
οἰνόμος, *οι*, *η*, (*οἶνος*,) habitable.
οἰνόης, *τοι*, *η*, (*οῖος*,) a habitation, a dwelling.
οἰνότω, *ορο*, *ι*, (same,) an inhabitant.
οῖνα, *ας*, *η*, *οῖος*,) a house.
οἰνίδιον, *ον*, *το*, dim. of *οῖος*,) a little house, a hut.
οἰνίζω, *οῖος*, *ι*, *γ. θω*, to build a house, to render habitable, to people, to establish a colony.
οἰνοδότης, *οι*, *οῖονδόμετης*, the builder of a house, [*λέων* and *δίμω*, to build,] f. *θνω*, p. *θκδέμπηκα*, to build a house, to build.
οῖκοθεν, *οῖος*, from home.
οἰκονομία, *ας*, *η*, (*οῖονομία*, to manage a household, [*οῖονόμετης*,]) household economy, housewifery; management, conduct.
οἰκονόμος, *ον*, *ι*, (*οῖος* and *νμω*,) a steward.

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οῖος, *ον*, *ι*, a house, an apartment, a family, home; *οῖοι*, *und κατ'* *οῖον*, at home.
οἰνογός, *οι*, (*οῖονγός*, one who takes care of a house, [*οῖος* and *ούγος*, a watcher,]) f. *θνω*, to watch or take care of a house, to take care of.
οἰντιαν, (*οῖοτος*,) f. *οἰντιαν*, and *οἰντιανητη*, to pity, to take pity upon.
οἰντιανός, *οι*, *ιο*, (*οῖοτιαν*,) compassion.
οῖοις, *ον*, *ιο*, *ιο*, oh! compassion.
οἰνός, *ά*, *ιο*, (*οῖος*,) pitiable, to be pitied.
οῖμαι, contr. for *θλεμαι*.
οῖμαι, *ης*, *η*, probably, *οῖμαι*, same as *θίγω*, a way, a path, a song, a voice.
οῖμάζω, *οῖμαι*, ah me! [*ι*, oh! and *μάζι*,] f. *ξω*, to moan, to lament.
οῖμαγή, *ης*, *η*, (*οῖμάζω*,) lamentation.
οἰνοτίαν, *οι*, *οῖοτοις*, a maker of wine, [*οῖος* and *τοιω*,] to make wine.
οἰνοτία, *ας*, *η*, (*οἰνοτίαν*,) the making of wine.
οῖος, *ον*, *ι*, wine.
οἰνοφλυξ, *θγη*, *ι*, *η*, (*οῖος* and *φλύω*, to overflow,) addicted to wine, drunken.
οἰνοχόα, *ον*, *ι*, (*οῖος* and *χίω*, a cup-bearer.
οῖμαι, and *οῖμαι*, f. *ηθομαι*, p. *θημαι*, (Gr.) to think, to believe, to suppose; 1. a. pass. *αίθητη*, part. *οῖμις*.
οῖον, neut. of *οῖος*, used adverbially, just as, as if, almost.
οῖοτάος, *ον*, *ι*, *η*, (*οῖος* and *τίλομαι*,) solitary.
οῖος, a. or, alone.
οῖοι, *ια*, *ιον*, the correlative of *τοιω* and *τοιωτη*,) as, such, such as, just as, adapted to, suitable, qualis, Lat. of what kind, how; *οῖον*, how beautiful, great, &c. ; *οῖος* et *ειρά*,

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I am able; *αἰνει* to *ἰστι*, it is possible.
ἴος, *ἴος*, *ἴος*, a sheep.
ἵππημα, *ἵππος*, *τά*, (*ἵππειν*, to shoot arrows, [*ἵππεις*,]) the shooting of darts.
ἵππος, *οὐ*, *ἴος*, a dart, an arrow.
Οἴην, *ης*, *ἴος*, (Eta, a mountain in Thessaly, upon which Hercules burned himself.)
ἵχημα, (Gr. *οἰχήματι*, *p. ἔχημα*, to go away, to die; *ἔχοντος*, they departed; *ἔχοντος*, he flew off.)
ἵππος, *οὐ*, *ἴος*, sluggishness, slothfulness, inactivity.
ἱκανηπονίας, *α*, *ον*, (*ἱκανός* and *μόνος*) of eight months.
ἱκτού, eight.
ἱκτοκατίκα, (*ἱκτός*, *καί*, and *ἵκην*,) eighteen.
ἱκτός, *ἰα*, *ἰοτ*, (*ἱκτός*,) happy, prosperous.
ἱκτός, *οὐ*, *ἴος*, prosperity.
ἱκτόρος, *ἰ*, *ἴος*, (*ἱκτός*,) destructive.
ἱκτός, *οὐ*, *ἴος*, destruction.
ἱκτογάρχης, *οὐ*, *ἴος*, (*ἱκτογάρχης*, to be ruled by a few, [*ἱκτός* and *χρήμα*,]) an oligarch.
ἱκτογαρχία, *ας*, *ἴος*, (*ἱκτογάρχης*,) an oligarchy, a government in the hands of a few persons.
ἱκτογαρχίας, *ἴος*, *ἴος*, (*ἱκτογαρχία*,) friendly to oligarchy.
ἱκτός, *η*, *ον*, small, little, few, short; *ἱκτός*, and *ἱκτός* *διν*, nearly; *μερ'* *ἱκτός*, shortly; *κατ'* *ἱκτός*, gradually; *κατ'* *ἱκτός*, a few at a time.
ἱκτογάρης, *ἴος*, *ἱκτός*, careless, [*ἱκτός* and *ἀρέα*, care,] to be careless about.
ἱκτογαρία, *ας*, *ἴος*, (*ἱκτογαρία*,) heedlessness, indifference, contempt.
ἱκτοθία, and *ἱκτοθία*, (*ἱκτός*, a slipperiness,) *f. ἱκτοθία*, *p. ἱκτοθία*, 2. *a. ἱκτόθεος*, (Gr.) to slip, to fall, to decline,

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ἱκτοθίας, *ἴος*, *ἴος*, (*ἱκτοθία*,) slippery.
ἱκτός, *ἴος*, *ἴος*, (*ἱκτός*,) a ship of burden, a merchant vessel.
ἱκτός, *ἴος*, *ἴος*, (*ἱκτός*,) a drawing, the drawing of the heavier scale of the balance, the weight or quantity of hemlock to be taken by a criminal.
ἱκτόμη, (*ἱκτός*, *obs.*) (*Gr.*) *f. ἱκτός*, and *ἱκτόνη*, *p. ἱκτόνη*, *Alt. ἱκτόλητη*, 2. *a. ἱκτότος*, to destroy; *ἱκτόμης*, to perish.
ἱκτός, *οὐ*, *ἴος*, (according to some, *ἴοις*,) a mortar.
ἱκτόνη, (*ἱκτός*, to sob,) *f. ξένη*, to lament, to make mournful outcries, to bewail, to utter loud cries of grief.
ἱκτός, *ἴος*, *ἴος*, (*ἱκτός*,) destructive, fatal, wretched.
ἱκτός, *η*, *ον*, the whole; *τὰ ἱκτός*, all, the universe.
ἱκτοθίας, *οὐ*, *ἴος*, *ἱκτός* and *σθίης*,) wholly of iron.
ἱκτοχιρός, *ἱκτοχιρός*, entire, [*ἱκτός* and *χρεός*,]) wholly.
ἱκτοφύλακας, (*either ἱκτός*, i. e. to lament one as lost, or *ἱκτόνης*, to pluck out, viz. the hair through grief, to lament.
ἱκτόχεος, *ἴος*, *ἴος*, (*ἱκτός* and *χειρός*,) wholly of gold.
Ὀλυμπία, *ἰας*, *ἴος*, Olympia, a sacred region, with an olive wood, in Elis, where the Olympic games were held. It contained a splendid temple, and a famous statue of Jupiter.
Ὀλυμπιάδης, *ἴος*, *ἴος*, Olympic.
Ὀλυμπιάδα, *ἴδης*, *ἴος*, a contest in the Olympic games, an Olympiad, a space of four years, the interval between the celebration of the games; 2. Olympias, the wife of Philip, king of Macedonia, and mother of Alexander the Great.
Ὀλυμπιωτας, *οὐ*, *ἴος*, (*Ὀλυμπία* and *νικέα*,) a victor in the Olympic games,

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Ολύμπιος, *α.*, *ον.* Olympic; *τὰ*
Ολύμπια, the Olympic games.
Ολυμπος, *ον.*, *ι.* Olympus, a mountain in Thessaly.
Ολυνθος, *ον.*, *ι.* Olynthus, a city of Macedonia, on the borders of Thrace.
ὅλος, *ὅλος*, entirely, altogether; *οὐκέτι ὅλως*, absolutely no longer.
ὅμολος, *η*, *όν*, *ὅμος*, even, smooth, like.
ὅμολως, *ὅμολως*, uniformly, equally.
Ουμετζάνη, *ης*, *ι.* Umbria, a district of Italy, between the Apennine mountains and the gulf of Venice, the Picene territory and the river Nar.
ὅμορος, *ον.*, *ι.* rain.
Ομηρος, *ον.*, *ι.* Homer, a celebrated Greek poet. See Notes.
ὅμιλιον, *ω*, *ο*, *ὅμιλος*, *ι.* *π. πον.* to associate with, to have intercourse with, to converse with.
ὅμιλης, *ον*, *δ.* (ὅμιλιον, a companion, a friend, a disciple.
ὅμιλια, *ας*, *η*, *ὅμιλος*, intercourse, a dialogue, conversation.
ὅμιλος, *ον*, *δ.*, *ὅρος*, *ὅρον*, and *ἴλη*, a crowd.) a crowd.
ὅμιχλη, *ιν* *ὅμιχλη*, *ης*, *ι.* a mist.
ὅμμα, *ἄρος*, *τό*, *ὅστος*, the eye.
ὅμημα, (probably *ὅρος*, *f.* *ὅμοιος*, from *ὅρος*, *p.* *ὅμοια*, (Gr. *f. m.* *ὅμοιμα*, to swear.)
ὅμοιονίς, *ιος*, *δ.*, *η*, *ὅμος* and *ἴθος*, of the same nation, of the same people.
ὅμοιος, poet. for *ὅμοιος*, *α.*, *ον*, *ὅμοις*, similar, like the same; *ὅμοια*, and *ὅμοιως*, in like manner.
ὅμοιότης, *ητος*, *η*, *ὅμοιος*, similarity.
ὅμοιών, *ω*, *αμε*, *f.* *ώσων*, *p.* *ὅμοιαν*, to make similar.
ὅμολογία, *ω*, (ὅμόλογος, that assents to, [ὅμοις, *ὅμοις*, and *λίγων*]) to affirm, to confess, to avow, to grant; *ὅμολογούμενος*, confessed, acknowledged.
ὅμολογία, *ας*, *η*, (same,) an engage-

ONE

ment.
ὅμονος, *ω*, (ὅμονος, of the same mind, [ἴμβος and νόος, νοῦς,]) *f.* *ἴνων*, *p.* *ὅμονομα*, to be of one mind, or unanimous.
ὅμορέω, *ω*, *ὅμορος*, *f.* *ἴνων*, with the *dat* to border upon.
ὅμορος, *δ.*, *η*, *ὅμοις* and *ὅρος*, neighbouring, a neighbour.
ὅμοις, *η*, *όν*, allied with *ὅμηται*, like, equal, common, united, brought together, joined.
ὅμοις, *ὅμοις*, together with; *ὅμοις* *χωρίν*, to engage.
ὅμοτεχνος, *δ.*, *η*, *ὅμοις* and *τεχνην*, of the same art, a companion in trade.
ὅμοιος, *ὅμοιος*, together, at the same time; *ἴμοιος τι*, almost, nearly.
Ομφαλη, *ης*, *ι.* Omphale, a queen of Lydia, to whom Hercules was so subject, that he even spun for her.
ὅμφαλος, *ω*, *δ.*, (perhaps *ὅμπη*, alliment, the navel.
ὅμφαξ, *ἄπος*, *ι*, *η*, (probably *ὅμοις*), an unripe grape.
ὅμοις, *ὅμοις*, together, in like manner.
ὅμοις, *ὅμοις*, nevertheless, notwithstanding, yet.
ὅνας, *τό*, a dream.
ὅνιας, *ἄπος*, *τό*, *ἐδίνημα*, an advantage, a boon, provision, aid, succour.
ὅνιδος, *ω*, *ον.*, (ὅνιδος,) reproachful, opprobrious; *ὅνιδιαισιν τίνεαν*, sailing with reproaches, taunting.
ὅνιδιζω, *same*, *f.* *τινα*, *p.* *ὅνιδινα*, to reproach; *τινι τι*, to reproach any one with any thing; *ὅμαι*, I am reproached with a tiling.
ὅνιδος, *ιος*, *τό*, *ὅνιμαι*, to disgrace,) a disgrace, a reproach, good or bad repute.
ὅνιστολιον, *ω*, *ὅνιστολος*, to dream, to imagine.
ὅνιστολος, (ὅνιπος and *τολέω*, to be

ONE

conversant with,) concerned with dreams, a dreamer.

βρέσσας, *ou, ἡ*, a dream, a vision.

βέρπει, and **ένισπει**, *f. ἐνέσσω*, *p. ἐνέσσε*, (*Gr.* to help, to profit.)

βέρπεις, *ou, ἡ*, dung.

βέρπεια, *ἄτος, τό*, (*allied with βέρπει*, to give fame, and *ἴνδος*,) a name.

βέρπειδης, *ένερπα*, *f. ἐπέσσω*, *p. ἐπέσσε*, and **ένερπαίνω**, (*Aεol. and Dor.*) to name, to address; **ένερπειδης**, *ένερπειδην*, so called.

βέρπερίς, *ή, ἡ, ἡ*, (*ένερπειδης*,) famous, renowned.

βέρος, *ou, ἡ*, an ass.

βέρως, (*έντρος*, gen. of *έντρον*, part. of *εἰπεῖν*.) really, in truth.

βέρνη, *ύχος*, *ή*, *ύσσω*, to pierce, with a prefix'd.) a nail, a claw.

βέρνιας, (*έγρεν*, quickly, swiftly.)

βέρνος, *ον, τό*, (*same*,) vinegar, sour wine.

βέρνηρες, *ίας, ἡ, ἡ*, (*έγρεν* and *διέργαμαι*, to see, sharp-sighted.)

βέρνημος, *ή, ἡ, ἡ*, (*έγρεν* and *θύμος*,) passionate, peevish.

βέρνης, *ία, ὡ*, (*allied with ἀνύστις*,) sharp, pointed, poignant.

βέρνης, ητος, ἡ, ἡ, (*έγρεν* and *χαλάνη*,) passionate.

βέρνησις, *ίτω, ίτομαι*, *f. ἐπέσσω*, to give, to impart, to communicate.

βέρνη, *πᾶ*, (*how* ; *as*, whenever, in whatsoever manner.)

βέρνη, *ῆς, ἡ*, (*probably έψι*,) an opening.

βέρνη or **έρνη**, poet. for

βέρνη, before a vowel **βέρνηθι**, (*έγρεν*, divine vengeance, the consequence of evil deeds,) from behind.

βέρνηθις, *ία, ον, ίτηθι*, (*that which is behind* ; *αθης* *βέρνηθι*, the hind feet.)

βέρνηων, *έπιτη*, (*poet.* **βέρνηων**, backwards, behind, hereafter, for the future ; *τις τερνηών*, and *τις τερνηών*, back, backward.)

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βέλιξει, (*βέλος*,) *f. βέλησσω*, *p. βέλη-*
σσε, to arm.

βέλισμός, *οῦ, ἡ*, (*βέλιξει*,) armour.

βέλτενς, *ou, ἡ*, (*βέλος*,) a heavy-armed soldier.

βέλτραχτις, *ή, βέλτραχτης*, a heavy-armed soldier, [*βέλος* and *μάχη-**μας*,] to contend with arms.

βέλος, *ou, τό*, a weapon.

βέλτωνις, *ας, ἡ, βέλτωνις*, a maker of arms, [*βέλος* and *τωνίς*,] the manufacture of arms.

βέτος, *α, ον, πέτος*, (*correlative of πέτος*,) what sort, *Lat.* qualis.

βέτος, *η, ον, πέτος*, how great, how many ; **βέτον** for *ά*.

βέτρας, and **βέτρης**, (*πέτη*,) when, as often as.

βέτριγος, (*βέτριγος*, which of the two, [*πέτριγος*,]) in which way of the two.

βέτρον, (*πάνη*,) where, when, since.

βέτρόνι, met. for *βέτρος*.

βέτράμ, *ώ, f. ήτω, p. ητα*, to boil, to roast, to cook.

βέτρω, *obs. in pres. ; mid. βέτρημαι*, (*Gr. f. δέρματις*,) *p. ητημαι*, to see.

βέτρης, *ας, ἡ*, the autumn, the harvest.

βέτρη, *πάτη*, that, in the same manner as, as, how, in order that.

βέτρησις, *τας, ἡ, δέράω*, vision, the eye.

βέτρη, *f. δέρματις*, *p. All. δέργαται*, 2. a. *είδος*, to see.

βέγγας, *ou, τό, έγγα*, (*an instru-*
ment, an engine ; *έγγατος κατα-**πλετλίν*, a catapulta.)

βέγγη, *ής, ἡ*, passion, anger, a settled feeling of anger, differing from *θυμός*, which means a transient burst of passion.

βέγγησ, *έγγη*, (*f. ήτω, p. δέγγησαι*, to exasperate ; *έγγιζομαι*, to be angry, to be wroth.)

βέγγη, *έγγητημαι*, and *έγγητων*, *f. έγγη*, *p. δέγγηται*, to stretch forth ; *έγγη-**μαι*, with gen. to stretch the hands towards, in order to take, to strive for, to reach for, to desire ; *περ*

OPE

οὐέμα χῖν' ἀλγεσται, either, to extend my hand toward your mouth, (suppliants in the early period of Greece touched the chin of the person whom they addressed, as subsequently they embraced their knees,) or, to bring your hand to my mouth.

οὐένος, ἡ, ὁ, (ὤψος,) mountainous; ἡ οὐένη, the mountainous part of the land.

οὐένος, ἡ, ὁ, (same,) dwelling in the mountains.

οὐέννιας, ἀδος, ἡ, (same,) dwelling on the mountains.
Οὐέδια, as, ἡ, an epithet of Diana, around whose altar it was the custom for boys to be whipped.

οὐέθιος, ια, ιω, also οὐέδιος, ἡ, ἡ, οὐέθιος, erect, upright, steep.

οὐέθιος, ἡ, ὁ, straight, right, roused, encouraged.

οὐέθιος, οὐέθιος, rightly; οὐέθιος λέγεται, to speak rightly.

οὐέτιον, οὐέτος, f. ιωτα, to limit, to appoint; -μαται to define.

οὐέτω, οὐέτος, f. οὐέτω, to excite.

οὐέτως, οὐ, οὐέτω, οὐέτω, an oath.

οὐέτωτος, οὐ, ὁ, οὐέτως, a chain, a collection of things hanging together, a row, a series.

οὐέτωτος, ἡ, οὐέτωτος, the first impulse,) f. ιωτα, p. οὐέτωτα, to drive on, to

rush forward, to hasten, to flow from; ιιτ, ιιτι το, to fall into or happen upon a thing; οὐέτωτος ιιτ γιλατα, he began to laugh; -μαται, to arise, of rivers.

οὐέτωτος, ὁ, (οὐέτως, a road for ships,) f. ιωτα, to lie in harbour, to lie still.

οὐέτωτος, οὐ, τό, same as

οὐέτως, ιιτος, ἡ and ἡ, (οὐέτως, οὐέτωμα,) a bird, a hen.

οὐέτωτος, οὐ, ὁ, like pease, that is, of the size of a pea;

οὐέτωτος, οὐ, ὁ, a pea.

οὐέτωτος, οὐ, ἡ, a branch.

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ὤψος, οὐ, τό, (probably οψ, οὐέψος,) a mountain.

ὤψος, οὐ, ὁ, a limit, a boundary.
ὤψοφος, οὐ, ὁ, ιψίφω, to cover, to roof,) a reed, used for thatching houses, a roof.

ὤψος, οὐ, the rump, properly, the bone to which the tail of animals is articulated.

ὤψωδια, ἡ, ὤψος; and δίος, f. ιω, to fear, to dread, to shudder at, a metaphor taken from animals, which, when afraid, draw down the tail between the hind legs.

ὤψωτε, οὐγος, ἡ, (allied with οψος,) a quail.

ὤψωτα, οὐ, ἡ, rice.
ὤψωτος, and δύντετα, (perhaps allied with φύτετα, f. ξα, p. οψωχτα, 2. a. οψωγοτο, to dig, to dig out, to dig up.

ὤψωτης, ἡ, οὐ, wi hout a father.

ὤψωτος, ιωτ, ἡ, Orpheus, a famous singer, son of the Muse Calliope, and Apollo or of Οἴαγρα. He was torn in pieces by the Thracian women.

ὤψωτης, οῦμα, οῦμα, οὐ, θετημαται, f. θετημαται, to bound or spring, from elevation of spirits, or joy, to dance.

ὤψωτης, ιωτ, ἡ, οψχιμαται, a dance.

ὤψωτητος, ἡ, οὐ, οψχητος, belonging to a dance; μιλατος, music to dance by.

ὤψωτητος, ιωτ, p. οψωτα, to excite, to raise; 2. p. οψωτα, I raise or move myself; οψητ ἡ, φιλα γεννατ' οψωτητος, whilst my knees move, that is, as long as I live and have strength.

ὤψωτητος, ιωτ, οὐ, οψωτητος, who, which, he who.
ὤψωτητος, οὐ, οὐ, the Osci, an ancient people of Italy, who were exterminated in their wars with the Romans.

ὤψωτητος, οὐ, οὐ, (οψωτητος,) a smell, a perfume.

ὤψωτητος, οὐ, οὐ, the correlative of οψωτητος,

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and *τοσοῦτος*, as large as, as much as, as many as, how great, how large, who; *ὅσον δύνασαι*, as much as thou canst; *ὅσον οὐτων*, immediately thereon; *ὅσοι, ὅσαι, ὅσα*, as many as, as much as, who; *ὅση*, with the comparative, as much more; *ὅσοι . . . τοσοῦτος*, tantum . . . quantum, *Lat.*; *Σεμαντέον* *ὅσον*, very wonderful; *ἴδιος ὅσον*, but little. *With a numeral, about.*

ὅσιος, ὅσια, ὅσιον, (*ὅς* and *σις*, who-soever, whichsoever, whatsoever. *ὅσιον, οὐ, τό*, (*οὐτός, οὐτίς*), a leguminous fruit, pulse.

Οσσα, *η*, *ἡ*, Ossa, a mountain in Thessaly, near Mount Olympus.

ὅσσος, poet. for *ὅσος*.

ὅσσοις, οὐ, ἡ, and *ὅσσοις, οὐς, τό*, the eye.

ὅστις, ὅστις, ὅστις, (*ὅς* and *τις*,) who, which.

ὅστις, ιον, contr. ὅστιον, οὐ, τό, a bone.

ὅστις, ὅστις, ὅστις, ὅς and τις, whoever.

ὅστραχίζων, *ὅστραχεῖν*, f. *ιον*, to vote by shells, to banish by ostracism, at Athens, whereby men, whose power was supposed to threaten danger to the state, were banished from the city for the space of ten years. For this to take place 6000 votes were required, which were inscribed upon sherds or shells.

ὅστραχόν, *οὐ, τό*, allied with *ὅστρος*), baked clay, a potsherd, a tile, a shell.

ὅστραχοφορία, *οὐ*, *ἡ*, (*ὅστραχοφορία*, to vote by shells, [*ὅστραχον* and *φέρειν*], an ostracizing. See *ὅστραχίζω*.

ὅταν, (*ὅτι and ἀν*), when.

ὅτε, when, since; *λέτο* *ὅτε*, sometimes.

ὅτι, (originally neut. of *ὅτις*), and poet. *ὅτι*, that, because.

ὅτου, *Alt.* for *οὐτότους*, *μήχαν* *ὅτου*, till that; *ὅτι*, for *ὅτιν* · *ἴφ* *ὅτι*, whereon, for what, why.

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ΟΤΤ

ἴνερπός, ἀ, ὅν, (*ἴνεται*, to incite,) busy.

οὐ, *οὐκ*, *οὐχ*, not.

οὐδ, gen. of *ἰς*, adverbially, where.

οὐδ, of himself, herself, itself; dat. *ἰ*, acc. *ἴ*.

οὐδας, οὐτας, τό, *Ion.* for *οὐδες*, the ear.

οὐδέμποι, (*οὐδέμποις*, not any, [*οὐδεὶς* and *ἄμποις*, any one,]) nowhere; *τῆς γῆς*, nowhere on earth.

οὐδεῖς, τό, allied with *οὐδεῖς* and *οὐδεῖς*,) gen. *οὐδεῖς*, a floor, a hall; a nom. *οὐδεῖς* does not occur, gen. *οὐδεῖς*, dat. *οὐδεῖς*, and *οὐδεῖς*; *Ion.* for *οὐδεῖς*, *οὐδεῖς*. The *Ion.* form only is in use.

οὐδεῖς, (οὐ and ις), and not, also not, not even.

οὐδεῖς, οὐδεῖμις, οὐδεῖν, (*οὐδεῖς* and *ις*,) none, no one; *οὐδεῖν*, nothing; *οὐδεῖς οὐτον*, nothing the less.

οὐδεῖτερος, οὐδεῖς and τοτείς, never.

οὐδεῖται, οὐδεῖς and τοτείς, not yet.

οὐδεῖτερος, οὐ, τό, (*οὐδεῖς* and *τρεπεῖς*), neither of the two.

οὐδεῖς, οὐς, τό, see *οὐδες*.

οὐδεῖς, οὐ, ἡ, a threshold.

Ούντραφος, οὐ, τό, Venafrum, a city in Campania, celebrated for the excellence of the oil which its territory produced.

Οὐντσούνιον *ὅσος*, *τό*, Mount Vesuvius, situated about six miles southeast of Naples.

οὐκοντι, *οὐ* and *ιτι*,) no longer.

οὐκοντι, therefore, then; *οὐκοντι*, therefore not, not even, both interrogatively and otherwise; surely not, by no means.

οὐλασ, η, ον, (allied with *οὐλιν*, to press together,) pressed together, thick, curled, woolly; (*from οὐλη*, *δαλαμη*,) pernicious, destructive.

οὐλη, therefore, accordingly.

οὐλητα, (*οὐ* and *ιτη*,) because.

οὐλητι, or *οὐ τητ*, where.

οὐλητι, (*οὐ* and *τητ*,) not yet; *οὐλητι*, immediately.

ΟΡΓ

οὐπέτεστ, (οὐ and οὐτετεί,) never yet.
οὐρά, ὄη, ὡς, (allied with ὄπτει,) the tail.
Οὐρανία, ἡ, ἡ, (οὐράνιος, Urania, one
of the nine Muses, who presided
over Astronomy.)
οὐρανός, ἵα, ἵα, (οὐρανός,) heavenly ;
τὰ οὐρανά, the heavenly bodies.
οὐρανίων, ὄντος, ἡ, ἡ, (same,) a god.
οὐρανόθεν, (same,) from heaven.
οὐρανός, ὄη, ἡ, (perhaps οὐρά, viz. the
visible space above the earth,) heaven.
οὐρα, οὐρ, τό, Ion. for οὐρα, a mountain.
οὖς, ὄτος, τό, the ear.
οὐρία, ἡ, ἡ, (ὤν, οὐτα, from οὐτις)
property, possession.
οὐτε, (οὐ and οὐτε,) nor ; οὐτε . . . οὐτε,
neither . . . nor.
οὐτοις, οὐτησις, (οὐ and οὐτε,) no one ;
οὐτη, not at all.
οὐτος, οὐτη, τοῦτο, this, that ; καὶ
τοῦτο, and καὶ τοῦτα, although,
and indeed, and this, though ;
τοῦτη ὅτι, in this that ; ἐν τούτῃ,
(χρόνη, under.) in the mean
time ; ἡ οὐτος, O thou, Lat.
heus tu.
οὐτος, and οὐτως, (οὐτος,) so, thus,
to such a degree that.
οὐχί, not.
ὅφιλοι, f. οὐσι, p. ὄφιληνα, 2. a.
ὅφιλος, to owe, to be obliged,
must, ought, should. *With ois*
and an infinit. it expresses a wish ;
ὧς ὄφιλος θάντις, might he but
have died.
ὅφιλος, οὐς, τό, (ὅφιλλω, to increase,
to aid,) profit, advantage.
ὅφιλημένος, οὖ, ὁ, (ὅφιλω, ὄφιλημα, 1. a.
part. ὄφιλη,) the eye.
ὅφις, οὐς, ὁ, a serpent.
ὅφει, that, until, while, as long as.
ὅφενότις, οὐσα, οὐ, (ὅφεντι,) hilly.
ὅφεύς, οὐς, ὡς, the eyebrow, an elevated
spot, the brow of a hill, a ridge ;
τὸν τὰς ὄφεύς αἰσοντα, him that
raises his eyebrows, i. e. the stern
or morose man.

ΠΑΘ

ὄχιντε, ησ, ὁ, (ὄχια, to carry,) an in-
strument for carrying or securing,
a bolt.
ὄχθη, ης, ἡ, ἡ, (ὄχθω,) a bank, rising
ground near a river.
ὄχλος, ου, ὁ, the people, a multitude.
ὄχυρότης, τητη, ἡ, (ὄχυρός, tenable,
[ὄχω,] firmness, strength.
ὄχυρον, ὡς, (same,) to fortify, to
strengthen.
ὄψ, ὄπτει, ἡ, (allied with θεω, θεος,
θετη,) the voice.
ὄψι, late, (probably ὄπις, ὄπτος,
ὄπισθε.)
ὄψις, ἵα, ια, (ὄψι, late ; comp.
ὄψιάτρης, superl. ὄψιάτρας.
ὄψις, οὐς, ἡ, ὄψιμα, the sight,
vision, external appearance ; εἰ
ὄψις, the eyes ; οὐς ὄψι, before
the eyes.
ὄψι, ου, τό, (ὄψι, to cook,) all
cooked food, any thing eaten with
bread to give it a relish, a relisher,
viands, a side dish.

II.

Παγγαῖον, ου, ού, (ὄψος,) Pangæus, a
mountain in Thrace.
παγεῖς, Dor. for παγηῖς.
Παγαῖος, Dor. for Πηγαῖος, Υδος, ἡ,
poet. fem. of Πηγαῖος, of or per-
taining to Pegæus ; Παγαῖος
χερνή, Hippocrêne, the fountain
on Mount Helicon, which sprung
from the ground when struck by
the foot of the horse Pegæus.
πάγη, ης, ἡ, (πάγημα,) a snare, a
trap.
πάγης, Υδος, ἡ, (same,) a net, a snare.
πάγκαλος, ὁ, ἡ, (πᾶς and καλός,)
very beautiful.
πάγος, ου, ὁ, (πάγημα,) 1. ice, frost.
2. a hill.
Πάδος, ου, ὁ, the river Po, the chief
river of Italy.
πάθος, οὐς, τό, (πάσχω, παθη,)
passion, affection, feeling, suffer-

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ing, misfortune, sensation.

Παιάν, ἄνοι, ἡ, Ρέαν, the name of a deity, the god of physic; a name of Apollo, as being the god of physic; a paean, a hymn in honor of Apollo, a song of victory.

Παιανίν, λον, ἡ, a Ρέανian, a native of Ρέανia, a deme of Attica. παιανίζει, παιάνει, f. Υεω, to sing a paean, a song of battle or a song of victory.

παιδαγωγός, ὁ, ἡ, (παις and ἀγωγή, ἀγωγή,) a governor of a boy, a tutor.

παιδάρος, ον, τό, (dim. of παις,) a little boy.

παιδιά, ας, ἡ, (παιδιά,) education, discipline, instruction, science.

παιδίν, ταις, f. ίντα, p. παιδίνικα, to educate.

παιδία, ας, ἡ, παιδία,) a sport, a play, a pastime.

παιδίκος, ἡ, ὁ, (παις,) boyish.

παιδίαν, ον, τό, (dim. of παις,) a child.

παιδόφονος, ἡ, ἡ, (παις and φονέα,) a slayer of a son.

παιζειν, (παις,) f. ξε, and ει, p. πιπαζειν, to sport, to play, to do a thing in jest, to be merry, to dance.

Παιών, ενοι, ἡ, Ion. for Παιάν, Ρέαν.

παις, παιδίς, ἡ, a boy, a son, a slave; ἡ παις, a girl.

παιδία, Dor. for παιζειν.

παιών, f. παιών, more rarely παιών, p. πιπαζειν, to strike; (of serpents and scorpions,) to sting, to wound.

πάλα, η, ἡ. See βάλαν.

πάλαι, formerly, in ancient times; οἱ πάλαι, the ancients.

Παλαίμων, ενοι, ἡ, Παλέμων, son of Ath' mas and Ino, a sea god, originally called Melicerta.

παλαιός, ἡ, ὁ, πάλαι, ancient; τὸ παλαιόν, anciently.

παλαιότης, ητος, ἡ, (παλαιός,) antiquity.

ΠΑΝ

παλαιστή, ης, ἡ, (πάλλα,) the palm of the hand, a measure four fingers broad.

παλαιστρα, ας, ἡ, (παλαιά,) a palestra, a school of gymnastic and athletic exercises.

παλαιά, (πάλη, a wrestling,) f. αίνει, to contend, to wrestle.

παλιμναῖς, παιδος, ἡ, (πάλαις and παις,) a second time child.

πάλαι, again, on the other hand, on the contrary.

πάλλα, (originally only a harsher form of βάλλω,) f. παλᾶ, p. πιπαλά, to shake, to brandish, to vibrate, to rock, to toss or dandle (a child;) πάλλαται ήτοε ἀνά σύμη, my heart leaps into my mouth; παλλαρίν πραδίν, with her heart beating violently.

πάλμος, ὁ, ἡ, (πᾶς and βορά,) voracious.

παμπιγίης, ιος, ὁ, ἡ, (πᾶς and μιγθος,) very large.

παμπόνης, ὁ, ἡ, (πᾶς and πονηρός,) very wicked, rascally.

παμφάγος, ὁ, ἡ, (πᾶς and φαγεῖ,) voracious.

παμφάνιος, (a poet. form of φαίνω, with a reduplication,) and παμφανέω, ὁ, to shine dazzlingly.

παμφόρας, ὁ, ἡ, (πᾶς and φίρω,) fertile, abundant.

Παμφυλία, ας, ἡ, Pamphylia, a province of Asia Minor, on the southern coast.

Πάν, Πανός, ἡ, Pan, the god of shepherds, mountains, and pastures.

πανάποτμος, ὁ, ἡ, (πᾶς and ἀποτμος,) unfortunate, [a priv. and πότμος,] most wretched.

πανάρητλιξ, Υκος, ὁ, ἡ, (πᾶς; and ἀρητλιξ, having passed the age of manhood, [ἀρέο and ἡλιξ, full grown,]) not having companions of his own age.

παναρίος, ὁ, ἡ, (πᾶς and ἀρηος, un-

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timely, [*as priv. and dea. care,*]) destined to die immaturely.

πανδημί, (*πάνδημος*, pertaining to the entire people, [*πᾶς* and *δῆμος*,]) in a mass.

Πανδίω, *οὐς*, *ἰ*, Pandion, son of Erechthonius, king of Athens.

Πανδρόσιον, *οὐ*, *τῷ*, the temple of Pandrosus.

Πανδόρα, *αῖ*, *ἡ*, (*πᾶς* and *δόρος*,) Pandora, the first woman, made by Vulcan, and presented with gifts by all the gods.

πανίγυρις, *ιος*, *ἡ*, (*πᾶς* and *ἴγυρος*, *Aεd.* for *ἴγυρος*,) properly, an assembly of the whole people, a festal assembly, a festival.

Πανίστη, *ης*, *ἡ*, Panope, one of the Nereids.

πανοπλία, *αῖ*, *ἡ*, (*πᾶς* and *πλόωσις*,) panoply, a complete armour, a suit of armour.

πανοπτης, *οὐ*, *ὁ*, (*πᾶς* and *όφομαι*,) he that seeth all, all-seeing.

πανομεγία, *αῖ*, *ἡ*, (*πανομῆγος*,) roguery, mischief.

πανομῆγος, *ὁ*, *ἡ*, (*πᾶς* and *ἴγυρος*,) mischievous, roguish.

παντάχοι, (*πᾶς* and *άχοις*,) totally, altogether.

παντάχός, (*πᾶς*,) from every quarter, *Lat.* undique.

παντάχου, same, everywhere.

παντελός, (*παντελής*, complete, [*πᾶς* and *τελός*,]) entirely, altogether, extremely.

παντελέτος, *ἡ*, *ὄν*, (*πᾶς*,) manifold, various.

παντοῖος, *οῖα*, *οῖον*, (*same*,) manifold, various.

πάντως, same,) altogether.

πάντως, (*same*,) very, very much.

παντοτερος, *ἄτη*, *ἄτοι*, (*πᾶς* and *οὐσιότος*,) the last of all, the very last.

πάρεμαι, to acquire, to possess, *only in use in the aor.* *ἰπαρέμην*, and *perf.* *πίπαμαι*, to partake.

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παπτάντος, *f.* *ἄν*, *p.* *αγα*, to look longingly or earnestly toward.

παρα, with gen. from, through; *αὐτῷ παρ' αὐτῷ*, we ourselves. *With the dat.* among, with. *With the accus.* to, with, at, against, above, beyond, more than, by, on, near, during; *παρὰ τὴν ἔθεν*, on the road; *παρὰ μίλος*, against the tune; *παρὰ τὰ δίκαια*, against justice; *παρὰ μικρόν*, and *λίγον*, nearly; *παρὰ τοσούτος*, within so much; *παρὰ μίρος*, alternately; *παρ' ἡμίσαις*, every other day; *παρὰ τὰ ἔλλα*, before other things; *παρὰ τάντας*, distinguished above others. *In composition παρά denotes 'beyond,' 'by,' 'at or with,' and frequently marks a faulty or defective action.*

παρα-βάλλω, *f.* *-βάλλω*, *p.* *-βιβλάννα*, 2. a. *-βάλλω*, (*Gr.*) to throw to; to object; to hold against, near, or upon a thing; to compare.

παρεβάζων, *οὐ*, *ἡ*, (*παρεβάίνει*, to stand by,) be that standeth by another in a war chariot to fight; a combatant.

παρεβάλλος, *ἡ*, *ἡ*, (*παρεβάλλω*,) dangerous, bold, rash.

παρεγγίλλω, *f.* *-εγγιλῶ*, *p.* *-εγγίλλα*, to announce.

παρε-γιγνέμαι, or *-γιγνέμα*, *f.* *-γιγνέμαι*, 2. a. *-γιγνέμων*, (*Gr.*) to arrive at, to repair to, to be present at.

παρ-ἄγω, *f.* *ξω*, *p.* *-ἄγχα*, 2. a. *-ῆγω*, to introduce, to guide, to lead.

παρ-δίδωμι, *f.* *-δίδωμ*, *p.* *-δίδωμα*, 2. a. *-ῖδων*, to deliver up, to transfer, to relate, to commit.

παράδεξος, *ἡ*, *ἡ*, (*παρά and δέξα*,) unexpected, remarkable, uncommon.

παραδίξως, (*παράδεξος*,) unexpectedly, remarkably.

παρα-θαρρῶν, new *Aet.* for *παραθαρρον*, (*θάρρος*,) to encourage,

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to embolden.
παρ-αρίστας, *ἄριστος*, *f.* -αρίστας, *p.* -άριστα,
 2. *a.* -άριστος, (*Gr.*) to take away,
 to obtain.
παρ-απτίσμα, *οὐματίσμα*, *f.* οὐματίσμα, *p.* -οὐματίσμα, to depreciate, to refuse, to
 decline.
παρα-κάλιστας, *ἄταχτος*, *f.* οὐταχτός, *p.* -άταχτος,
 (*Gr.*) to warn, to exhort, to chal-
 lenge, to call to aid, to request, to
 invite.
παρα-κατα-τίθημι, to deposite ; -ιματί-
 to transfer, to commit.
παρά-κιμα, *κίματος*, (*Gr.*) to
 lie near, to be placed before.
παρακίμοις, *ιωτός*, *η*, (*παρά-κινία*, to
 move, to derange,) displacement,
 derangement.
παρακινητής, (*παρακινητής*, de-
 ranged, [*παρακίμοις*,¹] insanely ;
παρακινητής ἥχυτος, to be insane.
παρακοίτης, *οὐ*, *ὁ*, (*παρά* and *κοίτης*,)
 a husband.
παρ-ακολυθίας, *ἄκολθος*, *f.* οὐταχτός, *p.* οὐταχτός,
 to follow, to accompany.
παρα-λαμβάνω, *λαμβάνειν*, *f.* -λαμβάνειν, *p.* -λαμβάνειν,
 2. *a.* -λαμβάνειν, (*Gr.*) to un-
 dertake, to take possession of, to
 receive by inheritance or tradition,
 to assume, to take together with,
 to hear of.
παραλία, *ας*, *ἡ*, (*properly fem. of*
παράλιος,) the sea-coast.
παράλιος, *ία*, *ιωτός*, (*παρά* and *ἄλις*,)
 lying on the sea.
παρ-αλλάσσω, *αλλάσσειν*, *f.* *άλλασσα*, to
 pass by.
παρα-μίνω, *μινέω*, *p.* -μινέντα, to
 remain by any thing, to remain
 behind.
παρα-μυθίσμα, *οὐματίσμα*, *f.* οὐματίσμα, to
 advise ; to lessen, to allay, to
 comfort.
παραμυθία, *ας*, *ἡ*, (*παραμυθίους*,)
 a consolation, a soothing.
παρα-νήχομα, *νήχομα*, *f.* -νήχομα, to swim
 by the side of.
παράνοια, *ας*, *ἡ*, (*παρανοία*, to mis-

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conceive, [*παρά* and *νοία*,]) folly,
 want of reason.
παρ-αν-οίγω, and **παρ-αν-οίγειν**,
 (*Gr.*) to open partly.
παράταν, for **παρά ταν**, altogether.
παρα-τίμω, *ψιωτίμω*, *f.* *ψιωτίμω*, to accompany,
 to convoy.
παρα-πίτομαι, *f.* -πιτόσμομαι and
 -πιτόσμαται, *Ion.* **παραπιτόσμαται**,
ἄμαται, (*Gr.*) to fly hither, by, by
 the side of or near.
παρα-πλίω, *f.* *ιώνω*, (*Gr.*) to sail by,
 to sail along.
παραπλήσιος, *ὁ*, *ἡ*, (*παρά* and *πλη-*
σίος, similar, coming near to.
παραπλησίων, (*παραπλήσιος*,) like.
παρ-απ-ιλλάμμι, (*Gr.*) to perish, to
 be lost.
παραπολύ, (*παρά* and *πολύ*,) by far,
 by a great deal.
παράσημος, *ον*, *τό*, (*properly, neut.*
of παράσημος,) a sign, an ensign.
παράσημος, *ὁ*, *ἡ*, (*παρά* and *σηματός*,)
 marked, distinguished.
παράστρος, *ον*, *ὁ*, (*παρά* and *στροφής*,)
 one who eats with another, one
 who flatters another in order to
 live at his expense, parasite.
παρα-σπινάζω, *ἄσπω*, *p.* *ἄκα*, = *οματίσμα*,
 to arrange, to prepare.
παρασκευή, *ῆτη*, *ἡ*, (*παρά* and *σκευή*,)
 preparation, intention ; *ἴτι παρα-*
σκευής, according to a preconcerted
 plan.
παραστοδίων, *ἄ*, (*παράστασις*, con-
 trary to a treaty, [*παρά* and *στο-*
δία,]) *f.* *ιώνω*, *p.* *οὐταχτά*, to violate a
 treaty.
παραστάτης, *ον*, *ὁ*, (*παρίσταμαι*,) a
 helper, a comrade.
παράταξις, *ιωτός*, *ἡ*, (*παρατάσσω*,) or-
 der of battle, a battle.
παρα-τάσσω, *ξι*, (*Gr.*) to draw up
 in array.
παρα-τίνω, *f.* *ιώνω*, *p.* -τίναχτα, to
 extend, to reach to.
παρα-τίθημι, *θέσθω*, *p.* -τίθηται,
 2. *a.* -θένται, to place before, to

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place upon, to lay near ; -ιμαι, to be served with.
 παρ-τρίχω, *f.* Τρίχοις, 2. *a.* -ιδράνω, (*Gr.*) to run by the side.
 παρ-τυγχάνω, *f.* -τυγχάνω, *p.* -τύγχανε, 2. *a.* -ιτόχοι, (*Gr.*) to come in the way of, to meet.
 παρανύται, (*παρά* and *νύται*), and τό παρανύται, immediately, for the moment.
 παρα-φίγω, *f.* -οίσω, 2. *a.* -άνγυκον, to bring towards; *pass.* παρα-φίρομαι, (*Gr.*) to be borne down by, to be driven off, to be carried off.
 παρεφόρος, ὁ, ἡ, (*παρεφίγως*), borne from the right road, wandering; met, passionate, madly fond.
 παραφύλαξεν, ἦ, ἦ, (*παρά* and *φύλαξ*), preservation.
 παρα-φυλάσσω, *Alt.* -φυλάττω, *f.* ξω, to guard, to garrison.
 παραχρῆμα, *for παρά τὸ χρῆμα*, immediately.
 παρ-χειρία, ὡ, *f.* ἡσα, to yield, to give up to, to leave in the power of any person.
 πάρδελλος, *τως*, *ἡ*, (*πάρδος*, a panther,) a panther.
 παρ-ιγγυάω, ὡ, *f.* ἡσα, to deliver in, to deliver up, to command, to recommend to, to exhort.
 παρ-ἰδρύω, (*πάριδρος*, one who sits by, an assessor, [*παρά* and *ἴδρω*, a seat,] *with the dat.* to sit by any one, to be an assessor.
 παρεά, ἄτ, *ἡ*, the cheek.
 πάρ-ιμαι, *f.* παρέομαι, to be present; οἱ παρόντες, those present; ἡ παρόντη, for the present; τὰ παρόντα, the present, the present circumstances.
 πάρ-ιμαι, (*Gr.*) to pass by, to approach, to come near; οἱ παρόντες, the passers by.
 παρ-ιτ-ιέχωμαι, *f.* -ιτίσθομαι, 2. *a.* -ῆλθον, to slip in.
 παριμφίηται, *τοι*, *ἡ*, (*παρά* and ιμφίηται, like, [*ιμ-φίγω*, *ιμ-φίρομαι*,

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to resemble,]) similar.
 παρ-ιτ-ιμαι, *f.* Φομαι, to pass out by.
 παρ-ιχωραι, *f.* Ψομαι, to follow.
 παρ-ιχμωμαι, *f.* -ιτίνθομαι, *p.* -ιτάν-λῦθαι, 2. *a.* -ῆλθον, (*Gr.*) to pass by, to appear publicly, to go beyond, to surpass, to outdo; ιτί, and ιτι, to enter into any place; τὰ παριτηλυθότα, the past. παρ-ιχωμαι, *f.* -ιξω, *p.* παριχηται, 2. *a.* παριχωμαι, = ιχμωμαι to furnish, to afford, to present, to produce, to yield, to procure, to occasion; παρίχων ιαντί, to present himself, to surrender.
 παρηγορία, *ας*, *ἡ*, (*παρήγορες*, that exhorts, [*παρά* and ἀγορεύω], exhortation, consolation.
 παρ-ημαι, to sit by.
 παρθίνος, *ον*, *ἡ*, a virgin.
 Παρθενών, ἄνος, ὁ, (*παρθίνος*), the Parthenon, a celebrated temple at Athens, on the summit of the Acropolis, sacred to Minerva, the virgin-goddess.
 παρ-ίημαι, *f.* -ίσω, *p.* -ίηκα, (*Gr.*) to let pass, to omit, to neglect, to permit, to loose, to relax, to enfeeble, to surrender; = ιμαι, to benumb, to paralyze.
 παρ-ιππινώ, (*ἴπατος*,) to ride near by, to outstrip.
 Πλάγιος, ἥδος, and ιος, *ὁ*, Paris, son of Priam and Hecuba, who carried off Helen, and thereby caused the Trojan war.
 παρ-ιστημαι, *f.* -ιστήσω, *p.* -ιστηκαι, -ιστην, to place near. *In the perf.* and 2d *aor.* to be present, to appear. *In the mid.* to force to surrender, to take, to step up close to, to bring into subjection, to subdue; παριστην, to stand by the side of; παρισταται, to wait upon.
 Παρμενίων, ονται, *ἡ*, Parmenio, a celebrated general in the armies of Alexander.

IAP

Παναρός and **Παναρούς**, *ov.*, *ī*, Parnassus, a mountain in Phocis, rising in two peaks, and dedicated to Apollo and the Muses.

παρεύτης, *ov.*, *ī*, (*πάρεδος*, a passer by, *πάρεδος*, *ov.*, *ī*, (*παρά* and *εἶδος*, a passage, a path, a parade, an excess. In a tragedy, the beginning of the chorus; *ī*, *παρεύθη*, in passing.

παρεύνεια, *ī*, *f.* *ἴσων*, *p.* *φύγεια*, to dwell near.

παρεύμα, *as*, *ī*, (*πάρειμες*, by the way, [*παρά* and *εἴμειν*, a way,]) a proverb, (*as it were, caught up by the way.*)

παρεύνια, *ī*, (*πάρεινες*, intoxicated, *παρά* and *εὔνειν*,) to live or act scandalously, to commit excesses.

παρεύνια, *as*, *ī*, same, riotous behaviour in drunkenness, mal-treatment.

παρεύξιομαι, *f.* *-εύχθεομαι*, *p.* *-φύγημαι*, (*Gr.* to go beyond, to elapse.

παρεύνινος, *īδος*, *f.* *-εύνινος*, *p.* *-εύγυνος*, to stimulate, to spur.

παρεύρειν, *ī*, *f.* *ἴψημαι*, to overlook, to neglect.

παρεγκάμα, *ī*, to stimulate.

παρεγκάμα, *ī*, *f.* *ἴσων*, to lie at anchor.

πάρος, before.

Πάρος, *ov.*, *ī*, one of the Cyclades, famous for its white marble.

παρουσία, *as*, *ī*, (*πάρειμι*,) the presence.

παροχία, *ī*, (*παρά* and *χίω*, to carry, *f.* *ἴσων*, to carry by the side of another; *παρεχομαι*, *ov.* *μαι*, to ride with.

παρόντηα, *as*, *ī*, (*πᾶς* and *ῥῆσις*,) freedom of speech, boldness; *παρόντηα* *δίδου*, grant liberty of speech.

παρωντανήτη, *ov.*, *ī*, and **παρωντανήτης**, *īdōs*, *ī*, (*παρά* and *ωντανήτη*,) dwelling on the ocean, bordering on the ocean.

πᾶς, **πᾶσα**, **πᾶ**, all, every one, the

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whole; **πᾶρις**, everybody.

πασιον, *f.* *πισιονα*, *p.* *πισιάθηνα*, 2. *a.* *ἰπάσιον*, (*Gr.*) to suffer; to be in any state; *δυνά*, to suffer terribly; *αισχά*, shamefully.

πάταγος, *ov.*, *ī*, (*allied with πατάσσειν*,) a roaring, a crashing, a noise.

πατάσσειν, (*allied with πάταγος*,) *f.* *ἴξω*, *p.* *πιστάρεχα*, to strike, to beat.

πατίομαι, *Ion. and poet.*, to eat, to devour; 1. *a.* *ἰπατάμην*, *p.* *πισταμαι*.

πάτλα, *ī*, (*πάτλος*, a path,) *f.* *ἴσων*, *p.* *πιστάτηνα*, to tread upon, to trample.

πάτης, *ī*, and **πάτη**, *ī*, (*perhaps πάτη*, to take care of, to feed,) a father.

πάτρα, *as*, *Ion. πάτηη*, *īs*, *ī*, (*πατίη*, one's native country.

πάτριος, *ī*, *ī*, same,) hereditary, paternal, usual in or belonging to one's country; *πάτριον λεγει*, it is an hereditary custom or institution.

πάτρις, *īdōs*, *ī*, (*properly poet. fem. of πάτρος*, with *γαῖα* expressed or understood,) one's native land, country.

Πάτροκλος, *ov.*, *ī*, Patroclus, son of Menecius, and cousin of Achilles, clad in whose arms he encountered Hector, and fell in the conflict.

πατέρος, *ī*, *ī*, (*πατήη*,) fatherly, paternal; *as a subst.* a patron, a protector.

παῦλα, *īs*, *ī*, (*παύω*,) rest, cessation, the end.

Παυσανίας, *ov.*, *ī*, Pausanias, a Spartan general, who signalized himself in the battle of Platæa, against the Persians.

παύω, *f.* *παύειν*, *p.* *πιστανη*, 2. *a.* *ἴταιον*, to put a stop to, to finish, to hold back; *-σματ*, (*with a participle*,) to cease.

ΠΑΦ

Παφία, ἡ, ἡ, and Παφίν, η, ἡ, Paphia, a name of Venus, who was so called from Paphos, a city of Cyprus, where she had a celebrated temple.

Παφλαγονία, ἡ, ἡ, Paphlagonia, a region in Asia Minor.

πάχτας, Dor. for πάχτας, from πάχειν.

παχύνειν, (παχύς,) f. ὥστη, p. πιστάχυνειν, to make fast, firm, or thick.

παχύς, ἡπειρός, ἡ, (πήγνυμι, παγῆναι,) thick, solid.

παδάω, ὡ, (παδῶ,) f. ἡσω, to fetter.

παδην, η, ἡ, (πίδη,) a fetter.

παδίας, ἄδης, ἡ, (παδῶ,) a plain, a champaign country.

πιδέλαιον, ον, τό, (πιδῆν,) a shoe, a sandal.

πιδίνεις, ἡ, ὄν, (πιδίον,) even, plain.

πιδίον, ον, τό, (πιδῶ,) the earth, a field, a plain; πιδίνεις, toward or on to the plain.

πιζα, η, ἡ, originally Dor. for ποῦς, a foot.

πιζένειν, (πιζές,) to travel by land, to march.

πιζῆ, properly a dat. of πιζές, (ἴδη underst.) on foot, on land.

πιζέναι, ἡ, ὄν, (πιζές,) on foot, on land; πιζεναὶ δυνάμεις, land forces.

πιζομάχια, ας, ἡ, (πιζομάχος,) one who fights on foot, [πιζές and μάχομαι,] a battle on land.

πιζές, ἡ, ὄν, (πιζές,) on foot, on land; τὸ πιζές and οἱ πιζέι, infantry, land forces.

πιζερχία, ἡ, (πιζερχός,) obedient, [πιζερμαὶ and ἀεχνή,] f. ἡσω, p. πνα, to obey.

πιζει, f. πιζει, p. πιζεικα, 2. a. ιπτήσον, to persuade, to convince, to urge; πιζειθει, to trust; ἀρπαῖ, to follow, to obey.

πιζειά, ἡ, (πιζει, hunger,) f. ἡσω, and rarely ζει, to hunger, to starve.

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πιτέα, ας, ἡ, (πιτέω,) an attempt, a trial, an experiment.

Πιραιεύς, ἡσ, ἡ, Piræus, the port of Athens, with which it was connected by the long walls.

πιτέω, ὡ, f. ζει, and Ion. and Ep. ησω, p. πιτέρεια, = ἀρπαῖ, ὄμησι, with gen. to put to the proof, to try, to exercise one's self, to seek, to attempt, to endeavour.

Πιτίθενος, ὄν, ἡ, and contr. Πιτίθενος, ον, ἡ, Piritheus, son of Ixion, and friend of Theseus.

πιτίον, f. πιτῶ, p. πιταρχα, 2. a. ιπτάσον, to transfix, to perforate.

Πισιστράτος, ον, ἡ, Pisistratus, sole ruler at Athens, in the time of king Servius Tullius.

πιταργία, (πιτάργος,) f. ζει, to be like a sea.

πιτλάχης, ιος, τό, a sea.

πιτλιάς, ἄδης, ἡ, and πιτλια, ας, ἡ, (πιτλος; dark colored,) a dove, from its dark blue color.

πιτλιάτη, ἄνετ, ἡ, (πιτλιάσα, to cut with an axe, [πιτλιας,]) properly, the woodpecker, a pelican.

πιτλιανος, ιος, ἡ, allied with πιτλω, πιτλειος, πιτλλω, an axe.

Πιτλίας, ον, ἡ, Pelias, king of Thessaly, and brother of Ηeson.

πιτλια, ἄπτος, τό, (perhaps πιτλια,) the sole of the foot.

Πιτλοπίδας, ον, ἡ, Pelopidas, a celebrated general of Thebes.

Πιτλοπονησεῖκός, ἡ, ὄν, Peloponnesian.

Πιτλοπονησια, ον, οι, the Peloponnesians.

Πιτλοπόννησος, ον, ἡ, (Πιτλοψ and ησος,) Peloponnesus, a peninsula, comprehending the southern part of Greece, connected to the main land by the isthmus of Corinth.

Πιτλοψ, ονος, ἡ, Pelops, son of Tantalus, king of Phrygia, who, according to some accounts, was taken to heaven and made cup-

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bearer of the gods.
 πίλτη, *ns.*, *ā.*, (*πάλλων*,) a light shield.
 πίλτη, and πίλτην, to be, 3d pers. sing. *imperf.* ίπλιτη, generally with a present signification.
 πίλλω, *obs.*, another form of πάλλω.
 πίλπτος, *ns. or.*, (*πίλτης*,) the fifth; πίλπτος, fifthly.
 πίλπτω, *f.* πίλπτων, *p.* πίλπτην, to send, to throw; πίλπτην παραχάν, to make a procession.
 πίλπτη, *ητος*, *ā.*, *ā.*, (*πίλπται*,) poor.
 Πίλθεος, *ινε.*, *ā.*, Pentheus, a king of Thebes, torn in pieces by the Bacchanals, because he treated the sacred rites of Bacchus with contempt.
 πίλπτη, *ā.*, (*πίλπτος*,) *f.* πίλπτη, *p.* πίλπτη, to mourn, to lament.
 πίλπτη, *ητος*, *τό.*, (*πάλδος*,) grief, mourning.
 πίλπτη, *ητος*, *ā.*, (*πίλπται*,) poverty.
 πίλπτης, *ā.*, *ā.*, *ā.*, (*πίλπτης*,) needy, poor.
 πίλπτην, *ητην*, to work, act. to do, to prepare; hence the sig. to be poor, viz. to work for his subsistence.
 πίλπτης-χίλιαι, (*πίλπτης*, five times, and χίλιαι, five thousand.
 πίλπτης-ετος, *ητος*, (*πίλπτης*, and the termination -ετος, marking an hundred,) five hundred.
 πίλπτη, five.
 πίλπτηντη, (*πίλπτη*,) fifty.
 πίλπτηντης, *ητος*, *ā.*, (*πίλπτηντη* and λέιση, to row,) a galley with fifty oars.
 πίλπτης, *ā.*, *ā.*, (*πίλπτη*, *obs.* πίλπτη, to cook, to ripen,) ripe.
 πίλπτης, *ητος*, *ā.*, a garment.
 πίλπτη, in connexion with ίτη, ίτη, ίτη, with ίτη, ίτη, &c. expresses the Latin cunque; ίτη, whoever. By itself it may sometimes be rendered indeed, truly, but often does not admit of translation.
 πίλπτη, (originally *nun.* of πίλπτη, *obs.* the end,) with gen. on the other

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side, beyond; πίλπτη τοῦ πίλπτη, beyond measure.
 πίλπτης, *η.*, *ος*, (*πίλπτης*,) situated on the other side; πίλπτη, *ητος*, *ā.*, (*γῆ* or χάρης *underit.*) the land on the farther side.
 πίλπτης, *ητος*, (*πίλπτης*,) *f.* πίλπτη, to convey to the other side; πίλπτη, *ητη*, to pass beyond.
 πίλπτης, *ητος*, *τό.*, (*πίλπτης*,) the end, a term, a limit, the termination.
 πίλπτη, *ā.* (*same*,) *f.* πίλπτη, *Ion.* and *Hom.* πίλπτη, to transport, to pass over.
 Πίλπτημος, *ητος*, *ā.*, Πίλπτημος, *ητος*, *τό.*, and τὰ Πίλπτημα, *ητη*, allied with πίλπτης, Pengāmus, the citadel of Troy.
 πίλπτη, *ητος*, *ā.*, and *ā.*, a partridge.
 πίλπτη, *f.* πίλπτη, *p.* πίλπτη, 2. *a.* ίπλιτη, to destroy, to lay waste.
 πίλπτη, with gen. of, on account of, from, for, above. *With dat.* about. *With acc.* around, round about, about, near, before, superior to, against, concerning, with regard to, towards; γίνεται πίλπτη αἰτίᾳ, should happen to him; οἱ πίλπτη πίλπτη, those about one; this phrase also signifies the person himself, in the accusative. In composition πίλπτη has the signification of 'about,' 'around,' 'over,' and often strengthens the sense.
 πίλπτη-αγία, *ā.*, *f.* πίλπτη, *p.* οἴγηται, 2. *a.* οἴληται, (*Gr.*) to take away.
 Πίλπτηδης, *ητος*, *ā.*, Periander, king of Corinth, one of the seven wise men.
 πίλπτη-άστη, *f.* Ψη, to attach to, to suspend to, to hang around.
 πίλπτη βάλλω, *f.* -βάλη, *p.* -βίλπτη, 2. *a.* ίπλιτη, (*Gr.*) to surround, to encompass, to put round or on, to cover, to entangle; -ηται, to put on (clothes,) to take possession of.
 πίλπτη-ελαττες, *ā.*, *ā.*, (*πίλπτη-ελαττη*, to

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look round about,) conspicuous.
 περιβόλος, ὁ, ἡ, (περι-βόλος, to cry round about,) famous.
 περιβόλη, ἡ, ἡ, (περιβόλλω, the folding round of the cloak, clothing, an embrace.
 περιβόλος, οὐ, δ, (same,) an enclosure, a circle, a wall.
 περιγύρειν, and -γύρειν, f. -γύρησαι, 2. a. -γύρειν, (Gr.) to remain, to overcome; τῆς φύσεως, to conquer nature; περιγύρειν μοι τι, I have an advantage.
 περιγράψω, f. ψω, to describe, to limit; κύκλος, to have a circuit.
 περιδίω, f. -δίων, p. -δίδων, (Gr.) to bind about, to bind up, to connect.
 περιδέραμος, ὁ, ἡ, (περιδέραμον, περιρέχω, to run around, surrounding, encompassing, pass. encompassed, περιδίω, (Gr.) to overlook, to neglect.
 περίειμι, to survive.
 περίειμι, to go round.
 περίεισσον, and Att. -ιλίσσω, (Ιλίξ, any thing wound, οἰλία, to wind round, f. ξει, to wind round.
 περιέχομαι, f. -ιλίσσομαι, 2. a. -ιλίδον, Syn. -ῆλθον, (Gr.) to go round, to surround, to come upon, to attack; περιέχειν, it concerns me.
 περιέχω, f. -ιξω and -σχήσω, 2. a. -ισχω, to embrace, to surround, to require; περιέχομαι, to hold one's self to, to attend exclusively to, to be wholly occupied with.
 περιένιμι, and -ξενίω, f. -ξένω, (Gr.) to gird.
 Περιθεδαῖος, οὐ, δ, the Perithœdæan, an inhabitant of the deme Perithœdæ.
 περιέστημι, f. -στήσω, p. -στηκα, 2. a. -ιστην, to place around, to surround; οἱ περιεστηκότες, the bystanders.
 περιέκαθημαι, to sit around, to be-

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siege.
 περικαλλῆς, ἵος, δ, ἡ, (περι and καλλός, κάλλος,) very beautiful.
 περικαλύπτω, f. ψω, p. -καλλύψω, to conceal by wrapping up.
 περικύμαι, f. -κύματα, to lie around.
 Περικλῆς, ιοῦς, δ; Pericles, a famous Athenian orator and statesman.
 περικόπτω, f. ψω, to cut off, to cut down, to refuse.
 περικυλίτω, f. ιοω, to turn round; περικυλίσσω, to roll round on, to turn round on.
 περικύρβίζω, f. -λύψωμαι, 2. a. -ιλάζων, to encompass, to surround, to enclose.
 περιλάμπω, f. ψω, to shine, to gleam.
 περιλίσσω, f. ψω, p. -λίσσωμα, to leave remaining; περιλίσσομαι, to be left, to remain.
 περιμάχητος, ὁ, ἡ, (περιμάχωμαι, to fight around,) contended for, contested, much desired.
 περιμίνω, f. μινῶ, p. μεριμνη, (Gr.) to stop.
 περιμέτρος, οὐ, δ, (περι and μήτρη,) the circumference, the circuit.
 περιναίτης, οὐ, δ, (περι-ναίτης, to dwell around,) a neighbour.
 Περιόντος, οὐ, δ, an inhabitant of Perinthus, in Thrace.
 περιέξει, a strengthened form of περιέ,) around.
 περιόδος, οὐ, δ, (περι and οδός,) a circuit, a compass, a period, a term; φωνῆς, the modulation of the voice.
 περιοικός, ὁ, δ, (περιοικός,) f. οίκω, p. -οικεῖν, to build around, to settle around, to cover around, to dwell around.
 περιοίκος, δ, ἡ, (περι and οίκος,) dwelling around.
 περιέποιειν, f. οἴομαι, to overlook.
 περιορέω, οὐ, f. -ούμαι, p. -ούσειν, 2. a. -οῦν, (Gr.) to overlook, to

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neglect, to be indifferent to.
 πειουνία, *ας*, *ἡ*, (*περίουμι*,) property, abundance, superfluity.
 πειπάθεις, (*πειπάθης*,) deeply incensed, [*πει* and *πάθος*, *from πάσχω*,] passionately, in anger.
 πειπάτης, *ει*, *ὁ*, (*πει* and *πατία*,) a walk, a promenade.
 πειπάτω, *ψ*. *ψω*, to send about.
 πειπάτωμα, *ψι*. -πιπάθομαι, or -πιπάθομαι, (Gr.) to fly about.
 πειπάτων, *ψι*. -πάτων, *ρ.* -πιπάτων, 2. *α.* -πάτων, (Gr.) to fall into, to fall upon, to incur; *πληγάτει*, to get wounded; *νόσω*, to fall sick.
 πειπάτικω, *ψι*. *ξω*, to involve, to entangle, to embrace.
 πειπάτιω, *ψι*. *ίνω*, (Gr.) to sail about.
 πειπάτιων, *ψι*, *ψι*, *ίνω*, *ρ.* -πιπάτων, to procure; -πιπάτωμα, *ώμω*, to acquire.
 πειπάτινον, *ψι*. *ξω*, to infold, to wind round; -πιπάτωμα, to embrace, to fold round.
 πειπάτιων, *ψι*. -πιπάτωμα, (Gr.) to flow round, to flow off; to melt away.
 πειπάτηγνωμα, or -ηγνώμα, *ψι*. *ρίξω*, (Gr.) to burst, to break in pieces.
 πειπάτημα, Dor. for πειπάτημα, *δ*, *ἡ*, (*πει* and *έπημα*,) most remarkable, possessing very distinguished marks.
 πειπάτην, *ψι*, *ψι*, *ίνω*, to look round upon.
 πειπάτησις, *ψως*, *ἡ*, (*πειπάτημι*,) a circumstance, danger.
 πειπάτηλω, *ψι*. *ιλλω*, *ρ.* *αλλα*, to cover, to conceal, to hide.
 πειπάτηρά, *ψι*, *ἡ*, a dove.
 πειπάτηλω, *ψι*, *ἥνω*, to plunder, to take away by force.
 πειπάτηλω, *ψι*. -*σώνω*, to save.
 πειπάτην, *ψι*. *σώνω*, to strain tightly.
 πειπάτημα, *ψι*. -*τιμῶ*, *ρ.* -*τιμητικα*, 2. *α.* -*τιμητος* and -*τιμητος*, (Gr.) to cut off, to retrench.
 πειπάτημα, *ψι*. -*θηκω*, *ρ.* -*θηκητα*, 2. *α.*

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-ίθη, to place around, to lay about, to clothe, to put on; *ὑποδήματα ποιει*, to put shoes on the feet, to expose; *πειπάθημαι*, to put on one's self.
 πειπάτης, Alt. for πειπάτης, *δ*, *ἡ*, (*πει*,) superfluous, immoderate, very large.
 πειπάτης, Alt. for πειπάτης, (*πειπάτης*,) excellently; comp. πειπάτητος, better.
 πειπάτηρις, *δος*, *δ*, *ἡ*, (*πειπάτηρις*,) round, circular, girt about.
 πειπάτηρις, *ψι*. -*ίνω*, 2. *α.* πειπάτηρις, (Gr.) to bear or carry about, -μαι, to turn round.
 πειπάτηδης, (*πειπάτηδης*,) circumspect, [*πειπάτηδης*, to consider,] very judiciously, skillfully.
 πειπάτηδης, *ίνω*, *δ*, *ἡ*, (*πειπάτηδης*, to rejoice greatly at,) highly rejoiced.
 πειπάτηδης, *ψι*. *ίνω*, (Gr.) to pour about, to pour into; *τινι*, to pour upon.
 πειπάτηδην, *ψι*. *ίνω*, with acc. to dance round.
 πειπάτηδην, *ψι*. *τοιω*, to anoint round, to lute.
 πειπάτηδην, *ψι*, to gild.
 Πειπάτηδης, *ίνως*, *ἡ*, Persopolis, a city in Persia.
 Πειρόν, *ίνως*, *δ*, Perseus, son of Jupiter and Danaë. He destroyed the Gorgon Medusa, and rescued Andromeda when exposed to a sea monster.
 Πειροφίρη, *ψι*, Dor. Πειροφίρη, *ψι*, *ἡ*, and Πειροφάττα, *ψι*, *ἡ*, Proserpine, daughter of Jupiter and Ceres, and wife of Pluto.
 Πειρης, *ίνω*, *δ*, a Persian; Πειρης, the Persians, the name of a play of Æschylus.
 Πειρίζας, *ψι*, *έρ*, Persian; Πειρίζης πόντος, the Persian gulf.
 Πειρης, *ίδως*, *ἡ*, a province of Persia, bounded by Media, Carmania, Susiana, and the Persian gulf.
 πειρησις, (*πίεται*,) a year ago.

IET

πετεύός, ἡ, ī, *Alt. for πετνός* 'πετνός,') winged; τὸ πετεύόν, a bird; τὰ πετεύα, winged animals.
 πέτραι, *f.* πέτραις or πέτραις, *p. act.* πέτραι, *2. a. Syn.* λεύ-
 παι, (*Gr.*) to fly.
 πέτραι, *as, ἡ*, a stone, a rock.
 πέτραις, *αι, αἰν,* (*πέτραι,*) rocky,
 growing on rocks.
 πέτραις, *ιος, ἡ, ἡ*, (*πέτραι and ιδος,*)
 stony.
 πέτραι, *Alt. for πέτραι, (older forms*
of πέτραι,) *f.* πέτραι, to boil, to
 cook, to digest, to indulge in, to
 cherish.
 πέτραι, *ης, ἡ*, a pine tree.
 πέτραι, *οἰσ, obs. pres. to 2. a.* πέτραι, to
 slay.
 πέτη, (*πέτη, obs.*) whither; πέτη, some-
 where, anywhere.
 Πέγασος, *ou, ī*, *Pegāsus*, the winged
 horse of the Muses, sprung from
 the blood of Medusa.
 πέγη, *ης, ἡ*, a fountain, a source.
 πέγνημαι, (*πέγνη, obs.*) *f.* πέγη, *p. m.*
 πέγηγη, *2. a.* πέγαγη, to fix to-
 gether, to freeze together; -γμαι,
 to freeze, to stiffen, to become
 immovable.
 πέγδα, *αι, f.* πέγη, *p. πεγη,* to spring,
 to jump.
 πέγητις, *ιδος, ἡ*, (*πέγηθμι,*) a lyre,
 peculiar to the Lydians.
 Πηλείδης, *ou, ī*, *Pelides*, the son of
 Peleus, Achilles.
 Πηλεύς, *ιος, ī*, *Peleus*, king of
 Thessaly, son of Αέacus, and
 father of Achilles.
 πηλός, *οῦ, ἡ*, dung, clay, mud.
 Πηλουσιάκος, *ἡ, ὡ*, *of Pelusium, in*
Egypt.
 πηλη, *αιτος, τέ*, (*πάσχω, πέσσωμαι,*
 πίστηθα,) a calamity, an injury, a
 misfortune.
 πηλη, (*πῆ and ηίκη,*) when.
 πηλη, *ιος, ἡ, (πέγηθμι,*) a freezing,
 ice.
 πηλη, *αι, ἡ*, a sack, a bag; *pera,*

III

Lat.
 πηγός, *ἡ*, (*πηγός, mutilated,*) *f.* πηγή,
 to mutilate, to plunder; πηγη-
 μίνες τὰς ὄψεις, having the eyes
 put out.
 πηγητης, *ιος, ἡ, (πηγία,*) a plunder-
 ing, blindness.
 πηχυς, *ιος, ἡ,* (*probably allied with*
 παχός, *the elbow, the arm, from*
the elbow to the end of the middle
finger; also a measure of that
length, a cubit.
 πηγία, *ἡ, and πηγη,* (*probably allied*
with βιάζω,) *f.* πηγη, to press, to
 force; πηγημένος, worsted.
 Πιερία, *αι, ἡ*, *Pieria*, a region of
 Macedonia, directly north of
 Thessaly, extending along the
 Thermaic gulf.
 πιθαρός, *ἡ, ὡ*, (*πιθω,*) persuasive,
 convincing, acceptable, popular.
 πιθηκος, *ou, ī*, (*πιθηκος, from its per-*
suasive or deceitful imitation,) an
 ape.
 πιθός, *ou, ὡ*, a tun, a tub, a jar.
 πικηός, *ἡ, ὡ*, (*perhaps πίκη, obs. to*
puncture,) sharp, piercing, bitter.
 πιλίον, *ou, τό,* *dim. of πιλός,* a hat,
 a hat, a cap.
 πιληματη, *allied with πιλάω, πιλά-*
γω, to bring near, to approach,
 to approach, to come near.
 πιμελή, *ης, ἡ, (πίω, πιαζε,* fat, fat.
 πιμελής, *ιος, ἡ, ἡ, (πιμελή,*) fat.
 πίνα, and πίνη, *ης, ἡ, more commonly*
 πίνα, the pinnia, a shell fish.
 πιναξις, *ιδος, ἡ, (dim. of πίναζ,* a
 board,) a small board, a small
 tablet for writing.
 Πίνδαρος, *ou, ī*, *Pindar*, a Theban
 lyric poet in the time of Ηeschylus.
 πινοτήρης, *ou, ī, more commonly*
 πινοτήρης, *ou, ὡ*, (*πίννα and πι-*
πλατη,) one that guards the pinnia, a
 minute species of crab found in
 the shell of the pinnia, a pinoteras.
 πίνω, (*πίω,*) *f.* πίσσω, *p.* πίσσω,
2. a. Πίνω, (*Gr.*) to drink.

III

πιερέσκω, (πιεράν,) *f.* πιερόν, *p.* πιερέψκω, (Gr.) to sell.
 πιέσω, (πίειν, obs.) *f.* πιέσων, *p.* πιέστων, 2. *a.* πιέσσω, (Gr.) to fall.
 πιέσσων, (πιέσσειν,) *f.* πιέσω, *p.* πιέσε, to believe, to trust.
 πιέσσων, πιέσω, *h.*, (πιέσσειν,) faith, trust, power of persuasion, the Roman divinity *Fides*.
 πιέστως, *h.*, *ó*, (πιέσσειν,) true, faithful, trustworthy.
 Πιττάκης, *h.*, *i.* Pittacus, a philosopher of Mitylene, one of the seven wise men.
 πιέσσων, *ou*, *τό*, (πιέσσειν, to hull grain,) bran.
 πιέσων, πιέσω, *h.*, *h.*, (πιέσσειν, πιέσταντος,) fat.
 πιέγιος, *ία*, *ιο*, oblique.
 πιέσταντος, *ούσιος*, *όντως*, *ούντως*, *ό*, (πιέσσειν,) a cake.
 Πλάκος, *ou*, *h.* Placus, the name of a mountain.
 πιλάνταν, *h.*, (πιλάντην, a wandering,) *f.* ίών, *p.* πικά, to cause to wander, to mislead, to deceive; πιλανταμαι, *άμαι*, to wander about.
 πιλάντος, *u*, *ou*, (same,) wandering, deceitful.
 πιλάξ, απάς, *h.*, a table, plate, a mass of ore.
 πιλάσσω, *Att.* πιλάττω, *f.* πιλάσσω, *p.* πιλάσσειν, to figure, to form, especially in clay, as an image or model.
 πιλάσσων, *ou*, *h.*, (πιλάσσων,) a former, an artist.
 πιλαστικός, *h.*, *ó*, (same,) pertaining to making images in clay or plaster; πιλαστική, *h.*, *h.*, (τέχνη underst.) the art of making images in clay or plaster, the plastic art.
 Πλάταια, *ou*, *h.*, *more commonly*, Πλαταιά, *h.*, *ai*, Plateæ, a city in Boeotia, famous for the victory of the Greeks over Mardonius.
 πιλάττων, *ou*, *h.*, (πιλάτως, ¹ πιλατός,

either, from the breadth of its leaves, or its wide spreading branches,) a plane tree.

πιλάτια, *ou*, *h.*, *h.*, *πιλατός.*
 πιλάτος, *ou*, *τό*, (πιλατός,) the breadth.

πιλάττω, *Att.* for πιλάσσω.
 πιλάττων, (πιλατός) *f.* ίών, *p.* πιλάττωνης, to spread out, to make broad.

πιλάτνι, *ία*, *ά*, broad, wide, spacious; *ά πιλατνιά*, (ιδός, underst.) a broad road, a street.

Πλάτων, *ou*, *h.*, Plato, the celebrated philosopher and disciple of Socrates.

πιλίγμα, πιτός, *τό*, (πιλίνω,) a platted work, a cloth.

πιλόζον, *ou*, *τό*, (probably πιλόν,) the measure of a hundred feet.

πιλιστόνεξ, *ούσιος*, *h.*, *ou*. See πολύς.

Πλιστόναξ, *απτός*, *h.* Plistonax, son of Pausanias; he was a general of the Lacedæmonian armies, during the Peloponnesian war.

πιλίσιον, *ουσι*, *h.*, *h.*, neut. πιλίσιον, and πιλίσιον, comp. of πολύς, more; πιλίσιον ίχνων, to have the advantage; *το* πιλίσιον, especially; *το* πιλίσιον, for the most part; πιλίσιον, the same as πιλίσιον; πιλίσιον, the same as πιλίσιον.

πιλίστανη, *η*, *h.*, (πιλίσιων,) any thing twisted, a braid, the arm of the sea-polypus.

πιλίστων, *h.*, *ó*, (same,) braided.

πιλίσιων, *f.* πιλίξω, *p.* πιπλίχω, 2. *a.* πιλίσσων, to knit, to twine, to construct.

πιλιστίκης, (πιλίσιον,) often.

πιλιστορέος, *ού*, *h.*, (πιλιστίκης,) to be redundant, [πιλίσιον,] abundant, greatness, extraordinary degree.

πιλιστίνια, *η*, (πιλίσιον and ίχνων,) *f.* ίών, *p.* πιπλιστίνηπηκα, to be avaricious.

πιλιστίξια, *ou*, *h.*, (same,) avarice.

πιλιστρά, *ης*, *h.*, and more rarely *το* πιλιστρόν, *η*, the side; ποιητή πιλισ-

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εῖναι, to have the side ache.
 πλέω, f. πλεύσας, p. πίστηλασα, (Gr.) to sail, to be at sea.
 πληγή, ἡς, ἡ, (πλάσσειν,) a blow.
 πλῆθες, ιος, τό, (πύργονα, πλάθει,) a multitude, a crowd, an abundance, fulness; πεπάντα τὸ πλῆθος, in proportion to the quantity. It is pleonastically used with adjectives expressive of a number, as πελλαί, πλήστει τὸ πλῆθος.
 πλήθης, ιος, ἡ, Ion. for πλῆθος.
 πλαθήσαι and πλαθόναι, 'πλαθής, f. ιοῦ, p. πιστηλάνυμε, with the genitive and dative, to be filled, to abound.
 πλάθειν (πλίνιος, obs.) f. ιω, p. πιστηλάνει, with the genitive and dative, to fill, to be full.
 πλῆσμαρος, ου, τό, (πλάσσειν,) the instrument with which to strike the guitar, a plectrum.
 πλημμαρίεις, ιδος, ἡ, (πλάμματι, the flood tide, [πλήθη, πλίνιος,] an inundation.
 πλάνη, (πλίνιος,) as a preposition with a gen. above, besides, except; adverb or conj. over and above, besides, but; πλάνη οὐδέ, nevertheless I know; πλάνη ἀλλατ, yet.
 πλήσιος, ιος, ὁ, ἡ, (πλίνιος, full, πλίνιος, obs.) full, perfect.
 πληρός, ὁ, (πλήσιος,) f. ιών, p. πιστηλέσσαι, to fill, to fulfil, to man a ship.
 πλησίος, ια, ιοι, (πέλλας, near, contr. for πιλάσιος,) that is near; πλησίον, neut. adverbially, near; ὁ πλησίον, a neighbour, the nearest; τὰ πλησίαν ἥρη, the nearest mountains.
 πλήσσω, and Att. πλάττω, (allied with πλάσσω,) f. πλάθης, p. πιστηλάγχα, 2. a. ἐπλάθγον and ἐπλάγην, to strike, to hit, to wound.
 πλίνθος, ου, ἡ, a tile.
 πλάνος, ου, τό, (πλίνιος,) a ship.
 πλίναμος, ου, ὁ, (πλίνιος,) braided hair, the arms of the sea-polypus.
 πλάσις, ιον, and πλάσης, ιοῦ, ἡ, (πλίνιος,) navigation, a course.
 πλεύσιος, ια, ιοι, (πλάσσειν,) rich.
 Πλευρίας, ιας, Ion. ιος, ἡ, poet. for Πλεύστην.
 πλευρίας, ἡ, (πλαῦτος,) f. ιων, p. πιστηλάνημα, to become rich, to be rich.
 πλευρίζειν, (στίμει,) f. ιων, p. πιστηλάνει, to enrich, to make rich.
 πλευρίδην, (same,) on account of wealth.
 πλαῦτος, ου, ὁ, (πολύς and ιοτος,) original signification, 'an abundant year'; wealth, treasure, abundance, a multitude; also Plutus, the god of riches, son of Jasius and Ceres.
 Πλευρίας, ιας, ἡ, (πλεύστης, as being sovereign of the lower world, and of the earth, from which wealth is derived,) Pluto, the king of the lower world, husband of Proserpine, and brother of Jupiter and Neptune.
 πλύνω, (probably πλίνιος,) f. πλύνη, p. πιστηλάγχα, to wash, to wash away.
 πλωτός, ὁ, ον, (πλάνη, Ep. for πλίνιος,) navigable.
 πρίνιον, poet. for πρίνια.
 πρίνης, ἄπτος, τό, (πρίνιος,) breath, wind, air.
 πρίνια, f. πρίνης, p. πιστηλάνημα, (Gr.) to blow, to breathe, to emit odor, to exhale.
 πρύγω, f. πρίγω, p. πιστηλάγχα, to suffocate, to drown.
 πρύτανης, ια, ἡ, grass.
 πρόδακτης, ιος, ὁ, ἡ, (ποῦς and ἀρνίς, to suffice, literally, 'sufficing with the feet,' hence, strong in the feet, swift-footed.
 πρόδακτης, ια, ἡ, (ποδάριος,) swiftness of foot.
 πρόδακτης, ιος, ὁ, ἡ, (ποῦς and ἀνάς,) swift.
 πρόδις, (ποῦς, gen. of πρίς, obs.)
 πρίνης, ἡ, (πρίδης,) f. ιων and ιων, p. πιστηλάνημα, to desire, to love, to regret, or lament.

ΠΟΘ

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πόθος, ου, ἡ, desire, longing, love.
 ποῦ; whither? *πότε, οὐτε.* ποῦ δὲ οὐ; where are you going?
 ποίω, ἡ, *f. πόνος, p. πόνα,* to make, to perform, to prepare; *πόνει ποῖνται,* to rain; *πόνει ποῦνται,* to do well; *ποιήσας ικαρίλλων,* to be anxious for.
 ποίημα, ἄτος, τό, (*ποίων,*) a work, a poem.
 ποιητός, ὁ, ὡν, ἡ, (*ποίων,*) a maker or constructor, a poet.
 ποιητάς, ἡ, ὡν, (*ποίων,*) making or affecting; *ἡ ποιητική,* the art poetical.
 ποικιλία, ας, ἡ, (*ποικίλλων,*) variety, diversity.
 ποικίλλων, (*ποικίλλων,*) *f. γλάῦ, p. ποικιλλών,* to diversify, to ornament.
 ποικίλλωμα, ἄτος, τό, (*ποικίλλων,*) an ornament.
 ποικίλλως, η, ον, variegated, adorned, various.
 ποικίλλως, (*ποικίλλως,*) variously.
 ποιμάνω, (*ποιμάνη,*) *f. ἄνω,* to attend the herds.
 ποιμανός, ἡ, ὡν, (*ποιμάνη,*) belonging to herds, pastoral.
 ποιμάν, ἄντε, ἡ, (*probably allied with πίανα,*) a shepherd.
 ποιμην, ης, ἡ, (*either ποιμάν,* or *syn-copated for ποιμάνη,* from ποιμάνης,) a flock.
 ποιμηνος, ου, τό, *syncopated for ποιμηνος,* (*ποιμάνη,*) a flock.
 ποινή, ἡς, ἡ, (*φόρος, φίρα,* to kill;) property compensation for a homicide *made to the relations of the deceased,* compensation, satisfaction, punishment, penance, retribution.
 ποικιλλος, α, ον, (*ποῖος, οὐτε.*) of what kind? what? how large! how beautiful!
 ποιός, ἡς, ὡν, (*ποῖος,*) having a certain property, such.
 ποινώμα, (*πνίνη, οὐτε. same as πνίνη,*) properly, to pant, or put one's self out of breath by exertion, to be busy or occupied about any

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thing.
 πολεμία, ἡ, (*πόλεμος,*) *f. πόνα, πόνη,* to wage war, to fight; *πολεμοῦσα,* to be made war upon, to be invaded.
 πολεμίων, (*πόλεμος,*) *f. λεω p. γλα,* to wage war, to fight.
 πολεμίκος, ἡ, ὡν, and *πολέμιος, ια,* *ιω,* (*πόλεμος,*) warlike, hostile, opposed; *οἱ πολέμιοι, the enemies.*
 πολιάριος, ου, ἡ, (*πίλων, οὐτε. allied with πάλλων,* βάλλων,) a war.
 πολιάρχης, πολιάρχης, ἡ, ἡ, (*πολέμος* and *θεῖος,*) grey-haired.
 πολιορκία, ἡ, (*πάλις, and ιλεγανθέων,*) *f. πόρας,* to besiege.
 πολιορκητός, ου, ἡ, (*πολιορκία,*) the taker of cities, a surname of *De-metrius.*
 πολιορκία, ας, ἡ, (*ποιμανία,*) a siege.
 πολίος, ἡ, ὡν, grey.
 πόλις, ιων, ἡ, (*perhaps πολές,*) a city.
 πολιτεία, ας, ἡ, (*πολιτείη,*) a constitution, a form of government, a state, the management of public affairs.
 πολιτικα, ἄτος, τό, (*ποιμανία,*) a constitution.
 πολιτίων, (*πολιτης,*) *f. ιένω,* to manage the affairs of state; *πολιτικός,* to be a politician, to conduct public affairs; *τὰ πεποιητηρίαν ιμαυτῷ,* my political conduct, or the measures adopted by me.
 πολιτης, ου, ἡ, (*πόλις,*) a citizen, a native.
 πολιτικός, ἡ, ὡν, (*πολιτης,*) belonging to a statesman, pertaining to the administration of state affairs or politics; *τὰ πολιτικά,* politics; *πολιτικῶς ζῆν,* to live in organized society.
 πολλάκις, *ρατσιρ*
 πολλάκις, (*πολλός, πολύς,*) often.
 πολλαπλάσιος, ια, ιω, and *πολλαπλάσιος,* ἡ, ἡ, and *πολλαπλασίον,* ον, ἡ, ἡ, (*πολύς,*) manifold, much

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more, much more numerous.
 πολλάχις, (ποτε,) in many places.
 πολυενθέρια, ἡ, (πολύενθερος, [πολύς and ἀνθερός]) *f.* πονη, to abound in men.
 πολυενθέριον, ον, τη, (πολυενθέριον,) a place where many people assemble, *in particular*, the common burial place.
 πολυενθέρια, ις, ἡ, (πολυενθέριος,) population.
 πολυενθέρωτος, (πολύς and ἀνθερωτός,) populous.
 πολυενθέρωτος, ἡ, ἡ, (πολύς and αὐχένη,) many-necked.
 Πολυεπίδης, ον, ἡ, Polybiades.
 πολύγονος, ἡ, ἡ, (πολύς and γόνος, γονή,) productive, fruitful.
 πολυεπίδηλος, ον, ἡ, ἡ, (πολύς and επίδηλος,) curiously wrought.
 πολυδακρυς, (πολύς and δάκρυος,) and πολυδάκρυτος, ἡ, ἡ, (πολύς and δάκρυος,) tearful, deplorable, mournful, distressful, much lamented.
 πολυεπίρροτος, ἡδος, ὁ, ἡ, (πολύς and ἐπίρροτος,) the neck, poet. a mountain, a summit,) many-topped.
 πολυδακρυς, ἡ, ἡ, (πολύς and δάκρυος,) richly endowed.
 Πολύευκτος, ον, ἡ, Polyeuctus.
 πολύκλαυστος, ἡ, ἡ, (πολύς and κλαίω,) much bemoaned; *act.* loudly bemoaning or lamenting one.
 πολυκρατία, ις, Ion. πολυκρατίν, ις, ἡ, (πολυκράτης, one who rules over many, [πολύς and κράτης,]) the government of many.
 Πολυκράτης, ις, ἡ, Polycrates, tyrant of Samos, at whose court Anacreon was received with great distinction.
 πολυμάθης, ιος, ἡ, ἡ, (πολύς and μάθη, μανθάνω,) learned.
 πολυμαθία, ις, ἡ, (πολυμάθης,) extensive learning.
 Πολύμητις, ις, ἡ, πολύς and θυμος,) Polyhymnia, one of the Muses.
 Πολυξένη, ις, ἡ, Polyxena, a daugh-

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ter of Priam, who was killed by Pyrrhus, the son of Achilles, as an offering at the grave of his father.
 πολύμερος, ἡ, ἡ, (πολύς and ἡμέρα,) many-eyed.
 πολύποντος, πονεις, ἡ, (πολύς and πονη,) a polypus.
 πολύς, πολλή, πολύ, much, many, great; πολύ, πεντ. *adverbially*, much, very, by far; χιλιον πολλή, deep snow; εἰ πολλεῖ, the multitude; *in* πολλαῖ, for a long time; *τὰ* πολλά, *and* τὸ πολύ, for the most part; *τοι* πολύ, much, long. *Comparative*, πλισιον, ἵπι πλισιον, more than common, especially; *τὰ* πλισιον, the greater part. *Superlative*, πλισινος, η, ον' πεπτε τὸ πλισινος, for the most part.
 πολυπορία, ις, ἡ, (πολυπορίοις, to be very fleshy, [πολύς and σάρξ,]) corpulence, abundance of flesh.
 Πολυσπέρχων, οντος, ἡ, Polysperchon, one of the officers of Alexander. Antipater at his death appointed him governor of Macedonia, in preference to his own son Cassander.
 πολύστριχος, ἡ, ἡ, (πολύς and στρίχη,) having many chambers.
 πολύστηλος, ἡ, ἡ, (πολύς and στήλης,) having many pillars.
 πολυτάλαντος, ὁ, ἡ, (πολύς and τάλαντος,) worth many talents.
 πολύτεκνος, ἡ, ἡ, (πολύς and τέκνων,) having many young, having many children, prolific.
 πολυτιλία, ις, ἡ, (πολυτιλή,) wealth, pomp, magnificence, love of show.
 πολυτιλής, ιος, ἡ, ἡ, (πολυτιλή,) costly.
 Πολύφρονος, ον, ἡ, (πολύς and φύμα,) Polyphorus, one of the Cyclops, a son of Neptune. He had but one eye, which was put out by Ulysses, who very narrowly escaped his wrath.

NOT

Macedonia.

πέρης, *εν*, *ι*, (*πέρην*) fate, fortune, death.*πέρηνα*, *εις*, *ι*, a title of respect given to women, august, revered.*περί*, *εν*, *ι*, (*πίν*) drink.*πέρην*, *εν*, *ι*, (*same*) a drinking, a bacchanalian festival.*περίς*, *ι*, *όν*, (*same*) potable; *φάρμακον*, medicinal drink, a potion.*περί*, (*πέν*, *obs.*) where; *περί*, *as an enclitic particle*, anywhere, somewhere, about, nearly; *ι περί*, most assuredly.*περί*, *περίς*, *ι*, the foot; *ι περίς*, on his heels, closely.*περίγυμα*, *περίς*, *τό*, (*περίσσων*) a business, a thing, an affair.*περιγυματίνα*, *εις*, *ι*, (*περίγυματίνας*) to prosecute a business, [*περίγυμα*,] prosecution or management of any business; *in general*, business, occupation, trouble.*περικτίνος*, *ι*, *όν*, (*περίσσων*) suited to affairs, active.*περίξις*, *εν*, *ι*, (*same*) a deed, an acting, avail.*περίξις*, *ι*, *ι*, mild, soft.*περίόντη*, *εν*, *ι*, (*περίσσων*) mildness.*περίσσων*, *Alt.* *περίττων*, *f.* *περίξις*, *p.* *περίπληξη*, to do, to perform, to act; to be in a certain condition or situation; *πακόνη*, to be in a bad condition, situation; *p. m. περίπληξη*, in a neut. signification.*περίνη*, *ιν*, *ι*, another form of *περίσσων*, tame, mild.*περίσσων*, (*περίσσων*), mildly, softly, courtously, gently.*περίπτω*, (*περίπτων*, *περίπτων*), to be distinguished, to be eminent; *most generally impersonally*, *περίπτων*, it is becoming, it becometh; *the primary signification*, 'to break forth,' 'to become perceptible.'*περιστερής*, *οῦ*, *ι*, (*περιστεράς*) an ambassador.

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περιστέλλω, (*περιστέλλειν*), *f.* *έπειν*, to be an ambassador.*περιστέλλων*, *εν*, *ι*, *ι*, *as an adj.* old, hence, respectable, or venerable; *as a subst.* *ι περιστέλλων*, an old man, an envoy, an ambassador, *old men being usually employed to perform such services.**περιστέλλων*, *εν*, *ι*, an old man.*περιέλιξ*, *εν*, *Ιων.* for *περιέλιξ*, *ι*, avail or utility.*περιέλιξων*, *Ιων.* for *περιέλιξων*, to profit.*περιέλιξων*, (*allied with περιέλιξων*, *περιέλιξων*), *obs.* from which *περιέλιξων* only occurs, used as an aor. to *άντελειν*, imper. *περίει*, opt. *περιέλιξων*, subj. *περιέλιξων*, inf. *περιέλιξθαι*, part. *περιέλιξθως*, (*Gr.*) to buy.*Περιέλιξων*, *εν*, *ι*, Priam, son of Laomedon, king of Troy, husband of Hecuba, and father of Hector. At the taking of Troy he was slain by Pyrrhus, son of Achilles.*περί*, (*περί*) before that, sooner; *περί* *ι*, either separately or joined, before that; *ι περί*, formerly.*περί*, with gen. before, in preference to, more than, above; *περί* *μοίρας*, before the appointed time. In composition *περί* expresses 'before,' 'forwards.'*περι-εγερίνω*, *f.* *έρειν*, to foretell.*περι-έγω*, *f.* *-έγω*, to lead on, to go before, to march out, to drive forward, to advance before.*περι-εργία*, *εν*, *ι*, (*περιεργία*) a purpose, an intention.*περι-εργίων*, *ι*, *f.* *έργων*, 2. a. *-έργων*, (*Gr.*) to undertake, to take away; *-έργων*, *έργων*, to determine.*περι-ευθέρνων*, *f.* *-ευθέρνων*, to foresee.*περι-ευθέρνων*, to brandish before.*περιθόλιον*, *εν*, *τό*, (*περιθόλιον*, situated in the suburbs, [*περί* and *θόλον*]) a house in the suburbs; *τὰ περιθόλια*, *εν*, the suburbs.*περι-θάλασσα*, *f.* *-θάλασσα*, *p.* *-θάλασσα*,

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2. a. -ιεῖν, (Gr.) to advance, to proceed.
προ-βάλλω, f. -βάλλω, p. -βίβλωσα,
 2. a. -βάλλειν, (Gr.) to cast before, to lay before, to propose; τὸ προ-
 βλήμα, the problem.
πρόβατον, n. τό, προβάτινος, properly, 'any thing which goes forward'; by the Ionian and Doric writers, only the fourfooted beasts, such as put forward the leg to walk, in opposition to flying, creeping things; in Attic authors, a sheep.
προ-βαῖνειν, f. -εῖν, to carry farther; τείχναν, to perfect an art.
προβλήνειν, ησει, i. δι, (προβάλλω,) projecting.
προβοκτίς, ιδος, δι, (πρό and βοκτίς, to feed,) the proboscis, the trunk.
προ-γένεσις, or -γένεια, f. -γενέσιμα, p. -γενέστηκα, 2. a. -γενέστηκε, (Gr.) to precede; οἱ προγενέστηκει, the men of former times.
πρόγονος, ου, δι, (πρό and γένεια,) an ancestor, a forefather.
προ-διάνομειν, f. -δίδειν, (Gr.) to hold up, to show.
προδηλώνειν, (προδηλωτ, manifest, [πρό and δηλωτ,]) manifestly.
προ-διά-βαίνειν, f. -βίνειν, (Gr.) to cross before.
προ-διδόσσειν, ου, δι, (πρό and δόσσει,) to learn previously.
προ-δίδωμειν, f. -δίσσειν, p. -δίδωσα, 2. a. -δίσσειν, to betray.
προδόσσειν, ου, δι, (πρό and δόσσει,) a front hall, or vestibule.
προδοσία, ας, δι, (προδιδώμειν,) treachery.
προδότης, ου, δι, (same,) one who abandons another in his distress, a betrayer, a traitor.
πρέ-ιμειν, to go forward, to flow on, to go out.
πρέ-ι-ει-στενάκια, to be the first to rise, to be the first to commence a war, to start before the signal.
πρέ-ιμειν, Ion. fut. προεῖμι, Att. from a pres. προεῖμι, or προεῖναι, p. πρε-

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σίναι, (Gr.) to foretell; δι προ-
 πρίνειν, the aforesaid.
προ-ερχόμειν, f. -ερίνεμα, p. -ελάχαζειν, 2. a. -ηλθειν, (Gr.) to go forward, to step forward, to appear; οἱ προερχότοι, to proceed so far, to such a degree.
προ-έχειν, f. -έχειν, (Gr.) with gen. to have the advantage, to have a start, to surpass.
προ-ένειν, f. -ένειν, to advance.
προ-ένειν, f. Θίνεσθαι, to run forward.
πρόεδμα, ας, δι, (πρόδιμος,) readiness, zeal, effort.
πρόεδμος, δι, δι, (πρό and θυμός,) willing, eager, disposed.
πρόεδμος, (πρόδιμος,) willingly, readily.
προ-έπειν, f. ψειν, to send, to protrude, to send before the due time.
προ-έπειν, f. -έπειν, (Gr.) to send forward, to give up or abandon, to give away, to throw away, to emit, utter.
πρέπεια, πρεπή, a gift, gratis.
προ-έπειν, f. -επίειν, 2. a. προβ-
 επειν, to place before. In the 1. a.
 and p. to stand before, to defend; δι προεπειν, the overseer; προεπει-
 ούμανος, placing over himself.
προ-έπειν, (Gr.) to sit before.
προ-έπλιται, δι, f. έπειν, to call forth; προ-καλίσσειν, ούμανος, to demand, to challenge.
προ-έπλιψμα, έπειος, τό, (προεπει-
 ων, to place before in order to conceal,) any thing placed before for the purpose of concealment, a covering, a veil.
προ-έπειτα-κλίνειν, to place at a table in a higher place; προ-έπειτα-κλί-
 νειν, to sit above, to take a higher place at table.
προ-έπειτα-λαμβάνειν, (Gr.) to take beforehand, to anticipate, to seize before.
πρέ-πιμειν, f. -πισσομειν, (Gr.) to lie before, to be exposed.
Πρόεινη, ας, δι, Proene, a daughter of

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Pandion, king of Athens, sister of Philomela, and wife of Tereus, king of Thrace. She was changed into a swallow.

προ-έντειν, *f. ψω*, *properly*, to forward by hammering, or striking, *most commonly*, to proceed, to make progress.

προ-έρεσθαι, to prefer, to give the preference.

προ-έντεινται, *f. ψω*, with gen. to stoop forwards, over, to be prominent, to project, to swell, to look out of.

προσκατεῖν, *ι*, *η*, *πρό* and *κάτειν*, held by the handle, ready for an attack.

προ-λέγειν, *f. ξειν*, to foretell, to prophesy.

προ-μαντεύειναι, to foretell, to prophesy.

προμαντεῖν, *ιωι*, *ι*, *πρό* and *μάντειν*, a soothsayer, a prophet, prophesying, having the gift of prophecy.

Προμάχος, *οι*, *ι*, Promachus, a son of Eson, killed by Pelias.

προμηθεύειναι, *οῦμαι*, *(προμηθεῖς*, provident, [*πρό* and *μηθεῖς*, or perhaps *μεθεῖς*,]) to care for.

προμηθεῖναι, *ιωι*, *ι*, same, care, providence.

Προμηθεύς, *ιωι*, *ι*, Prometheus, son of Japetus, and father of Deucalion. According to the fable, he formed men from clay, and gave them life by means of fire brought secretly from heaven, for which he was fastened to Caucasus, where a vulture fed upon his entrails.

προ-μήχαναι, to swim before.

προ-νέιν, *f. ηνωι*, *p. ηνει*, to perceive beforehand; **προ-νοεῖναι**, *οῦμαι*, to provide, to take care of.

πρόνοια, *ιωι*, *ι*, *πρόνοος*, provident, [*πρό* and *νοοῖς*,]) foresight, providence, prudence.

προ-οδυσσεῖν, *ιωι*, *f. ηνωι*, with dat. to go before.

προσοίμιον, *ιωι*, *τό*, *(πρό* and *οίμειος*,

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same as εἰπεῖν,) the introduction to a discourse.

προτάζεσθαι, (*πρό* and *τάζεσθαι*, before, [*πάτεσθαι*,]) before.

προ-προσέχειν, 2. *a.* **προσίσθειν**, (*Gr.*) to suffer before, to be affected before.

προσίστανται, *f. ψω*, to escort, to accompany, to send away.

προ-πτεράναι, *ιωι*, *f. ηνω*, to leap before.

προ-πτηλαπτίζειν, *ιωι*, *πτηλίς*, clay, mud,) properly, to fling into and trample on in the mud, hence, to maltreat, to hold in contempt.

προ-πτυνειν, to drink before, to drink and pass the cup to another.

προσφίξειν, *ιωι*, *ι*, *πρό* and *φίξειν*, with the roots, from the foundations; **προσφίξη**, neut. pl. adverbially, from the roots.

πρέστις, with gen. from; **πρέστις ἔλλην**, at the command of another woman. *With dat.* over, to, with; on, upon, near, by; **πρέστις τεύτης**, besides these. *With acc.* to, against, on, on account of, in comparison with; **πρέστις μίαν ἡρίστηται**, for one day; **πρέστις ὑπερβολή**, to excess; **πρέστις τὴν ειλίτην**, by moonlight; **πρέστις τὴν γῆν**, on the earth; **πρέστις πολὺν χρόνον**, for a long time; **πρέστις καιρόν**, for the time, for the moment. *In composition* **πρέστις** generally signifies 'approach,' 'in addition to,' 'over and above,' 'besides,' and is often augmentative.

πρεσ-αγγείλλω, *f. εἰλῶ*, *p. -ῆγγειλκα*, to announce.

πρεσ-αγορίσμιον, *f. ειρῶ*, *p. ειρεῖ*, to name, to address, to accost.

πρεσ-εῖγω, *f. -εῖξω*, *p. -ῆγκα*, 2. *a.* **πρεσ-εῖγειν**, (*Gr.*) to lead to, to move to, to offer, to apply, to bring forward, to undertake or perform, (*a labor.*) *In the mid.* to pay attentions to, to try to conciliate, to gain over, to bring under the dominion of.

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προσ-αμύνει, to come to the aid of.
 προσ-άντηται, *f.* ψω, to attribute, to join.
 προσ-αργάται, *ā, f.* ἀρω, to attach to, to make fast to.
 προσ-αὐδήται, *ā, (αὐδή, speech,)* *f.* ἀρω, to address.
 προσ-βάλλει, *f.* -βάλλει, (*Gr.*) to contribute to, to arrive at.
 πρόσ-βασται, *ās, ī, (πρός-βαίνει, to approach,)* access, an entrance.
 πρόσ-βαψται, *ā, ī, (πρός and βαψίνει,)* northern.
 πρόσγειος, *ī, ī, (πρός and γεία, γῆ)* near the earth.
 προσ-γίγνομαι, and -γίνομαι, *f.* -γίγνομαι, *Gr.* to come besides.
 προσ-γράψαι, *f.* ψω, to add to a writing.
 προσ-διέμαι, *f.* -διέμαι, (*Gr.*) with gen. to feel want, to need, to endeavour to obtain.
 προσ-δίκημαι, *f.* -δίκημαι, *p.* -δίκημαι, to receive, to adopt, to await, to wait for.
 προσ-δίδωμαι, *f.* -δίδωμαι, to give in addition to.
 προσ-δοκάται, *ā, (πρός and δοκάνει, not in use, for which δοκίνει, to pursue, to observe, δίχωμει,])* *f.* -δοκίνει, to expect, to look for, to hope.
 προσ-διδίκια, πρόσδικος, seated near, [*πρός and δίκη, lēa,*] *f.* ίσται, to sit near, to pursue a thing, to be occupied, to labor.
 πρόσ-ιμαι, to be present, to be there.
 πρόσ-ιμαι, to approach, to come near.
 προσ-ίστοται, *inf.* προσ-ικτίνει, to address.
 προσ-ικ-σάλλει, (*Gr.*) to throw in together with.
 προσ-ικ-ιστέσσαι, (*Gr.*) to invent in addition.
 προσ-ισχεμαι, *f.* -ιστέσσαι, *p.* -ιλέ-λύθαι, 2. a. -λάλθαι, (*Gr.*) to come to; ισχύει, to approach.
 προσιται, πρός and ίται, besides.
 προσ-ιύχομαι, *f.* -ιύχομαι, to pray to.
 προστήχθαι, *ās, ī, ī, (προστίχει,)* with

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dat. bordering on, neighbouring.
 προσ-ίχναι, *f.* -ίχναι, *p.* -ίχνηται, (*Gr.*) to hold to; with ναῦ, to put in to shore, to land; τὸν νῦν, expressed or understood, to attend to, to mark, to comply with.
 προσηγάρια, *ās, ī, (προσηγέρεις, that accosta, [πρός and ἀγρεῖν,])* a name, an epithet.
 προσηπάνται, (*from part. pres. of προσηπάνει,*) justly, properly, rightly, becomingly.
 προσ-άται, to belong to, to be applicable to, to be related to; mostly impersonally, προσάται, it is becoming, it suits, it is fit, it behoves; εἰτρή, it becomes him; προσάται εται, one ought or must; ἡ προσάται, a relative.
 προσ-πλάναι, *ā, (πλάνει,)* to nail to.
 προσηπάναι, *ās, ī, ī, (probably, πρός and λύται, λύνει, agreeable,*
 πρόσθις, and before a vowel πρόσθιν, *πρός*) before.
 πρόσθιτος, *ā, ī, (προστίθημι,)* additional, added, artificial.
 πρόσθιος, *ī, ī, (πρόσθιτο,)* anterior; εἰ τὰ πρόσθια στάλη, and εἰ πρόσθια στάθι, the fore legs, the fore feet.
 προσ-ίσχαι, *ā, f.* προσίχαι.
 προσ-καλλίται, *ā, f.* ισται, to call upon; προσ-καλλίσσαι, οἴμαι, (*Gr.*) to call, to invite.
 προσ-καρπίται, *ā, f.* ίσται, to persevere in a thing.
 πρόσ-κιμαι, *f.* -κινόμαι, to beset.
 προσ-κομίζαι, *f.* γεω, to bring to.
 προσ-λαρυγάναι, *f.* -λάνθυμαι, 2. a. -ιλάθαι, (*Gr.*) to comprehend.
 προσ-μαρτύριοι, *ā, to bear witness to.*
 προσ-μαρτύριοι, — ομαι, to relate besides, to subjoin.
 προσ-νίωμαι, *f.* -νέσσαι, to swim to.
 προσόδος, *ās, ī, (πρός and οδός,)* the entrance, revenue, income.
 προσ-ομιλίαι, *ā, f.* ίσται, with *dat.* to have intercourse with.
 πρόσωψις, *ās, ī, ī, (πρός and ωψις,)* a

PRO

view, an appearance.

προ-παρα-τίθημι, to add to.

προ-πανταλίων, and *Alt.* πανταλίων, (πάνταλος, a peg,) to nail to, to nail on.

προ-παλάζω, *f.* ἔστω, to approach.

προ-πίστων, *f.* -πίστων, *p.* -πίστωνα, 2. a. -ίστων, (Gr.) to happen, to meet, to fall upon, to attack, to assault.

προ-πλάσσω, and *Alt.* -πλάστην, to form to, to fix to.

προ-πλάστην, *f.* σύνειν, (Gr.) to sail to. προ-πνιγεῖν, εἰν, ἡ, (προς-πνίας, to breathe upon, a scent, odor.

προ-πράγμα, ἡ, *f.* ἡνα, to add to; προς-πνιγεῖν, εἰνεῖν, to pretend, to profess, to hold out.

προ-προῖνον, (προῖνος,) to procure, to add to, to occasion.

προ-πτύων, *f.* -πτύσσω, to spit upon. πρόσταγμα, ἔστω, τό, (προστάσσων,) a command, an imposition.

προ-πάσσων, and *Alt.* -πάστην, *f.* ξω, *p.* χα, to command, to assign to.

προ-πίστημι, *f.* -δέσσω, *p.* -πίστηκα, 2. a. -ίστην, to add, to subjoin, to attribute or ascribe to, to accede to.

προστίμησι, εἰν, ἡ, προστιμέω, to punish, punishment.

πρόσφατος, ἡ, ἡ, (πρός and φάω, not in use, to slay, that had been recently slain, late, recent.

πρόσφιξη, *f.* -σίνη, *p.* -πνίγχη, 2. a. -άνγκην, (Gr.) to bring bither, to bring to; -φιξη, to come to, to advance against, to arrive at, to treat in a certain manner, to deal with, to conduct one's self towards, to take to eat.)

πρόσφημα, to accost, to speak to.

προσφιλής, ἱσ, ἡ, ἡ, (πρός and φιλίω, dear, agreeable, acceptable.

προσφιλῆς, (προσφιλής,) kindly.

πρόσχων, ἡ, *f.* ἡνα, to join one's self to.

πρόσωπος, (πρός, πρός,) with gen. far; οὐ πρόσωπον, not far; οὐ προσωπάτην, as

PRO

far as possible.

προσωνυμία, ει, ἡ, (πρός and ὄνυμα,) a by-name, an epithet.

πρόσωπον, ει, τό, (πρός and ὄψ,) the countenance.

προ-πτίων, *f.* τό, *p.* -πτίνειν, to hand to, to deliver, to offer.

προτίθεται, ἡ, (πρότιθεται, *f.* ἡνα, to conquer, to have the upper-hand, to excel.

προτίθημα, ἔστω, τό, (προτίθεται,) an advantage.

πρότιθεται, ει, ον, (πρότιθεται,) the first; neut. adverbially, πρότιθεται, at first.

προ-πίστημι, *f.* -δέσσω, *p.* -πίστηκα, to set before, to expose, to propose;

προπίστημα, to propose a riddle; δύνανται, to propose a contest.

προ-πρέπεια, ἡ, *f.* ἡνα, to prefer, to prize.

προ-πρέπεια, *f.* ψη, *p.* φη, to urge, to advise, to warn.

προ-πρέχω, *f.* μ. -δέρεμα, *p.* -δέρεμα, 2. a. -ιδέματος, (Gr.) with gen. to run before.

προπέγονος (that is, προς ἔργον,) requisite, useful; προπέγονος τι παιδί, to gain something.

προ-φάίνω, *f.* -φένω, to hold before.

προφάσσις, εἰν, ἡ, (προφάίνω,) an occasion, a pretence, a slight cause.

προ-φύγων, *f.* μ. προφύγομα, 2. a. προφύγων, to escape.

προφίετης, εις, ἡ, ἡ, (προφίετω, properly, 'brought forward,' preferred, chief, excellent.

προ-φέω, *f.* -σίω, 2. a. -άνγκην, to bring forward, to produce; προφέαμα, to bring to light, to boast.

προφήτης, ἡ, ἡ, πρόφημι, to predict,) a prophet, a forerunner, or herald.

προφορά, ἡς, ἡ, (προφίετω,) a bringing forward, a delivery or pronunciation.

προφεων, ειν, δι, ἡ, πρόφι and φενία, [φενία,] zealous, earnest.

προ-χειρίζω, (χειρίζω) *f.* γεω, to give into the hand, == usually προ-χει-

IPO

πίσχειν, to take in hand, to choose.
προχέω, f. *έρειν*, (Gr.) to pour out ;
 -emus, to flow out.
προχωρέω, *π*. f. *έρειν*, to go forwards,
 to proceed, to get to, to grow, to
 increase.
πρέμνα, *ας*, Ion. **πρέμνη**, *ης*, *ἡ*,
 (properly, *sem.* of **πρεμνός**, the
 extreme, last,) the stern of a ship,
 the poop.
Πρυτανεῖον, *ου*, *τό*, the Prytanēum,
 place of assembly of the Prytanes,
 (the presidents of the senate for
 the time being,) where they and
 other meritorious citizens dined at
 the public expense.
πρώιν, (probably for **πρωῖν**, [ἄρα
 underst.] acc. of **πρωῖος**), lately,
 recently, formerly.
πρώι, (πρόι), early.
πρώιος, *τα*, *τον*, (πρόι, πρωῖ), early.
πρώια, *ας*, *ἡ*, (πρόι), the prow of a
 ship.
πρώτα, (neut. pl. of **πρώτος**), at first,
 firstly.
πρώτιον, *ου*, *τό*, (πρωτίων), a prize,
 the palm.
Προτεύλας, *ου*, *ἡ*, Protesiläus, hus-
 band of Laodamia, and one of the
 chiefs of the Grecians who went
 to Troy, where he was killed im-
 mediately after disembarking ; he
 was the first of the Grecians
 who fell before Troy.
πρωτίων, (πρωτος), f. *ίνων*, p. *ινκα*,
 to maintain the first rank, to be
 the first.
πρώτος, *η*, *ον*, (properly for **πρώτατος**,
πρώτος, super. of **πρό**, the first ;
πρώτον, and **πρώτα**, first, at first,
 in the first place, for the first time ;
τὸ μὲν πρώτον, and *τὰ πρῶτα*,
 firstly, at first ; *τὰ πρῶτα φίρισθαι*,
 to maintain the first rank, to gain
 the prize in a thing.
πρωτίων, f. **πρώτη**, 2. a. *Ιπτελέρον*, to
 sneeze.
πρωτία, *ας*, *ἡ*, an elm.

ITK

πρίγγην, *ης*, *ἡ*, the heel.
πρίγγεις, *ιστα*, *το*, (πρίγγης) winged.
πρίστην, *οῦ*, *τό*, (πρίσματι, πρίστην), a
 wing.
πρίστην, *η*, (πρίστην), f. *άστην*, to furnish
 with wings, to make to be a bird.
πρίστης, *ηγος*, *ἡ*, (same,) a wing.
πρίστερός, *η*, *όν*, (πρίστην) winged.
πρίστης, *η*, *έτη*, (πρίστην, πρίστην),
 winged.
πρίστης, *η*, f. *έτη*, p. *Ιπτελέρον*, to
 frighten away, to cause to fly away.
Πτολεμαῖος, *ου*, *ἡ*, Ptolemy, the name
 of several kings of Egypt.
πτόλεμος, poet. for **πτόλις**.
πτωχός, *η*, *όν*, (πτώσην, to crouch,
 to beg,) poor ; *ἐπιπτωχός*, a
 beggar.
Πυγμαῖοι, *ου*, *αι*, the Pygmies, a
 nation of dwarfs, in the extremest
 parts of India, or according to
 others, in Ethiopia. They made
 war against certain birds, supposed
 by some to be cranes.
Πυθαγόρεας, *α*, *ἡ*, Pythagoras, a cele-
 brated Greek philosopher, a native
 of Samos. He went to Italy,
 and lived at Crotone about the
 time of Tarquinius Superbus.
Πυθαγόρεος, *η*, *ἥ*, and **Πυθαγορεῖν**,
η, *όν*, of or pertaining to Pythag-
 oras ; **Πυθαγόρειος**, *ἡ*, **Πυθαγορέιος**,
η, and **Πυθαγορεῖν**, *ἥ*, a disciple
 of Pythagoras.
Πυθαρχος, *ου*, *ἡ*, Pytharcus.
Πυθίας, *ου*, *ἡ*, Pythaea.
Πυθία, *ας*, *ἡ*, the Pythia, priestess
 of Apollo, at Delphi.
Πυθοκλῆς, *ίσος*, *ἡ*, Pythocles.
Πύθων, *ινος*, *ἡ*, the serpent Python.
πυκάζειν, (πύκτα, closely, πυκνός), f.
έτην, to cover, to surround, to
 crown, to cover up ; **πυκναρπτόν**,
 thick grown.
πυκνός, *η*, *όν*, and **πυκνίος**, *η*, *όν*,
 thick, crowded, numerous, intense,
 severe, dreadful.
πυκνώμενος, *έτος*, *τό*, (πυκνόν, to thick-

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εν, [πυκνός,] the thickness; τῶν τριχῶν, the abundance of hair.
πύλη, η, ἡ, a gate, a passage, a pass; Πύλαι, ἄν, εἰ, an abbreviated expression for Θερμοπύλαι, θερμός and πύλαι,) Thermopylæ, narrow pass of Mount Cœta in Thessaly, leading into Locris, famous for the valor displayed by Leonidas and his men. It received its name from its warm baths.

Πύλος, ον, ἡ, Pylus, a city in Peloponnesus.

πυλαρίος, ὁ, (πυλαρός, a watcher at a door, [πύλη and ἀρά, care,] f. ίσσω, to keep watch at the gate, to watch. πυλάροις, f. πυλάροις, πρ. πιστομα-2. a. ιστόλιμον, Gr. to investigate, to question, to inquire, to ask, to learn, to hear.

πυκνούσις, ισσ, ἡ, ἡ, (πυκνός and εἶδος,) resembling the box-tree in color.

πυκνός, ον, ἡ, a box-tree, (Lat. buxus). πυρ, πυρός, τό, fire.

πυρά, ἄν, ἡ, πυρός) a pile of wood for burning, especially a funeral pile, a pyre.

πυραντία, ὡ, (πυρ and ἄγνω, to harden in fire, to make hot.

πυράμις, ἴδος, ἡ, a pyramid.

πύργος, ον, ἡ, (allied with Πίργαμος,) a tower.

Πύρεναι, ον, εά, (from the Celtic 'Pyren,' 'a high mountain,' the Pyrenees, which separate France from Spain.

πύργος, ἄν, ισσ, (πυρός,) wheaten; οίνος πύργος, wheat.

πυρίανης, ἄ, ἡ, (πυρ and πύια, breathing fire.

Πυριφλεγέθων, οντος, ἡ, (πυρ and φλεγόν,) Pyriphlegethon, a river in the lower world.

πυρός, ον, ἡ, (possibly πῦρ, from its color,) wheat.

πυρόν, ὁ, (πυρ,) άσω, to heat; πυρεμπαίνεις λίθος, a caldron of hot water.

ΠΑΘ

πυρπολίω, ὡ, (πυρπόλως, one who lights up a fire, [πῦρ and πολίω, to turn,] to set on fire, to waste.

Πύρρα, α, ἡ, Pyrrha, a daughter of Erimétheus, and wife of Deucalion.

πυρίχιος, (πυρίχη, a martial dance, named from Πυρίχη, its inventor,) f. τεττα, to dance the Pyrrhic dance, to dance the martial dance.

Πύρρος, οὐ, ὁ, Pyrrhus, king of Epirus, who waged war against the Romans.

πύρι, πύτι, obs.) ever; μά πύτι, by no means.

πυρίων, ὡ, (πυρίων, to turn, because, in bartering, the goods are, as it were, turned, i. e. exchanged,) f. πύτι, to barter, to sell.

Πύλος, ον, ἡ, Polus, a celebrated Grecian actor.

πύρια, ἄπος, τί, a cover.

πύριτοι, (πύρ and πύτι,) ever, at any time.

πύτις (πύτι, obs.) how? in what way?

πύτι, without an accent, not interrogatively, in some way, some how, any how; οὐδί πύτι, something so.

P.

πέ, indeed, thus. *It does not always admit of translation.*

πάδος, ον, ἡ, (probably πάσσω, to strike, a staff.

Παδάμανθος, ισσ, ἡ, Rhadamanthus, a son of Jupiter and brother of Minos. On account of his justice, the poets have made him judge in the lower world.

πάδος, ια, ισσ, perhaps πάω, implying facility of motion,) easy; ἀναρτήτης, easy to be overturned. Comparative, πάδων; superlative, πάδιστος, and πάδεσ.

πάδινος, (πάδιος,) easily. πάδινος, (πάδιος,) f. ήσω, to be negligent, to be remiss, to be in-

PAO

dolent, to be at ease.
 ἀστραπία, *as*, *ñ*, (*ἀστραπής*) carelessness, amusement, idleness.
 ἀστραπός, *i*, *ñ*, (*ἀστράπης*, *ἀστρος*, and *ἀναπός*), that has an easy mind, lighthearted, thoughtless, careless.
 ἀστραπεύειν, (*ἀστραπής*,) thoughtlessly, carelessly.
 ἀστρός, *as*, *ñ*, (*ἀστρον*, *ἀστρον*, *ἀστρούμης*), a rag, a ragged garment.
 ἀστρυμα, *ñcos*, *ñ*, (*ἀστρίνα*, to sew,) a seam.
 ἀσέ, *ψαύτης*, *ñ*, a grape, the stone of a grape.
 ἀστίκη, (*ψαύτης*, a rod,) *f*. *γένειν*, to beat.
 ἀστίκημα, *ñcos*, *ñ*, (*ψαύτης*), a stroke, a blow.
 ἀσκήσις, *as*, *ñ*, the back-bone, the back.
 Ἀτλα, *as*, *ñ*, Rhea, daughter of Cœlus and Terra, the mother of the gods.
 ἀσθένεια, *Ion.* and *poet.* for *ψίλεσσον*.
 ἀσθένη, *f*. *ψίλη* and *ἰξένη*, *p*. *χα*, to do, to sacrifice.
 ἀστένει, (*ψίλεσσον*), easily.
 ἀστέρας, *as*, *ñ*, (*ψίλος*), a stream.
 ἀστεράζειν, to wander, to stray, to turn round.
 ἀστρα, *f*. *ψαύτης*, (allied with *ψεύτης*), to bend downwards, to incline.
 ἀστρα, *ñcos*, *ñ*, (*ψλω*), a stream.
 ἀστρο, (*Gr.*) *f*. *ψιλόρευειν*, to flow, to sink down, to fall; *ψιλόντας δεργήσειν* (*argento manare*, *Lat.*) to have veins of liquid silver.
 ἀστρ, not in use in the present. *f*. *ψάνω*, *p*. *αἰγάνειν*, to say, to speak; *p*. *pass.* *αἰγάνειν*, 1. *a*. *p*. *αἰγάνειν*, and *ιρράθειν*.
 ἀστρυμα, *ñcos*, *ñ*, (*ψιγνύμης*), a rent, a rupture, a strain.
 ἀστρυμη, (*Gr.*) *f*. *ψίλη*, *p*. *m*. *ψιγνύα*, 2. *a*. *act.* *ιρράθειν*, to tear; *ιρθλην*, to burst a cloud.
 ἀστρος, *as*, *ñ*, (*perhaps ψάνως*), the covering for a bed or seat, bed-clothes.
 ἀστρα, *ñcos*, *ñ*, (*ψίλα*), a word.
 Ἀσπρος, *as*, *ñ*, the Rhine, one of the

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largest rivers of Europe; it divides Germany from Gaul.
 ἀστρος, *as*, *ñ*, (*ψίλω*) a verse.
 ἀστρον, (same,) *verb*. *adj.* to be said; *ψιλον* *ἀψιλον*, we must speak.
 ἀστρος, *as*, *ñ*, (*same*), an orator, a rhetorician.
 ἀσύλη, *ñ*, (*ψύλος*), cold, allied with *ψείρειν*) *f*. *γένειν*, *p*. with a present signification, *ιψύλη*, to freeze, to shiver with cold.
 ἀσύλη, *ñ*, (*ψίλη*), *f*. *άσυλη*, to cause to take root; *ψιλόματι*, *σύμη*, to root, to strike root.
 ἀσύλοτος, *as*, *ñ*, (*ψίλη* and *τίπην*), a root-cutter, a root-gatherer, &c. in the manner of physicians and sorcerers; hence *ñ* is a nickname for a physician.
 ἀσύλοφάγη, *ñ*, (*ψίλοφάγης*, that eats roots, [*ψίλη* and *φαγεῖν*,]) *f*. *γένειν*, to devour roots.
 ἀσύλοφα, *ñcos*, *ñ*, (*ψίλη* and *άλφας*), the rhinoceros.
 ἀσύλη, *as*, *ñ*, the summit of a mountain, a peak.
 ἀσύλη, *ñ*, *ñ*, (*ψίλη*), a cast, the force of the mind.
 ἀσύλη, *ψίλη*, *f*. *ψίλη*, a fan, [*ψιλη*,]) *f*. *γένειν*, to fan.
 ἀσύλη, *f*. *ψίλη*, *p*. *ιρράθειν*, 2. *a*. *ιρράθειν*, and *ψιλον*, (*Gr.*) to cast, to cast away, to throw down, to scatter, to cast out, to plunge.
 ἀσύλη, *ñ*, *ñ*, the Rhone, a large river of Gallia Narbonensis.
 ἀσύλη, *ñ*, *ñ*, (*ψίλη*), made of roses.
 ἀσύλη, *as*, *ñ*, a Rhodian.
 ἀσύλη, *as*, *ñ*, Rhodes, a celebrated island in the Mediterranean sea, lying southwest of the coast of Caria.
 ἀσύλη, *ñ*, and *ψύλη*, *ñ*, *ñ*, (*ψίλη*), a stream.
 ἀσύλη, *as*, *ñ*, (*ψίλη*), a staff, a rod, a club.
 ἀσύλη, *f*. *ψίλη*, *p*. *ιρράθειν*, to sip,

PIA

to drink.

πίει, *πίει*, *ι*, (*πίει*,) a stream, a stream of lava.*πίγχος*, *ιος*, *ιό*, (*πίος*, to growl,) a trunk, a bill.*πίοις*, *ιο*, (*another form of πίοις*,) *f.* *πίοισκαι*, *π.* *ιπίοικα*, to flow, to run, *as water.**πίθρος*, *οῦ*, *ι*, (*probably πίοις*, *πίοια*,) measure, rhythm, the beat, music. *πίμπα*, *ιπτος*, *ιό*, (*πίπτω*, to cleanse,) a cleanser, (*as soap.*)*πίμπορια*, *ιο*, (*πίμπη*, a street, and *πίμπω*,) to cut or divide into streets, to lay out *a city.**πίμπορια*, *ιο*, *ι*, (*πίμπορια*,) a cutting or laying out of streets.*πίπρικαι*, (*πίοις*, same as *ιπέων*, to draw,) to save, to deliver, to drag up or down, to remove.*πίπτεος*, *ει*, *ειν*, (*πίπτω*, filth,) soul, soiled.*Πίρματος*, *ιο*, *ι*, a Roman.*πίρματος*, *ιο*, *ι*, (*πίρμαν*,) strong.*πίρμη*, *ιο*, *ι*, (*πίρνημα*,) 1. strength.

2. the city of Rome.

πίρνημα, *f.* *πίρνη*, *π.* *ιπίρνηκα*; (*Gr.*) to strengthen.*πίρνημα*, (*allied with πίρνημα*, *πίρην*, *πίρημα* and *πίρη*,) *f.* *πίρνημα*, to move briskly about, to move with vehemence, to dance.*πίρνης*, *ιος*, *ι*, (*πίρνημα*,) a strengthening.

Σ.

Σαβίνη, *ιο*, *ι*, the region of the Sabines, in Italy.*Σαβίνες*, *ιο*, *ι*, the Sabines.*σαγήνη*, *ιο*, *ι*, a net.*Σάγηγα*, *ιο*, *ι*, Sagra, a river in Magna Graecia, in the territory of the Bruttii, on the banks of which a memorable overthrow of 190,000 Crotoniatae, by the 10,000 Locrans and Rhegians took place.*σαίνω*, (*allied with σίνω*,) *f.* *σαίνει*, to

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shake, to move or wag the tail, (*said of dogs when fawning*), hence, to fawn upon, to flatter.*σαίνει*, *f.* *σάινω*, *p. m.* *σίνηγα*, to sweep. *σαλαμινός*, *ιο*, *ι*, a salamander.*Σαλαμίνες*, *ιο*, *ι*, an inhabitant of the island Salamis.*Σαλαμίς*, *ιο*, *ι*, 1. Salamis, an island near Attica, near which Themistocles obtained a victory by sea over the Persians. 2. a city in Cyprus. 3. the name of a poem of Solon.*Σαλμυδεσσός*, *ιο*, *ι*, Salmydessa, a city in Thrace, on the coast of the Euxine.*Σαλμανίς*, *ιο*, *ι*, Salmeneus, a son of Aeolus, king of Elis. He tried to imitate thunder and lightning, by driving over a brazen bridge, and throwing lighted torches among the people.*σαλτιγκής*, *ιο*, *ι*, (*σαλτιγίω*, to sound a trumpet, [*σάλτιγχ*]) a trumpeter.*σαλτιγχ*, *ιγγος*, *ι*, a trumpet.*Σάμιος*, *ιο*, *ι*, a Samian.*Σάμος*, *ιο*, *ι*, Samos, an island in the Egean sea, where Juno was held in great veneration.*σανδάλιον*, *ιο*, *ιό*, (*perhaps σανίς for σανδάλιον*,) a sandal, consisting originally of a wooden sole bound to the foot by straps.*σανίς*, *ιδο*, *ι*, a board.*σαντρέος*, *ιο*, *ιό*, (*σαντρεω*, to corrupt,) corrupt, decayed.*Σαρφά*, *ιο*, *ι*, Sappho, a celebrated poetess, a native of Mitylene, in the island of Lesbos. She flourished in the 48th Olympiad, B. C. 610.*Σαρδανάπαλος*, *ιο*, *ι*, Sardanapalus, a voluptuous king of Assyria.*Σαρδανία*, *ιο*, *ι*, Sardinia, an island near Italy.*Σάρδιος*, *ιο*, *ι*, Sardis, a city in Lydia.*Σαρδηῖοι*, *ιο*, *ι*, Sardinians; *τὰ Σαρ-*

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δῆμος τίλαγος, the Sardinian sea.
σαρκοσόρος, ὁ, ἡ, (σάρξ and βορά,) carnivorous.

σαρκοφάγος, ὁ, (σαρκοφάγος, carnivorous, [σάρξ and φαγῆ,]) to eat flesh.

Σαρμαται, ὁν, οἱ, the Sarmatians.

Σαρματία, οὐ, ἡ, Sarmatia, name of a country in Europe and Asia, comprising modern Poland, Russia, Tartary, and the adjoining countries.

σάρξ, κός, ἡ, (possibly σαίρω, that which has been stripped off,) flesh.

σαρτάππος, οὐ, ὁ, a satrap.

σάτυρος, οὐ, ὁ, 1. a satyr. 2. Satyrus.

σάτινος, οὐ, τό, a javelin.

Σαμνιται, ὁν, οἱ, (from their use of the saúnos,) the Samnites, the inhabitants of Samnium, a country of Italy.

Σαμνιτέας, ὁ, ἡ, Samnite.

σαντοῦ, ἥσ. See σαντοῦ.

σαφής, ἴος, ὁ, ἡ, (originally the same with σαρός,) clear, plain, well known; τοῦ σαφοῦς χάριν, for the sake of plainness.

σαντόμη, (σάνια, f. σάνια, p. ζεσια, 2. a. ζεση, (Gr.) to extinguish. σαντοῦ, ἥσ, (σύ, gen. σίο for σοῦ and αβρίσις) of thyself, thine.

σελάζωμα, (σελαζ, reverence,) to stand in awe or reverence, to honor, to fear; by later writers used for

σίεω, (allied with σίων,) f. σίψω, = φια, to venerate, revere, or adore, to worship.

σειρά, ἄσ, ἡ, (σίεω, to tie,) a chain, a cord.

σεισμός, οῦ, ὁ, (σίεω, to shake,) an earthquake.

Σίλευκος, οὐ, ὁ, Seleucus, the first Grecian king of Syria after Alexander's death.

σελάνη, ἥσ, ἡ, (allied with σίλας, brightness, also with ἵλη, the light

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of the sun, whence ήλιος, the *s* taking place of the rough breathing-
* ing,) the moon.

Σημίηνης, ήσ, ἡ, Seméle.

σημίδαλις, οὐς, ἡ, the finest flour.

Σημίραμις, ἴδες, ἡ, Semirámis, a queen of Assyria, wife of Ninus, celebrated for her great mind and wantonness.

σημίνος, ἡ, ἡ, (σίνιμπας, p. pass. of σίνιμπα,) venerable, respectable, sublime, grave, decorous, honorable, noble; σημίνει τοι ἡγένους, thou art become a pedant.

σημίνω, (σημίνος,) f. ὥνη, to render venerable; σημίνομα, to be proud of, to boast, to take pride in, to pride one's self.

Σηρφίος, οὐ, ὁ, an inhabitant of Seriphos.

Σηρφός, οὐ, ὁ, Seriphos, one of the Cycládes, in the ΑΞέαν sea.

σηνός, οῦ, ὁ, properly, any enclosed place, a fold or pen, a vineyard, a temple, a sepulchre.

σῆμα, ἄτος, τό, a grave-stone, a monument, a sepulchral mound; ἵντζιν σῆμα, raised a sepulchral mound.

σημάνω, (σῆμα,) f. σημάνω, p. σημάνημα, to signify, to command.

σημασία, οὐ, ἡ, (σημαίνω,) a sign, a signifying, an indication.

σημαίνω, οὐ, τό, (σῆμα,) a sign, a proof.

σημαγγάλης, ιος, ὁ, ἡ, (σήμαγχη, a cleft, and ιόδος,) full of holes, full of cavities.

Σηρε, ἥσ, οἱ, the Seres, a people who dwelt in the eastern part of Asia, and are generally supposed to be the same with the Chinese.

σηνέμων, οὐ, τό, sesame, a species of grain.

σήνω, (σήνως, strength,) to be able, to possess strength.

σηνγάν, ὄνος, ἡ, the jaw-bone, the jaw, the cheek.

σηγαλίς, οὐσα, οὐ, (σίαλος, fat,)

* σίλινος, οὐ, τό, parsley.

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sheek, brilliant, glittering.
 $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma$, $\bar{\imath}$, ($\sigma\bar{\imath}\mu\bar{\imath}$,) $\delta\mu\bar{\imath}\sigma$, $p.$ $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma\sigma\bar{\imath}\mu$, to keep silence.
 $\sigma\bar{\imath}\mu\bar{\imath}$, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, silence.
 $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma$, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\delta\mu\bar{\imath}$), of steel or iron.
 $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma$, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma$, $\bar{\imath}$, $\bar{\imath}\bar{\imath}$, ($\sigma\bar{\imath}\delta\mu\bar{\imath}$), of iron.
 $\sigma\bar{\imath}\delta\mu\bar{\imath}\sigma$, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, iron, a sword.
Σιδών, $\bar{\imath}\bar{\imath}\bar{\imath}\bar{\imath}$, Sidon, a city in Phoenicia.
Σιδώνιος, $\bar{\imath}\bar{\imath}\bar{\imath}$, a Sidonian.
Σικανία, $\bar{\imath}\bar{\imath}\bar{\imath}$, Sicania, the ancient name of Sicily.
Σικανί, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, the Sicanians.
Σικλία, $\bar{\imath}\bar{\imath}\bar{\imath}$, Sicily; an island near Italy.
Σικλιόται, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sicilians.
Σικλιόνες, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, and Σικλέος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sicilian.
Σίκινος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sicinus, a man sent by Themistocles to deceive Xerxes.
Σικυών, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sicyon, a city of Achaea, in the Peloponnesus.
Σικυονία, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sicyonia, the adjoining region.
Σιλαύσιος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Silvius, son of $\bar{\imath}\bar{\imath}\bar{\imath}$, by Lavinia.
σικός, $\bar{\imath}$, $\bar{\imath}$, bent, turned up, oblique.
Σιμωνίδης, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Simonides, a poet of Cea.
σιδών, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, fine linen, a shaving-cloth.
σινεματε, to injure, to destroy.
Σινουσα, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sinuessa, a town of Latium.
Σινουσίς, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, an inhabitant of Sinope, a city in Asia Minor.
Σινύλλας, $\bar{\imath}\bar{\imath}\bar{\imath}$, Sipylus, a mountain in Lycia.
Σινύφος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Sisyphus, a son of $\bar{\imath}\bar{\imath}\bar{\imath}$, brother of Salmoneus, and king of Corinth.
σινεργίας, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$ and $\bar{\imath}\bar{\imath}\bar{\imath}$), $f.$ $\bar{\imath}\bar{\imath}\bar{\imath}$, to furnish provisions, to feed, to board.
σινεια, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$), to nourish; $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}\bar{\imath}\bar{\imath}$, to eat, to enjoy; $\sigma\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}\bar{\imath}\bar{\imath}$, to live on dew.

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σινίον, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$), food, nourishment.
 $\sigma\bar{\imath}\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$, to feed, [$\sigma\bar{\imath}\bar{\imath}\bar{\imath}$,]) a feeding, support.
σινεδία, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$ and $\bar{\imath}\bar{\imath}\bar{\imath}$), the want of grain or food.
σινός, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, corn, grain, dried provision, bread, food.
σινοφόρος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$ and $\bar{\imath}\bar{\imath}\bar{\imath}$), bearing grain.
σινετά, $\bar{\imath}\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$), $f.$ $\bar{\imath}\bar{\imath}\bar{\imath}$, $p.$ $\sigma\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}\bar{\imath}\bar{\imath}$, to keep silence.
σινετή, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, silence.
σινάτης, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\bar{\imath}\bar{\imath}\bar{\imath}$, to be lame,) properly, 'left,' awkward, rude in manners and behaviour, also lying towards the west, westerly, because, among the Greeks the augur turned his face to the north, and consequently had the west on his left side, hence, Σινατή, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\bar{\imath}\bar{\imath}\bar{\imath}$), the western, the Scean gate.
Σικαμάνδριος, $\bar{\imath}\bar{\imath}\bar{\imath}$, $\bar{\imath}$, Scamandrius, a name of Astyanax.
σινάττα, $f.$ $\bar{\imath}\bar{\imath}$, $p.$ ισινάττα, 2. a. ισινάφος, to dig.
σινάρος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$), a boat, a vessel.
σινίδος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, the thigh, the leg, a name given to the walls extending from Athens to the sea.
σινιάζω, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$, a covering), $f.$ $\bar{\imath}\bar{\imath}\bar{\imath}$, and $\bar{\imath}\bar{\imath}\bar{\imath}$, $f.$ $\sigma\bar{\imath}\bar{\imath}\bar{\imath}$, to cover, to conceal, to protect.
σινιάζω, σινίνος, σινινή, $f.$ $\bar{\imath}\bar{\imath}\bar{\imath}$, to prepare, to arm, to clothe, to put on.
σινιατία, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$), preparation.
σινινή, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, equipment, dress, armour.
σινίος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, allied with σινί and σιά, a vessel, a tool, an implement, a weapon, a piece of dress or furniture.
σινιοφόρος, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\sigma\bar{\imath}\bar{\imath}\bar{\imath}$ and $\bar{\imath}\bar{\imath}\bar{\imath}$), a bearer, a porter; $\bar{\imath}\bar{\imath}\bar{\imath}$ σινιοφόρη, beasts of burden.
σινηή, $\bar{\imath}\bar{\imath}$, $\bar{\imath}$, ($\bar{\imath}\bar{\imath}\bar{\imath}$), a

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tent, a stage, a scene.
Σκηνίας, *ου*, *ἰ*, Scipio.
σκῆνης, *ου*, *τό*, (*σκῆνης*) a sceptre.
σκῆπτος, *η*, *ψω*, *ψηπτός*, to place on the ground, *especially* a staff for supporting something, = *σκήνης*, to rest one's self upon something, as a spear; to pretend, to allege in pretence.
σκιά, *ᾶς*, *ἡ*, a shadow, a shade.
σκιάνιος, *ου*, *τό*, (*σκιά*,) an arbor, a bower, a shaded walk.
σκηρά, *ᾶ*, *ſ. ἄσω*, *ρ.* *ἰσκηράνη*, to leap, to spring.
σκληρός, *ά*, *ἴν*, (*σκληρός*, *σκλίλλω*, to dry up,) dry, hard, brittle, rough, violent.
σκληρότης, *ητός*, *ἡ*, (*σκληρός*,) strength, hardness, roughness, peevishness.
σκόπελος, *ου*, *ἰ*, (*σκοπός*,) a height, a rock.
σκοπία, *ᾶ*, (*same*,) *f. ἄσω*, *ρ.* *ἰσκαφά*, to consider, to see, to aim at, to have regard to.
σκοπός, *οῦ*, *ὁ*, (*σκίτομαι*, to look out,) a watcher, an end, an aim, an object, a mark.
σκορπίος, *ου*, *ὁ*, a scorpion.
σκυδράνη, *ου*, (*σκύδομαι*, to be angry with,) *f. μάνω*, to be incensed with.
Σκύθης, *ου*, *ἰ*, a Scythian.
Σκυθία, *ας*, *ἡ*, Scythia, a general name given by the Greeks and Romans to all those nomadic nations, who lived in the country north and east of the Caspian sea.
Σκυθικός, *ἥ*, *ὁ*, Scythian.
σκυθιστάζω, (*σκυθιστός*,) *f. ἄσω*, to look sour.
σκυθιστής, *ἥ*, *ὄν*, and **σκυθιστός**, *ὄν*, (*σκυθός*, stern, and *Ὄψις*,) of stern aspect.
σκύλαξ, *ᾶξος*, *ὁ*, (*either*, *σκύλλω*, to tear to pieces, or *κύω*, *κύω*, *κύων*,) a young animal, the young.
Σκύλλα, *ης*, *ἡ*, Scylla, a daughter of Nisus, king of Megara, who cut

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off the purple hair of her father, upon which his welfare depended.
σπῦλος, *ου*, *τό*, (*σπύλλω*, to tear to pieces,) spoil, plunder.
σπύμνιος, *ου*, *τό*, (*dim.* of *σπύμνος*,) a young animal.
σπύμνος, *ου*, *ἱ*, (*same origin with σπύλαξ*,) a young animal.
σπυράλη, *ης*, *ἡ*, (*either* *σπύτος*, or *ξύω*, *ξύλον*,) a scytał, a truncheon around which despatches were wrapped.
σπύτον, *η*, *οὐ*, (*σπύτος*, a skin,) of leather.
σπύμνη, *ᾶτος*, *οὐ*, (*σπύτης*,) a lampoon, a libel, a calumny, a satire, a sarcasm.
σπύτητα, *f. σπύτω*, *ρ.* *ἰσκαφά*, to deride, to mock.
σράμ, *ῶ*, (*μάνω*,) *f. σρίπω*, to wipe, to anoint, to embalm, to smear; the proper signification, to feel, to handle.
σρηνοργίς, *ῶν*, *δ*, (*σρῆνος*, a swarm of bees, and *Ὥργον*,) a bee-master, one who takes care of bees.
σρύνεται, *ης*, *ἡ*, myrrh.
σρεχτι, *f. σρέχω*, *ρ.* *ἰσμυχά*, 2. a. *ἴσρεγον*, to smoulder; *πυρ* *σρύχισθαι*, to be consumed in fire.
Σάλεις, *ην*, *αι*, Sannians, a people of Colchis, near Caucasus, in whose territories the rivers abounded in golden sands, which the inhabitants gathered in wool skins; whence perhaps arose the fable of the golden fleece.
σρέω, *ᾶ*, *f. ἄσω*, *ρ.* *ἰσρένη*, to hasten.
Σάλων, *ην*, *ἰ*, Solon, one of the seven sages of Greece, and law-giver of Athens. He lived about the year 600 B. C.
σρός, *ου*, *ἥ*, a coffin, a sarcophagus.
σρῖ, *ην*, *σρῖν*, thine.
Σαύνιος, *ου*, *τό*, Sunium, a promontory of Attica, upon which there was a beautiful temple of Minerva.

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Σούτης, ἄρτος, ἄρτος, Sunian, an epithet of Minerva.

Σούσα, οὐ, τά, Susa, a city in Persia, formerly the capital of the Persian empire.

Σούσαμιθρες, οὐ, ἄρτος, Susamithres.

σοφία, ας, ἄρτος, 'σοφία, wisdom.

σοφιστής, ἄρτος, ἄρτος, (σοφία, to teach in any art or science,) a teacher of wisdom and eloquence, a sophist.

Σοφοκλῆς, ιων, ἄρτος, Sophocles, a celebrated tragic poet, born at Colonus, a village near Athens, B. C. 495.

σοφός, ἄρτος, ἄρτος, (allied with σοφία, and with the Lat. sapio,) wise.

στάδιος, ὅ, (στάδιον, a weaver's tool,) f. τεινεῖν, to press the web with the στάδιον in weaving, to weave, also, to squander.

στάδιον, (στάδιον,) f. λεωφόρος, = οὐασ, with gen. to want, to be without, to be free from.

στάδιος, ιων, ἄρτος, (στάδιος, scarce,) want.

σταθερός, ἄρτος, ἄρτος, (στάδιον,) with gen. wanting, deficient.

στανίος, (στάδιος, scarce,) rarely.

στάγηρος, οὐ, τά, (στάγηρος, to smother,) a swathing-cloth.

Σπάρτη, ιων, ἄρτος, Sparta, a celebrated city of Greece, the capital of Laconia, on the banks of the Eurotas.

Σπαρτάτης, οὐ, ἄρτος, a Spartan.

στάσις, ὅ, f. στάσις, to draw, to drink.

στάσις, f. στάσις, p. λεσταρία, 2. a. λεσταρία, to sow; 2. f. στάσις, p. pass. λεσταρία.

στάχιμα, ἄρτος, τά, (στάχιμα,) seed.

στάχιδα, f. στάχιδα, to exert one's self about, to be zealous, to hasten.

στάχλαιον, οὐ, τά, στάχλαιον, a cave, a cave.

στάχλη, ὅ, ἄρτος, (στάχη, to extend,) a span, the space from the thumb to the end of the little finger expanded, about nine inches.

Σπινθάρης, οὐ, ἄρτος, Spintharus.

σταλαγχήνιον, (σταλαγχήνη,) f. ιών, οὐασ, to augur from the entrails of a victim.

σταλάγχηνος, οὐ, τά, most frequently in the plural, τά σταλάγχηνα, the bowels, the entrails.

στεργία, ας, ἄρτος, a sponge.

στέργητος, οὐ, ἄρτος, a sponge.

στέρνειν, ὅ, ἄρτος, στέρνειν, to pour out a liquid, to make a libation,) a libation; στέρναι, οὐ, are more particularly those libations which are offered on making a treaty or league, often put for a truce or treaty itself.

στέρωσις, οὐ, ἄρτος, (στέρωμα,) a sowing, seed, a crop.

στέρνητος, (στέρνητος,) f. στέρνητον, p. λεσταρία, to exert one's self, to hasten; τεινεῖ τι, to devote one's self to any thing, to be in earnest.

στέρνητος, οὐ, οὐασ, (στέρνητος,) diligence, zeal.

στέρνοσις, α, οὐ, (στέρνητος,) honest, excellent, earnest, upright.

στέρνων, οὐ, ἄρτος, (στέρνων,) to drop,) a drop.

στάδιον, οὐ, τά, the stadium, a measure of ground containing 125 paces, or 625 feet; the race ground at Olympia, hence, a race course, the usual length being a stadium in measure.

σταθμός, ὅ, ἄρτος, pl. τά σταθμά, (Ιερημα,) a place where men or animals rest or dwell, a resting-place, balance, weight.

στατιστής, (στάσις,) f. ἄστοι, to excite tumult, to fall out, to quarrel.

στάσις, ιων, ἄρτος, (Ιερημα,) faction, sedition, uproar, position, party, an insurrection.

Στατήρος, ιων, οὐ, Statanian; Στατήρος οὐασ, Statanian wine, a kind of excellent Italian wine.

σταυρός, οὐ, ἄρτος, (Ιερημα,) properly, a pale fixed upright, the cross.

σταυρόν, ὅ, (σταυρός,) f. οὐασ, p. οὐασ, to crucify.

σταῦρον, οὐ, ἄρτος, a cluster of grapes, a grape.

στίγη, ιων, ἄρτος, (στίγη, to cover,) a

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roof, a chamber.
 στέλχος, *ιος*, *τό*, the trunk of a tree.
 στέλλω, *στέλλω*, *π.* *Ιστέλλω*, to send, to fit out, to equip.
 στένδα, *φ. ξεν.* *στένχω*, and *στέναχίσω*, *φ. ιερ.* *Ιερός*, same as *στένω*, to groan, to sigh.
 στένω, *ά*, *έν*, narrow, crowded, pinched by want, in straitened circumstances; *τὰ στένα*, the straits.
στένω, (*στένως*) to groan, to sigh, to make narrow; the latter is probably the original signification, the other met. from the sound emitted by bodies pent up 'which vent is given.
 στένωτός, *ός*, *ή*, (*στένεις* and *άψ.*) narrow; (*δέος* understood) a lane.
 στέργω, *φ. στέργω*, *p.* *Ιστέργειχα*, to love; *τὰ στέργεια*, to be content with what one has.
 στέργος, *ά*, *έν*, (*στάσις*, *Ιστέργημα*), standing firm, firm, hard.
 στέργοντος, *ητος*, *ή*, (*στέργεσθαι*), strength, firmness.
 στέργης, *ά*, *έν*, contr. for *στέργος*, firm, hard, inflexible, solid.
 στέργοντος, *ητος*, *ή*, (*στέργονται*), firmness, solidity.
 στέργοντος, *ον*, *ή*, (*dim. of στέργενται*), a little crown, wreath, or garland.
 στέρφων, *ον*, *ή*, (*στέρφω*), a crown.
 στέρφων, *ώ*, (*στέρφονται*), *φ.* *άνω*, *p.* *Ιστέρφάνωται*, to crown.
 στέρφων, *ιος*, *ή*, poet. for *στέρφανος*.
 στέρφω, *φ. Ψευτ.* *p.* *φα*, to crown.
 στήθος, *ιος*, *τό*, (*probably στέάμη*, *Ιστημι*), the breast.
 στήλη, *ης*, *ή*, (*Ιστημι*), a column; *αἱ στήλαι*, the Pillars of Hercules.
 στηρίζω, (*same*), *φ. ξεν.* to support.
 στένω, *άδος*, *ή*, (*στένω*, to tread, to press down,) a bed of straw, leaves, or rushes, heaped up, or pressed together.
 στένων, (*στένω*, to tread, [*στένω*, to tread, *στένως*, a beaten path,] to track, as hunters and hounds do

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their game, to find, to follow.
 στέρω, *ιος*, *τό*, (*στένω*, to tread, to make close or compact,) a crowd, a multitude.
 στέχω, *ον*, *ή*, (*στέχω*, to go in a row, a line.
 στέλλα, *ώς*, *ή*, (*στέλλω*), equipment, a garment, a robe.
 στέλλας, *ον*, *ή*, same, a fleet.
 στέμμα, *άτος*, *τό*, and *στέμματος*, *ον*, *τό*, the mouth, an opening; *ἄντε στέμματος ιστεῖν*, to repeat from memory.
 στονδχή, *ής*, *ή*, (*στένω*, to groan,) a lamentation.
 στρεγγή, *ής*, *ή*, (*στρεγγω*), love, especially of parents and children.
 στρεγγίνω, (*στρεγγω*, *φ.* *στρέγω* and *στρεγγω*), to spread.
 στρεχάζωναι, (*στρέχω*, a mark,) *φ.* *άσπομαι*, to conjecture. With the genitive, to aim at, to exert one's self.
 στρατίω, *ας*, *ή*, (*στρατίων*), a campaign, an expedition.
 στρατόμα, *άτος*, *τό*, (*same*), an army.
 στρατίων, (*στρατός*), *φ.* *ίνων*, *p.* *Ιστρατίωνα*, = *ομας*, to make a campaign, to carry on a war, to be engaged in military duty.
 στρατηγίω, *ώ*, (*στρατηγός*), *φ.* *ίνων*, to conduct an army, to command.
 στρατηγίω, *ας*, *ή*, *στρατηγίων*, conduct in command.
 στρατηγός, *οῦ*, *ή*, (*στρατός* and *άγειν*), a commander.
 στρατός, *ής*, *ή*, (*στρατός*), an army.
 στρατιώτης, *ον*, *ή*, (*στρατίων*), a soldier.
 στρατιωτήκος, *ά*, *έν*, (*στρατιώτης*), warlike, military, soldierly; *τὰ στρατιωτικά*, an army.
 Στρατούλη, *ης*, *ή*, Stratoule, a daughter of Demetrius Poliorcetes, who married Seleucus, king of Assyria.
 στρατόπεδος, *ον*, *τό*, (*στρατός* and

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τῆσ, the ground,) *properly*, 'the ground occupied by an encamped army,' a camp, an army encamped, an army.

στρατός, οῦ, ἡ, (στρατόμα) *properly*, 'a camp,' an army.

στρειλόν, ἡ, (στρειλός, twisted, [στρειφει],) f. οὐσ., p. ιστρειλωνα, to wind or twist with a roller, to rack, to torture.

στρέψω, (originally the same word as στρέπω,) f. στρέψιν, p. ιστρέψει, 2. a. ιστρέψθι, to turn; -ρεψι, to turn round, to return.

στρουθίον, οὐ, τό, (dim. of στρουθίς,) a sparrow, a small bird.

στρουθοκάμπλος, οὐ, ἡ, (στρουθίς and κάμπλος,) an ostrich, so called from having a neck like a camel.

στρουθός, οὐ, ἡ, the sparrow, a small bird in general; with the addition of μιγάλη, an ostrich.

στροφάς, ἄδος, ἡ, ἡ, (στρείφει,) that turns; Στροφάδες, οὐ, αἱ, (νῆσοι,) the Strophades, two islands of the Ionian sea, lying south of Zacynthus. They are said to be so called from the return of Cala's and Zetes, who, having pursued the Harpies from the kingdom of Phineus as far as these islands, returned.

Στρυμών, ὄνος, ἡ, the Strymon, a river forming the boundary between Macedonia and Thrace, until a part of Thrace was joined with Macedonia.

στρώμα, στρει, τό, (στρώνυμι, same as στρεινύμι,) that which is spread, bedding, mats.

στρυγίος, ἡ, ὄν, (στρυγεῖ, to hate,) hateful, cheerless.

στρυγός, ἡ, ὄν, for στρυγάνος, (στρυγεῖ, to hate,) hateful, odious, harsh, cruel.

στῦλος, οὐ, ἡ, (allied with στῆλη,) a pillar.

Στυμφαλίς, ιδος, ἡ, of or belonging

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to Stymphalus; Στυμφαλίς λίμνη, the lake Stymphalis. In the plural, Στυμφαλίδες ἔρπητε, the Stymphalides, a species of birds infesting lake Stymphalis, which fed upon human flesh.

Στύμφαλος, οὐ, ἡ, Stymphalus, the name of a city and region in Arcadia.

Στύξ, γός, ἡ, the Styx, a fountain in Arcadia, which afterwards became a river or lake; its water was poisonous and corrosive, hence, in fable, a river in hell.

στυφλίζω, (στυφλίς, condensed,) f. ξει, to beat, to drive away.

εὐ, εὖ, &c. thou, thine.

Σύληρις, εἰδος, εἰδος, ἡ, Sybaris, a city and river in Lucania. The inhabitants of this town were very voluptuous. It was destroyed by the inhabitants of Croton, but afterwards rebuilt and called Thurii.

Συβαρτός, οὐ, ἡ, a Sybarite.

συγγίνεται, ατ, ἡ, (συγγενέται,) relationship, kindred.

συγγίνεται, λος, ἡ, (εὖ and γίνεται,) a relation.

συγγένεται, f. -γένεται, with dat. to grow old with.

συγγιγνώσκω, or -γιγνώσκω, f. -γένεσαι, p. -γιγνώσκε, 2. a. -γιγνω, (Gr.) to pardon.

συγγιγνώσκη, ησ, ἡ, (συγγιγνώσκω,) for-giveness.

συγγεγμέτη, ἄτος, τό, (συγγεγμέτη,) a writing.

συγγεάθις, λεις, ἡ, (same,) an historian; a writer, an author.

συγγράφω, f. ψει, to write, to prepare.

συγγυμναστής, οὐ, ἡ, εύν and γυμναστής, a teacher of gymnastic exercises, [γυμνεῖται,¹] a comrade in the exercises of the gymnasium.

συγκαθίνεται, f. ιδήται, with dat. to sleep with.

σύγκαιρος, ἡ, ἡ, seasonable.

συγκάλια, ἡ, f. ισαι, p. -κίνηται,

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(Gr.) to call together; *at συγκαλέσσειν*, the invited guests.
συγκαλέσσειν, *f.* *ψυ*, *p.* *-καλέληφε*,
-εμει, to cover one's self.
συγκάμινο, *f.* *-κάμη*, *p.* *-κάμπη*,
to labor with, to help.
συγκαταβαίνειν, *f.* *-βάνεμει*, *2. a.*
-ίβην, (Gr.) to descend, to engage
in.
συγκαταδύνειν, and *συγκατάδύμει*,
to sink with, to sink down with.
συγκατακάπνιο, *f.* *-κάπνο*, (Gr.) to
burn with.
συγκαταεξίνειν, *f.* *-εξίσω*, (Gr.)
to extinguish together with, to
destroy.
σύγκιμια, to lie with, to be com-
posed of.
συγκλίνειν, *f.* *-κλίσιν*, *p.* *-κλίνισκα*,
to shut in.
σύγκλητος, *ον*, *δ.* (συγκλίνειν,) the
assembly of the senate.
συγκρίνειν, *f.* *κρίνει*, to compare.
συγκρετιαῖο, *f.* *πόνη*, to strike to-
gether, to prepare or establish.
συγκρέον, *f.* *πόνω*, to join together.
συγχαιρεῖν, to rejoice with.
συγχορεῖν, *f.* *πόνω*, to dance with
others.
συγχωρεῖν, *f.* *πόνω*, to go with, to
pardon, to grant.
σύκειν, *ον*, *τό*, a fig.
συκοφατίο, *ώ*, συκοφάντης, a calum-
niator, [σύκον and φάνειν,) proper-
ly, to inform against any one who
transgressed a law in Athens pro-
hibiting the exportation of figs,
hence, to wrest the law for inter-
ested purposes, to calumniate, to
denounce.
συλλαμβάνειν, *-λάψεμει*, *p.* *-σίληφα*,
2. a. *-ίλασσον*, (Gr.) to take hold
together with, to seize, to aid.
συμβάίνειν, *f.* *-βάνεμει*, *p.* *-βίσκη*,
2. a. *-ίβην*, (Gr.) to come to-
gether; συμβάνειν, it happens;
~~κακὸν ἐμοὶ συμβίσκει~~, a misfortune
hath happened to me; τὸ συμβίσκ-

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νέος, the circumstance, an accident,
an accidental circumstance; τὰ
συμβίσκειται, occurrences.
συμβάλλειν, *-βάλλει*, *p.* *-βίβλησε*,
2. a. *-βάλλον*, (Gr.) to throw to-
gether, to connect, to compare, to
meet, to contend, to engage with;
-εμει, to contribute to.
συμβασιλέων, *f.* *ιών*, *p.* *-βιβασίλεω-*
-κα, with dat. to reign with.
συμβίσσειν, *ων*, *δ.* (συμβίσων, to live
together,) a living together, a
community.
σύμβολος, *ον*, *τό*, (συμβάλλειν,) a sign.
συμβούλιον, *f.* *ιών*, *p.* *-βιβούλιον*,
to counsel, to advise.
σύμβολος, *δ* and *ή*, (σύν and βούλη,)
an adviser.
συμμαχία, *ας*, *δ.*, 'συμμαχία, to
fight in company, [σύμμαχος,) an
alliance, assistance.
σύμμαχος, *ον*, *δ*, 'σύν and μάχη,) a
fellow-combatant, an ally.
συμμίνειν, *f.* *μίνει*, to remain, to per-
sist.
συμμιγνῦμι, and *-μιγνύω*, *f.* *μίγνω*,
to intermingle, to join, == *-μιγνύ-*
μει, to mingle with, to confor-
with.
συμμίσγω, *Ep. and Ion. for συμ-*
μιγνύμει
συμπαῖξαι, *f.* *παῖξεμει*, with dat. to
play with.
συμπαῖξειν, *f.* *-διάσεμει*, to run
together with.
συμπάρειμι, to be present with.
σύμπτειν, *-πτερα*, *-πτεν*, (*σύν and πτεν*,)
all, the whole.
συμπάρεχειν, *f.* *-πάρεμει*, *2. a.* *-ιπά-*
θει, (Gr.) to suffer with, to sym-
pathize.
συμπεῖδειν, *f.* *πεῖ*, to persuade, to
move.
συμπίνειν, *f.* *-πάσει*, *p.* *-πίτηκα*,
2. a. *-πίσιον*, (Gr.) to drink with,
to drink together.
συμπίπτειν, *f.* *-πιπάσει*, *p.* *-πίπτηκα*,
2. a. *-ιπάσον*, (Gr.) to fall in, to

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spring together; *εἰς μάχην*, to fall into an engagement with.
ευμ-πλίξω, *f.* ξε, 2. a. -ιπλίξων, to bind together, to interweave; -ομαί τινι, to come to blows with any one.
ευμ-πλίξιν, *f.* εύσημαι, to sail with.
ευμπληγάς, άτος, ή, (*ευμ-πλίξων*, to dash together,) dashing together; Συμπληγέδες, ον, αι, (*εύτρας* under.) the conflicting rocks, the Symplegades, two islands of the Black sea, of which it was fabled that they frequently dashed against each other, until they were fixed after the Argo had passed between them.
ευμ-πληγίν, ή, *f.* άτος, *p.* ευμ, to fill.
εύματος, ον, ή, ή, (*εύν* and *πλίξω*), sailing with, the companion of a voyage.
ευμ-πτίνω, *f.* εύσω, (*Gr.*) to blow with, to unite one's self.
ευμάτιον, ον, τό, (*ευμ-πτίνω*), a feast, a saloon, a banqueting room.
ευμάτις, ον, ή, (*same*), a table-companion, a guest.
ευμ-πράσσω, and *Att.* -ιπράττω, *f.* ξε, to take part with, to sympathize, to help.
ευμ-πρίθω, (*πρίω*, *obs.*) to burn with.
εύμπρωτος, ιως, ή, (*ευμ-πρίστω*), a meeting.
ευμ-φίέω, *f.* -είσω, *p.* -ινηχα, 2. a. -ινηχων, (*Gr.*) to contribute to profit; τὸ ευμφίέων, that which is profitable, that which is auxiliary, advantage; -ομαί, to come together, to stream.
ευμ-φίγυη, *f.* ιη, -φίγεωμαι, 2. a. -ιφύγων, to fly to, to escape to.
ευμ-φίγγυμαι, to speak with, to accompany.
ευμ-φλίγω, *f.* ξε, to burn with or together.
ευμφρεδ, ήτος, ή, (*ευμφίέω*), an accident, a misfortune.

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ευμφύής, λος, δ, ή, (*ευμ-φύω*, to join in one body,) grown together, placed together, united by nature.
εύν, with *dat.* with, together with; τίνας εύν τινι, to be on one's side.
In composition εύν denotes 'concurrence in action,' 'association,' 'union,' 'collection,' 'completion,' and frequently strengthens the sense of the verb.
ευν-αγανακτία, ή, *f.* ήσω, to share resentment.
ευν-αγλαζίω, (*ἀγλαζη*) to unite with a herd; -ομαί, to herd with.
ευν-άγω, *f.* -άξω, *p.* -άχω, 2. a. -άγον, to draw together, to collect; ευνυμάνων ισις άξων, brought to a point.
ευν-άδω, *f.* άσω, to sing with.
ευν-αθροίζω, *f.* εύσω, to assemble.
ευν-αἴρω, same as εύν-αἴων.
ευν-αἴγια, ή, *f.* ήσω, 2. a. -άλων, (*Gr.*) to take, to capture.
ευν-αἴων, *f.* -άρων, *p.* -ήρωα, to lift up with another, to seize upon.
ευν-αισθάνομαι, *f.* -αισθήσομαι, to be conscious of, to feel.
ευν-αντάν, ή, *f.* ήσω, to meet, to go to meet.
ευν-απόλλημα, (*Gr.*) to perish with.
ευν-άστεω, *f.* -άψω, *p.* -ῆψα, to join together, to connect, to hang together, to meet together, to join battle.
ευν-αρπάζω, *f.* άσω, *p.* -άρπάζω, to carry off, to plunder.
ευν-αρτάν, ή, *f.* ήσω, to hang up with, to fit to, to fasten to.
ευν-δίω, *f.* δίσω, *p.* -δίσω, to bind with, to chain to.
ευν-δια-πράσσω, and *Att.* -ιπράττω, *f.* άξω, to execute with, to manage with, to assist in managing.
ευν-δια-φίγεω, to destroy together with.
ευν-διάκω, *f.* ξε, to pursue with.
ευνίδεω, ον, τό, (*εύνιδες*, literally, 'one who sits with another,' a

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member of a council, [*σύν* and *θέα*,] an assembly.
συν-ίδειν, *f.* -*ιδέα*, (*Gr.*) to be conscious of, to perceive, to reflect upon; *p. m.* -*ίδειν*, with a present signification.
συν-ιψεῖν, to be with, to be in company with; *συντάσσειν* *βίην* *εὐτερον*, to lead the happiest life.
σύν-ιψειν, to come together.
συν-ιψεῖν, (*Gr.*) to contribute together with.
συν-ιψεῖν-βάλλειν, to banish at the same time.
συν-ιψεῖν-εμποτειν, *f.* *ψυ*, (*Gr.*) to send forth with.
συν-ιψεῖν-πλίνειν, *f.* -*πλίνειν*, to join a naval expedition, to sail out with.
συν-ιψεῖν-φίρειν, to make manifest together with.
συν-ιψεῖν-ιλάσσειν, *f.* -*ιλάσσειν*, (*Gr.*) to drive together, to drive on; *συνιλάσσειν* *τὸν* *έργον*, to fall into poverty.
συν-ιψεῖν-αἴρειν, *ω*, *f.* *άρω*, (*Gr.*) to take with, to assist in destroying.
συν-ιψεῖν-αγ-ιστημεῖν, to cause to rise at the same time; *συν-ιψεῖν-αγ-ιστημεῖν*, to rise as one man.
συν-ιψεῖν-παίρειν, to follow, to accompany.
συν-ιψεῖν, *ω*, (*συνεργός*), *f.* *άρω*, *p.* *άργυρον*, to effect with, to assist.
συνεργός, *ω*, *δ* and *η*, (*σύν* and *εργός*) an assistant.
συν-ιψεῖν-μειναι, *f.* -*ιψεῖν-μειναι*, *p. m.* -*ιλάσσειν*, *2. a.* -*ηλάσσειν*, (*Gr.*) to come together, to be present.
συνέπειν, *ιω*, and *ιω*, *η*, (*συν-ιψει*), understanding, intelligence.
συν-ιστάνειν, *ω*, to entertain a guest, = *συν-ιστάμειν*, *ωμειν*, to feast with.
συντέονται, *η*, *έρ*, (*συν-ιψει*), prudent, intelligent.
συν-ιψεῖν, *ιω*, *δ*, (*σύνειν*, one that sleeps with another, [*σύν* and *ιψέν*]) a spouse.
συνίχειν, *ας*, *η*, (*συνίχει*), constancy.
συνίχειν, *ιω*, *δ*, *η*, (*συνίχει*), connect-

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ed together, constant, touching, bordering upon; *συνίχειν*, constantly, frequently.
συν-ίχειν, *f.* -*ίξη*, *p.* -*ιρχειν*, *2. a.* -*ίρχειν*, to hold together, to detain, to hold fast, to secure.
συνίχειν, (*συνίχει*), frequently, continually, constantly.
συνίθειν, *ας*, *δ*, (*συνίθει*), custom, practice, familiarity.
συνίθην, *ιω*, *δ*, *η*, (*σύν* and *θέα*), accustomed, trusty, intimate, as a friend or acquaintance.
συνίθειν, (*συνίθει*) constantly.
συνίθειν, *ιω*, *δ*, *η*, (*σύν* and *θέα*), to cover, covered, shaded.
συνίθην, *ιω*, *δ*, (*συν-ειδημει*), a composition.
συν-ιηρέας, *ω*, to hunt unitedly.
συν-ιψει, *f.* -*ίσω*, *p.* -*ιψει*, *2. a.* -*ηη*, (*Gr.*) to mark, to perceive, to understand.
συν-ιστρίειν, to supplicate with.
συν-ιστημεῖν, *f.* *συνιστημεῖν*, *p.* *συνιστημεῖν*, *2. a.* *συνιστημεῖν*, to establish, to bring before, to plan, to arise, to ensue, to unite; *τοιού τοι*, to recommend any thing to, to commit to for instruction.
συν-ιτάζειν, (*νιος*), *f.* *τάση*, to pass the youth with.
συνιψεῖν, *ιω*, *δ*, *η*, (*σύν* and *ψεις*), beclouded, cloudy, shaded.
συνιπτεῖν, *δ*, *η*, (*σύν* and *ιπτει*, [*ιπτει*]), pasturing together, feeding in company.
σύν-νεος, contr. *σύννεος*, *δ*, *η*, (*σύν* and *νέος*), *νεος*, contemplative, pensive.
σύν-οδος, *ον*, *η*, (*σύν* and *οδει*), a meeting, an assembly.
συν-οικεῖν, *ω*, *f.* *άρω*, *p.* -*οικειν*, to dwell together, to inhabit, to colonize, to dwell together as man and wife, to marry.
συν-οικίζειν, *f.* *γεω*, to people a country or city, to plant a colony, to give in marriage.
σύνδεσος, *ι*, *η*, (*σύν* and *δεσ*), all to-

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gether, generally in the neut. τὸ σύντον, the whole, also τὸ σύντον, adverbially, upon the whole, in general, altogether.

συν-αριθμός, ἄ, f. ἡσ., p. -αριθμός, to keep company with.

σύνθετος, ἄ, ἡ, (σύν and θέτος,) bordering upon.

συν-αναρτία, ας, ἄ, (συνάν, συναρτία, part. of σύναρτος,) a meeting, a festival.

σύνθετος, τος, ἄ, (συνθέτος,) a collection, an array.

συν-άνθετον, and Att. -άνθετο, to place together, to arrange, to dispose.

συντέλεια, ας, ἄ, (συντέλεια,) perfection, completion.

συν-τέλεια, ἄ, f. ἡσ., p. -τελέσθαι, to complete, to fulfil, to perfect, to perform.

συν-τίθεμαι, f. Θέτω, p. -τίθησαι, -θηται, to compose, to contrive, to make.

σύντετον, ἄ, ἡ, (συντέτον,) strained, making continued efforts, vigorous, severe.

συν-τίχεια, f. Θέτειμαι, 2. a. -θεῖμαι, (Gr.) to run together, to collect.

συν-τίχεια, f. θεῖται, p. -τίχεσθαι, 2. a. -τίχεσθαι, to grind, to crush.

σύντερος, ἄ, ἡ, (συντέρω, to bring up with another,) brought up with, domestic.

συν-τυγχάνειν, f. -τυγχάνω, 2. a. -τυγχάνω, (Gr.) to meet.

συντύραντος, ον, ἄ, (σύντυραντος,) a joint ruler, a fellow-tyrant.

συρράγος, ἴδος, ἄ, (probably συνάραγος, Ion. συρράγος, a yoke fellow, [σύν and κίρη,]) a team, a span, a chariot.

Συρία, ας, ἄ, Syria, a country of Asia, on the Mediterranean, between Cilicia and Palestine.

σύργειος, γγος, ἄ, (probably σύργος, from the prolonged notes of the pipe,) a pipe of reeds.

συρίζω, (σύργειος,) f. ξεν., rarely ξεν., to play on the pipe.

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συν-βίων, f. ζύνθεται, (Gr.) to flow together, to run into.

Σάρτη, ἴδος, ἄ, (σάρτη,) a quicksand, a sand bank in the sea, particularly the two called Syrtis Major and Minor, on the northern coast of Africa.

σύρειν, f. σύρειν, p. σύρεσθαι, to draw, to drag, to wash down.

σύν, συνός, ἄ and ἄ, a swine, a boar, or sow.

συν-τίλλων, f. συντίλλεται, 2. a. συν-τίλλων, (Gr.) to dry together, to dry up.

σύντατος, ον, ἄ, (σύν and στάτος,) a tent-mate, a house-mate.

συν-τιάζω, (στιάζω,) f. ξεν., to overshadow.

σύνταξος, ἄ, ἡ, (σύν and στάξις,) shady.

συντάξιος, ον, τί, (στάξιτος, eating together, [σύν and στάξις,]) a meal eaten in common, a common eating-hall.

σύνταξις, τος, ἄ, (συντάξιμος,) a condition, a frame.

συν-τίλλων, f. ξελ., p. -τίνεται, to draw together, to reduce, to keep down.

συν-σφραγίδων, to march to war with.

συγχώνη, ἄ, ὁν, (probably by a transposition of letters and abbreviation from συνχώνις,) continual, connected, long, many.

σφαγή, ἥτη, ἄ, (σφάγω,) an execution.

σφάζων, (allied with φίνω, φένει,) f. σφάζω, p. χειτ., to slaughter, to slay, to kill.

σφαιροειδής, ἄσ, ἄ, ἄ, (σφαιρα, a sphere, and ιδος,) spherical.

σφαλερός, ἄ, ὁν, (σφάλλω,) that readily causes a fall, deceptive, dangerous, treacherous, insecure.

σφάλλω, f. σφαλλω, p. ισφαλλω, to cause to fall, to shatter, to stagger; to give a wrong direction to.

σφάλμα, ξετος, τί, (σφάλλω,) a false step, an error.

σφάγεται, Att. for σφάζω.

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σφῖτ, σφῖτ, σφῖτ, σφῖτ, plur. of σῖ, they, theirs, them.
 σφιδόν, π., δ, a sling.
 σφίτριζω, (σφίτρος, your,) f. Υεω, -ματο to make one's own, to appropriate to one's own use, to purloin.
 σφῖτ, δῖτ, δ, (allied with σφίγγω,) a wedge.
 σφίνιον, δ, (σφῖτ,) f. άσω, to wedge up, to fasten by wedges, to split by wedges.
 Σφίνξις, δ, δ, a Sphettian.
 σφίγγω, (allied with σφίνιον,) f. σφῖτω, to press together, to squeeze.
 Σφίγξ, γγῖτ, δ, a Sphinx, a fabulous monster, with a female's face and lion's body, near Thebes, that used to propose a riddle to travellers, and tore to pieces those who could not solve it.
 σφῖδερ, and σφῖδης, (σφῖδερ, vehement,) much, strongly, violently, very.
 σφῖσσις, ίδος, δ, (probably φίσσω,) a seal, an impression.
 σφινίλατος, δ, δ, (σφῖγξ, a hammer, and ίλατον,) wrought with the hammer.
 σφινέτ, δ, τό, the ankle.
 σχίδια, αι, δ, (properly fem. of σχίδιος, sudden, done in haste,) a vessel built in a raft.
 σχίδος, σχίδιον τι, ίχω, σχίτης, nearly, almost.
 σχίλιος, ια, ιη, (same,) that holds out, indefatigable, harsh, cruel.
 σχῆμα, άτος, τό, (same,) position, dignity, form, appearance, ornament, dress, the manner (of doing a thing).
 σχίζω, f. σχίτω, p. ίσχίτης, to divide, to split.
 σχῖνος, οι, δ, δ, a sort of rush, particularly of an aromatic kind.
 σχιδάζω, (σχιδά,) f. σχιδάζω, p. ίσχιδάζω, to be at leisure, to keep holiday, to be unemployed, to be idle; σχιδάζω τινί, to receive in-

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struction from any one.
 σχιλαῖος, (σχιλαῖος, at leisure, [σχελάτη,]) leisurely.
 σχιλαστήν, δ, οι, δ, (σχιλάτη,) that is at leisure, one who devotes his leisure to the acquisition of knowledge, a student, in later writers, a pedant, a simpleton, a booby.
 σχιλάτη, ιη, δ, (Gr.) leisure, in particular that devoted to the acquisition of knowledge, hence the place where the teacher instructs his pupils, a school.
 σάβω, f. σάσω, p. σάσα, (Gr.) to save, to liberate.
 Σωκράτης, ιος, δ, Socrates, a celebrated philosopher at Athens. He was accused of atheism, and of corrupting the youth, and condemned to drink hemlock.
 Σωκρατίζος, οι, δ, a Socratic philosopher.
 σῶμα, άτος, τό, a body, a corpse.
 Σωκράτης, οι, δ, Soskratus.
 σῶντρος, οι, τό, (σάγω,) a reward for saving, salvage.
 σωτήρ, ήρος, δ, (name,) a saver, a preserver.
 σωτηρία, αι, δ, (σωτήρ,) salvation, preservation, safety.
 σωφεία, δ, (σώφεια,) f. ήσω, p. ησα, to be in his right mind, to be prudent, to be or become rational, to have a sound mind, to grow prudent, to be chaste, discreet.
 σωφρόνη, ιη, δ, (same,) sanity, soundness of mind, chastity, sobriety, moderation.
 σώφρεν, οιος, δ, δ, (οῖος and φέν,) that has a sound mind, sensible, honorable.

T.

Τανάριος, α, οι, Τανεριαν.
 Τανάρης, οι, δ, a promontory of Laconia, Tanarus.
 ταύτια, αι, δ, (τάτια,) a fillet, a strip

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of land.
 τακτίς, ἡ ὡν, (τάκτη,) fixed, arranged, settled.
 τάλαντον, ον, τό, (τάλας,) a balance, that which is weighed, also a talent. *The Attic talent was equivalent to about £1050.*
 τάλας, τάλαντα, τάλας, (τάλας, τάλας,) wretched, miserable.
 τάλλα for τὰ δάλλα, pl. neut. of ἄλλος, adverbially, as for the rest, in other respects.
 ταμίον, and ταμίος, ον, τό, (ταμίον,) a treasury, a granary.
 ταμίος, ον, ἡ, (τάμιος, Ion. for τάμιος,) properly, 'a carver,' a distributor, a steward.
 ταμίων, (ταμίες,) f. τόντα, to be a ταμίας, to manage a property; ταμίνωντα, to administer, to divide, to distribute, to spare.
 ταμία, η, ἡ, Ep. and Ion. for ταμία, (τάμια, Ion. for τάμιος,) a housekeeper, frequently with γυνή joined; original meaning, 'a carver.'
 τάν, Dor. for τάν.
 Τάναις, ίδος, ἡ, the Tanais, now the Don.
 Τάνταλος, ον, ἡ, Tantalus, a king of Phrygia. He was admitted by Jupiter to the feasts of the gods, and their confidence; but, having disclosed what he heard at these feasts, he was obliged to stand, as a punishment, in the infernal regions up to his chin in water, and always to suffer thirst, as the water withdrew itself whenever he attempted to drink.
 τάννις, also written τάννη, now.
 τάξις, τας, ἡ, (τάξη,) an arrangement, a rank, a station, a place assigned, a place or post, an office.
 ταπεινός, ἡ, ἡ, humbly, lowly, small, low (*in situation*; on low ground).
 ταπεινόν, ἡ, (ταπεινός,) f. τόντα, to humiliate, to depress; -ώντα, to fall.

ΤΑΦ

ταπεινόν, (ταπεινός,) abjectly, meanly.
 ταπινώσις, ιω, ἡ, (ταπινώσις,) an humiliation.
 τάπης, ιπη, ἡ, (probably allied with δαπιδόν,) a coverlet.
 Ταραντίνη, ιω, οι, the Tarentines, the inhabitants of Tarentum, a town of Lower Italy.
 ταράσσω, and Att. ταράττω, (allied with ταρξίω, ταρξός, and perhaps with τάρσω, τάρσος, ῥύγνημα,) f. ξε, Ep. p. ταραγχή, to disturb, to shake, to agitate, to trouble, to disquiet, to terrify.
 ταραχώδης, ιος, ἡ, ἡ, (ταραχή,) commotion, [ταραχών,] and ιδης,) causing disorder or confusion, discomposing, stormy.
 ταραχία, ιω, (ταρχός, fear,) f. ίτα, to fear.
 ταραχίνη, (ταρχίνη,) meat preserved by pickle, spices, or drying, f. ίτα, to preserve by means of spices, pickle, or drying, to embalm, to pickle.
 ταρπός, ον, ἡ, (τίρη, to dry up,) a hurdle, for drying fruits, &c., the broad part of an ear, also, the pinion or wing of a bird.
 Ταρτάρος, ον, ἡ, Tartarus.
 Ταρτέσσος, ον, ἡ, a Tartessian, an inhabitant of Tartessus, a town in Spain.
 τάρτη, and Att. τάρτη, f. τάρχη, p. ταρτάχη, 2. a. ίτραγος, to dispose, to arrange, to order, to assign.
 Ταύγετος, ον, ἡ, Taÿgetus, a mountain of Laconia.
 ταύρος, ον, ἡ, 1. a. bull. 2. Mount Taurus, a chain of high mountains in Asia, according to the descriptions of the ancients, extending from the frontiers of India to the Aegean sea.
 ταφή, ιτη, ἡ, (Σάστη,) a grave, a coffin, a burial.
 τάφος, ον, ἡ, (same,) a grave, a sepulchre, the funeral rites.

TAX

τάχη, (*ταχύς*), soon, speedily, perhaps; τάχ' ἴστος, perhaps; ταχίστος, quickly.

τάχος, *ιος*, *τό*, (*same.*) swiftness; διὰ τάχους, with speed, as soon as possible.

ταχύς, *ιος*, *τό*, (*allied with Σίων*), swift, vehement, quick, rapid; ταχός, *neut.* adverbially, swiftly, quickly, &c. Compar. ταχιότερος, *η*, *ον*; τὸν ταχιότερον, (*θέλει* understand.) as soon as possible; τάχιστα, and ὡς τάχιστα, very quickly, as swiftly as possible.

ταχύτης, *ης*, *τό*, (*ταχύς*), swiftness. ταύτης, *τό*, *τό*, a peacock.

ταῦ, and . . . τε, το . . . καὶ, as well . . . as.

τέλετος, *οι*, (*τέτταρα and ἵππος*), having four horses; τέθητας, *οι*, *τό*, a car with four horses.

τάνειν, (*τάειν, θειεῖν*) *f.* τινᾶ, *p.* τινάξαι, to draw out, to draw; τανέμαντος, extending.

Τιρεύτης, *οι*, *τό*, Tiresias, a celebrated prophet of Thebes, son of Evērus and Chariclo.

τάπαις (*τάπαις, obs.*) *f.* ταρπῶ, properly, to rub, to wear by rubbing, to consume, to destroy, to oppress, to molest.

ταχίζω, (*ταχίζως*) *f.* τεῖνω, *p.* τεῖναι, to enclose with walls.

ταῦχος, *ιος*, *τό*, a wall.

τανταῖον, (*τανταῖον*, a limit, a mark,) to fix a limit, to betoken; τανταῖον, to take a mark or indication from, to infer, to judge.

τανταῖον, *οι*, *τό*, (*τανταῖον, τανταῖον*) a sign, an indication.

τάντος, *οι*, *τό*, (*τάντος, τάντος*) a child. ταντόν, *οι*, (*τάντος*) *f.* ἀντον, to beget.

τάντος, *οι*, *τό*, (*τάντος, τάντος*) a child, offspring.

ταντάνειν, (*ταντάνειν*) *f.* ἀντον, to construct, to prepare, to build.

τάντον, *οις*, *τό*, (*allied with τάχην*,

TEN

τεθχω, *τίνειν*, a builder, a carpenter; τικτουσὶ τάχην, architecture.

Ταλάμον, ὄντος, *τό*, Telamon, son of Eācus, brother of Peleus, and father of Ajax and Teucer.

τείλων, *τό*, *τό*, (*τίλος*) complete, perfect τελιών, (*τίλος*) *f.* ἀντον, *p.* οντα, to perfect, to complete.

τελίων, poet. for τελίων.

τελεῖν, *τό*, *τό*, (*τίλων*) a completion, an imitation; mysteries.

τελευταῖον, *αία*, *αίον*, (*τελευτή*) the last; τὸ τελευταῖον, finally.

τελευτάνω, *τό*, (*same.*) *f.* ἀντον, *p.* οντα, to end, to accomplish τὸν βίον, to die; τὸν βίον is often understood.

τελεύτην, *τό*, *τό*, (*τίλων, τίλος*), an end, death.

τελίων, *τό*, (*τίλος*) *f.* τελίων, *p.* τερίλικα, to pay, to furnish, to complete; θυίας, to sacrifice.

τελίων, (*τίλων*, *Ion.* for τίλων,) perfectly, entirely, extremely.

τελίμα, ἄντος, *τό*, a swamp, a morass.

τείλος, *τοι*, *τό*, an end, a charge, a command, a magistracy, a magistrate, expense. As an adverb, finally, at last.

τείμαντος, *τοι*, *τό*, (*τείμαντος*) properly, a piece of land set apart, a separate consecrated spot, a temple, a sacred grove.

τείμω, (*Gr.*) *f.* τεμᾶ, *p.* τείμαντα, 2. a. τετάκω, to cut, to cut off, to desolate, to cut down.

Τίμενα. Τίμενα, ὄντος, *τό*, Tempe, a pleasant part of Thessaly, through which the Peneus flows, and surrounded by the mountains Olympus, Ossa, and Pelion.

τελέγονος, *τοι*, *τό*, shoal water, a swamp.

τεταγόνην, *τοι*, *τό*, *τό*, (*τελέγονος and τίδης*) swampy.

τείδης, *οι*, *τό*, (*τείδης, τείδη*, to eat greedily,) a glutton, an epicure.

τείσων, *οις*, *τό*, (*τείσων*) any thing

TEO

stretched out, a sinew, the neck; *άνεύριστος*, the sinews in the neck, the neck.
τεύχος, τεύχος, τεύχος, Ep. and Ion. for οὐκον, hence the Latin tuus.
τεράριος, ἡ, ἡ, (τεράς, an ominous sign, wonderful.
τεραρόποιας, (same,) to relate wonderful occurrences, to boast, to deceive, to practise fraud.
τερμάτιος, ἄντος, ῥή, and τερματις, ἄντος, ῥή, (perhaps τερματος,) a limit, an end, a close, a termination; also, Τερματος, ἄντος, ῥή, Terminus, the tutelary god of bounds, a Roman divinity.
τερπαρίσματος, ἡ, ἡ, (τερπων and παράσθησις,) delighting in the thunder.
τερπόνιος, ἡ, ἡ, (τερπων,) pleasant, agreeable.
τερπων, Φ. ψω, p. φω, 2. a. Ιεράπον, to please, to satiate; 2. a. παστ. Ιεράπον, mid. Ιεράπων, hence τερπαρίσματος, and τερπάριος.
τερψίς, ἄντος, ῥή, (τερπων,) enjoyment.
Τερψιχόρη, ον, ῥή, (τερπων and χορός, a dance,) Terpsichore, the Muse of dancing.
τετρακόντατον, (τετρας, forty.
τετρακόντατον, ἡ, ἡ, (τετρακόντατον,) the fortieth.
τετράπον, ον, four.
τετραπον, ον, ον, (τετραπον,) the fourth, τετραπον, fourthly.
τετραπον, obs. in the pres. 2. a. Ιεράπον, the only tense in use, to meet, to find.
τετρα, in composition for τετραπον, τετραπον, four.
τετραπον, for τετραπον, (Gr. p. 227.) to bore; τετραπον, for Ιεράπον, 1. a.
τετραπονίος, ἡ, ἡ, (τετρα and απον,) with four horns.
τετραπον-χίλιων, αι, α, (τετραπον, four times, [τετραπον, τετραπον,] and χίλιων,) four thousand.
τετραπονίος, αι, α, (τετρα with the termination -ονιος, indicating an hundred,) four hundred.

TIK

*εὐρέταντος, τις, (εὐρε and τάντος,) four cubits long.
εὐρέταντος, δ, ἡ, (τάντος and εὐρέτος,) four-sided.
εὐρέτας, ον, poet. for εὐρέταντος, four-footed; εὐρέταντος, on all fours.
εὐρέταντος, τιδος, δ, ἡ, (τάντος and τιδος,) four-footed.
εὐρετάκοντα, Att. for εὐρετάκοντα, forty.
εὐρέτας, ον, Att. for εὐρέτας, four.
εὐρέτης, τος, δ, the cicada; see note, page 328.
Τεύχος, ον, δ, Teucer, the son of king Telamon of Salamis, and brother of Ajax, with whom he went to the siege of Troy. In consequence of his father's not receiving him upon his return home, he sailed to Cyprus, and founded a new Salamis there.
τιύχος, ιος, το, τιύχω, a vessel, a weapon, especially in the plural τιύχα, arms.
τιύχω, (allied with τιγγίκτω,) f.
τιύχει, p. τιύχω, to make, to construct, to prepare; p. pass. τιύχωται, τιύχεται, equivalent to ιετι.
τιύχων, ιος, δ, ἡ, (τιφες, ashes, and διδος,) covered with ashes.
τιχην, ον, δ, (probably τικη, τικη, allied with τιύχω,) art, an art, a pursuit, a trade, a work of art, cunning, an art or science, a trick.
τιχηντας, ον, δ, (τιχην,) an artist, a connoisseur.
τιχος, answering to ιος, until, whilst, so long as.
τιχη, dat. fem. of ιοι, adverbially, here, here at home.
Τιχη, ιος, δ, Tethys, a sea goddess, wife of Oceanus.
τιχη, f. τιχη, p. τιχη, 2. a. ιτιχη, to melt, to soften, hence, to waste, to consume; -σατιχη, to melt, to pine, to wither.*

THA

τῆλος, same as τηλοῦ, far.
 τηλιάνη, ἡ, (θηλή, a woman's breast,) a lengthened form for θέλλω. Θηλία, θηλίτη, to bloom; τηλιάνη, for τηλιθόν.
 τηλίας, η, ον, so old.
 τηλικοῦτος, αῖτη, οὐτη, (τηλικος,) so large, so young, so old, &c. ; οὐ τηλικοῦτος τευθῆς, to such a degree of luxury.
 τηλόθι, (τηλοῦ) far from, far, from a distance.
 τηλόν, (same,) far away.
 τηλοῦ, (from a lost adj. τηλός, whence also τηλόθι, τηλοῖς, and the Latin *telum*) afar.
 τημένος, Alt. for σήμενος, (from τημένα, equivalent to τῇ ἀμένη) to-day.
 τηνιάντα, Alt. for τηνία, (τῆνος,) then, at that time.
 τῆνος, τήνα, τήνη, Dor. for χῆνος, οὐνη, ιὐνην.
 Τῆνος, ον, ἡ, Tenus, a small island in the Aegean sea, near Andros, called also Hydrusse, from the number of its fountains.
 Τερεύς, ιας, ἡ, Tereus, a king of Thrace, the husband of Procne, the sister of Philomela. He violated Philomela, and was changed into a hoopoe.
 τηρεύς, ἡ, (τηρεῖ, one who watches,) f. ήνω, p. ηνα, to give attention, to preserve, to lay up, to keep.
 Τήρης, ια, ἡ, Teres, king of the Odrýsse, one of the most numerous and warlike of the Thracian tribes.
 Τήνης, (τὸ ίτερος,) this year.
 Τίβερις, ον, ἡ, Tiberius.
 Τίβερις, Υδος, ἡ, the Tiber.
 Τιγράνης, ον, ἡ, Tigrānes, a king of Great Armenia, son-in-law of Mithridates.
 Τίγρης, ον, ἡ, the Tigris, a large river of Asia, rising in the mountains of Armenia Major, and falling into the Euphrates.

42*

TIM

τίν, (εἰ,) wherefore.
 τελεστόν, (τελεσίς,) f. ιθη, to tame, to cajole.
 τελεστής, ὡν, ἡ, ἡ, (τελή, a nurse,) tame, tamed.
 τίθην, (θένει,) f. Σθένη, p. τίθηνα, 2. a. ιθη, to place, to put, to make, to arrange, to order, to dispose; Σθένα μάχην, to join battle; Σθένα τὸν τέλεμον, to put an end to the war.
 τίθην, η, ἡ, (τελή, a nurse,) a nurse.
 Τιθράυντης, ον, ἡ, Tithraustes, a Persian satrap. He was defeated by the Athenians under Cimon.
 τίκτω, (τίκτω,) f. τίκτη, more commonly τίκτεται, p. m. τίκτων, 2. a. ιτίζω, (Gr.) to bear, to bring forth, to beget, to produce, to cause; τίκτειν οὐ, to lay eggs.
 τίλλω, f. τιλά, p. τίτληνα, to pluck, to strip off, to tear.
 Τίμαιος, ον, ἡ, Timaeus, an historian of Sicily, who flourished about 262 B. C.
 Τιμάνδρα, ας, ἡ, Timandra, the mistress of Alcibiades.
 τιμάω, ὡ, (τιμή,) f. ήνω, p. τιμίνη, to honor, to judge worthily, to deem worthy.
 τιμη, ης, ἡ, (τίμη,) estimation, hence esteem, honor, dignity, reward, punishment, *viz. as the estimate of merit*; τιματι, testimonies of respect.
 τιμητος, ια, ιον, (τιμή,) estimated, highly prized, dear, valuable.
 Τιμόθεος, ον, ἡ, Timotheus, an Athenian general, son of Cimon.
 Τιμων, οντος, ἡ, Timon, a native of Athens, called *Misanthrope*, from his unconquerable aversion to mankind and all society.
 τιμωρία, ὡ, (τιμωρέος, contr. for τιμάω, that succours, that avenges, [τιμη and ιράω, οὖτος, a watcher,]) f. ήνω, p. ηνα, to help to avenge, to punish; τινι, to avenge one;

TIM

τιμωρεῖν, *τι* *τιμ*, to take vengeance for an injury done to one; *-οῦμαι* *τιμ*, to take vengeance on one, to punish one.
τιμωρία, *ας*, *ἡ*, (*same*,) punishment, revenge.
τιμόρεω, (*allied with τιμη*), *f.* *ξω*, to shake, to swing, to brandish.
τιμω, *f.* *τιμη*, *p.* *τιμέται*, to expiate, to pay; *δίκαιος* or *δίκαια*, to suffer punishment.
τιμή, *τι*; who? what? *τι*; *for* *διὰ τι*; wherefore?
τις, *τι*, a certain one.
τιτάν, *τίτος*, *ἡ*, Titan, the sun.
τίτανος, *ον*, *ἡ*, lime, chalk.
τιτάνιον, *τίτανιον*, and *τιτανία*, (*τιτάν*), *f.* *τιτάνω*, to bore, to perforate.
τιτανία, (*τιτάν*, *allied with τιτάνιον*), (*Gr.*) *f.* *τιτάνω*, *p.* *τιτανία*, to wound.
τιτω, *f.* *τιω*, *p.* *τιτωται*, to estimate the value of a thing, to esteem, to value, to honor, to pay the price or penalty; *τιτανία δίκαια*, suffered punishment.
τιλέω, and *τιλμη*, *obs.* in the pres. *f.* *τιλέω*, *p.* *τιτληται*, 2. *a.* *τιλην*, (*Gr.*) to suffer, to bear, to endure.
τιλμων, *οντος*, *ἡ*, *ἡ*, (*τιλάν*), patient, unfortunate.
Τιμόλος, *ον*, *ἡ*, Timolus, a mountain in Lycia.
τοί, *Dor.* for *τοί*, from *τού*, *Dor.* for *ού*. *τοί*, an enclitic particle, is strictly an ancient dative for *τῷ*, and means, 'in consequence of,' 'therefore,' which significations are in *τοί* itself extinct, but appear in *τογύα*, &c.; *τοί* by itself may be rendered by 'indeed,' 'soooth,' 'just,' 'also,' 'yet,' &c. See Gram. § 75. Rem. 2. p. 88.
τογύα, (*τοί*, *γάρ*, and *οὖ*), accordingly, therefore.
τογύάτοι, (*τοί*, *γάρ*, and *τοί*), therefore.

TOT

τοίνιον, (*τοί* and *νίς*), wherefore, on this account, thus.
τοιόντος, *αύτη*, *οὐτε*, (*τοῖος*, such, and *οὐτες*), such; *τοιόντος γίγνεσθαι*, be such.
τοιόδη, *τοιόδη*, *τοιόδη*, (*τοῖος*, such, and *δῆ*) such.
τοῖχος, *ον*, *ἡ*, (*allied with τοῖχος*), the wall of a house.
τοιόνις, *ιγς*, *ἡ*, (*τοῖνων*), a father, a parent.
τολμα, and *τολμη*, *ας*, *ἡ*, (*allied with τλάν*), boldness.
τολμάω, *α*, (*τολμα*), *f.* *τόσα*, *p.* *τόσα*, to dare, to venture.
τολμημα, *αῖνος*, *τό*, (*τολμάω*), a daring enterprise.
τολμητία, *ας*, *ἡ*, (*τολμηρός*), rashness, temerity.
τολμηρός, *ἡ*, *ον*, (*τολμάω*), bold, rash.
τολμάτοι, *τό*, neut. of *ἡ*, and *λατώτοι*, for the future, henceforth.
τοξεία, *ας*, *ἡ*, (*τοξιών*), archery.
τοξεύων, *τόρος*, *τό*, (*same*), a shooting with a bow and arrow.
τοξεύον, (*τόξον*), *f.* *τόσα*, to shoot with a bow.
τόξον, *ον*, *τό*, a bow, a dart, an arrow.
τοξότης, *ον*, *ἡ*, (*τοξεύων*), an archer.
τόπος, *ον*, *ἡ*, space, a place, a situation, a tract of country, or region.
τόπος, *ον*, *ον*, and poet. *τόπος*, *ον*, *ον*, so much or many, such.
τοσσόντος, *αύτη*, *οὐτε*, and *τοσσόντος*, (*τόσα* and *οὐτες*), so much, so many, so large, as large as; *οὐ τοσσόντος*, not so much; *τοι τοσσόντος*, so far; *τοι τοσσόντος*, during the time, in the mean while; *τοσσόντος*, comp. as much.
τότε, then, at that time, formerly; *οι τότε βασιλεύοντες*, those then in power; *τάντο... τότε*, now... then.
τούνημα for *τὸ θούμα*.
Τουρδιτανία, *ας*, *ἡ*, Turditania, a division of Bætica in Spain, in the southeastern part.
Τουρδιτένοι, *αν*, *οι*, Turditanians.

TOP

TPI

Toūs, *av.*, *si.* Tuscans, or Etruscans, inhabitants of Etruria.

τράγημα, *άτος, τό,* (*τραγύν*, 2. *a.* *inf.* of *τραγύω*, to chew, to eat, especially nuts or fruit at the dessert,) confectionary, a dessert.

τράγος, *ον, ὁ*, a goat.

τραγυδός, *ώ*, (*τραγυδός*,) to deliver with tragical mien, to relate tragically.

τραγυδία, *ας, ἡ*, (*τραγυδός*,) a tragedy.

τραγυδοτάος, *οῦ, ἡ*, (*τραγυδία and τοία*,) a tragic poet.

τραγύδος, *οῦ, ἡ*, (*τράγος and γάνη*, either because the tragic representations first took place at the festivals in honor of Bacchus, at which a goat was sacrificed; or because the successful competitor originally received a goat for a prize; or because the performers were clothed in goat skins,) a tragic poet, a tragic player, who were originally the same person.

τρέσια, *ης, ἡ*, (*τέτρας, four, and τίς, a*) a table.

τραύμα, *άτος, τό*, (*τράω, τιτράων*,) a wound.

τραχίως, (*τραχύς*,) roughly, sternly.

τραχύλος, *ον, ὁ*, the neck.

τραχύς, *άτα, ὁ*, (*βάσσων, βάσσων, to break*,) rough, uneven.

τραχύτης, *πτος, ἡ*, (*τραχύς*,) roughness, unevenness.

τρία, *τρία, three.*

τρία, (*τρία, to tremble*,) *f.* *τρίψω*, to tremble.

τρία, (*originally the same word with τρίψω, allied with τρία and τρίμω, to tremble*,) *f.* *τρίψω*, *p.* *τιτρέψω*, 2. *a.* *τρέπων*, to turn over, to change, to put to flight; *-μαι*, to submit, to turn one's self, to have recourse to, to return, to flee.

τρίψω, (*Gr.*) *f.* *Στρίψω*, *p.* *τιτρέψω*, 2. *a.* *τρέψων*, to nourish, to bring up, to support.

τρίχαι, *f.* *Στρίχαι*, and *Στρίχμα*, *p.* *δεδράματα*, 2. *a.* *Ιδράματα*, (*Gr.*) to run, *τρίχαις, ης, ἡ*, (*τρύγις, τρίχη*,) a three-pronged spear, a trident.

τρίάσσονται, (*τριής, τρία*, thirty, *τριάσσονται, αι, οι, τριής, τρία*, the termination *-ονται* marking an hundred,) three hundred.

τρίχαι, *f.* *τρίψω*, *p.* *τιτρέψω*, to rub, to grind.

τρίχων, *ων, ἡ*, (*τρίχας*,) an old garment.

τριβόνιον, *ον, τό*, (*dim. of τρίχων*,) an old cloak.

τρίγωνος, *ό, ἡ*, (*τρίς and γωνία*,) three-cornered; *τρίγωνον, a triangle.*

τριμερεχία, *ώ*, (*τριμερεχία*, the commander of a galley, [*τριηῆς and ἄρχων*]) *f.* *τρέψω*, to command a galley.

τρίηντος, *ος, ἡ*, (*τρίς and ἄρη, to furnish with*) a galley, properly, 'tritely equipped.'

τρίχισσον, *ων, ἡ*, (*τρις for τριής and πέρας*,) having three horns.

τρικιθάλος, *ό, ἡ*, (*τρις for τριής and κιθάρα*, three-headed.

τριλοφία, *ας, ἡ*, (*τριλόφος, having three crests, [τρις for τριής and λόφος]*,) a threefold plume.

Τριναρκία, *ας, ἡ*, (*περι for τριής and ἄρκη*,) Trinacria, Sicily, so called from its three promontories.

τρίόδος, *ον, ὁ*, *τρίς for τριής and ιδός*,) a place where three roads meet.

τριπλασιάζω, (*τριπλάσιος, threefold, [τρις for τριής and πλάσιος, for πλάσειν, to fold]*,) threefold; *τριπλῆς*, triply, threefold.

τριπλόντος, *ών, ὁν, contr. -οῦς, -ῆ, -ῶν, [τρις for τριής]* the termination *-όντος, ολόν, may come from an old verb, πλάνω, πλάνω, πλάνω, whence πλάνω, to fold,*) threefold; *τριπλῆς*, triply, threefold.

τριπλόντος, *ό, ἡ*, Dor. *τριπλόντης*,

TPI

(τρις and τροῖς,) thrice beloved, most dearly beloved.
τρίποδος, τρόδος, ἡ, ἄ, (τρι for τροῖς and τρόδος,) three-footed, the tripod, a caldron.

Τριπολέμος, οὐ, δ, Triptolēmus, son of Celeus, king of Eleusis, said to have been the first that introduced agriculture; according to the poets he learned it of Ceres, when she came to Attica in search of her daughter.

τρίς, (τροῖς,) thrice.

τριτακτίκατος, η, οη, (τριτακτίκης, thirteenth,) the thirteenth.

τρις-μύριος, οὐ, ε, (τρίς and μύριος,) thirty thousand.

τρις-χιλίαι, αι, ε, (τρίς and χιλίαι,) three thousand.

τρίτος, η, εη, (τροῖς,) the third; τρίτον, thirdly.

Τρίτων, αρε, δ, Triton, a sea deity, son of Neptune, whom the poets represented as Neptune's trumpeter, blowing through a shell; in the plur. τρίτωνες, inferior gods of the sea, Tritons.

τρίχιος, η, οη, (θρίξ,) of hair.

τρίχων, ὡ, (same,) to cover with hair, to cover with fine feathers.

τρίχωντος, ιω, ἡ, (τριχώντος,) the being hairy, hair, the growth of the hair.

τριώδεσσος, οὐ, εό, (τρι for τροῖς and δέκατος,) a piece of money worth three oboli, in value about \$0.09.

Τροία, αι, and Ion. Τροῖη, η, δ, Troy; Τροῖοις, from Troy.

Τροζένη, ηνος, δ, Trœzène, a town of Argolis in Peloponnēsus; Τροζένη-νος, οὐ, δ, a Trœzenean.

τρόπαιον, οὐ, εό, (τροπή, a turning, [τρέπειν,]) a trophy, consisting of arms hung or piled up in commemoration of a victory; often on the spot where the flight (τροπή) of the enemy took place; a victory. τρόπος, οὐ, δ, (τρέπειν,) a turning, a manner, mode, fashion, the turn

TIN

of mind or character, nature, consistency, or form; τρόπος τὸν τρόπον, in this wise.

τρόποις, ιω, ἡ, (τροφή,) the master of a domestic animal.

τροφή, ἡς, ἡ, (τροφή,) nourishment, food, support.

τροφής, ὡ, ἡ, (same,) a nurse, applied to a good soil.

τροχός, ὡ, δ, (τρίχη,) a wheel.

τροχλίον, οὐ, εό, (dim. of τρόνη, τροχός,) a drinking cup, a bowl, a basin, τροχόφας, ὡ, (τροφή,) f. οὐσια, p. οὐσια, to revel.

τροφή, ἡ, ἡ, (θρύσσω, to break, to lead a luxurious life,) luxury, revelry.

Τροάς, ἄδος, δ, 1. the Troad, the region about Troy. 2. a Trojan dame.

Τροάς, οὐ, δ, the Trojans; Τροάς, οὐ, ει, the Trojan dames.

Τροάς, άδος, δ, fem. Trojan, a Trojan woman.

Τροάνης, δ, δι, Trojan; τὰ Τροάνη, the period of the Trojan war.

τό. Dor. for οὐ.

τρυχήσω, (τρύχω,) f. τρύχησαι, p. τρύχησα, and f. τυχήσω, p. τρύχησα, 2. a. ἴτρυχος, (Gr.) with the genitive, to attain, to acquire, to meet with. *With a participle it implies 'accident,' as ἴτρυχαν δι, he happened to be; ἴτρυχον δι, he happened to be going; τὰ τυχόν, the fortuitous; εἰ τυχόν, the first that comes along; εἰ τυχόντος διδται, the common travellers; τὰ τυχόντα, the common; εἰ τυχόν, not common, not familiar.*

Τύδιός, ιω, δ, Tydeus, the son of Ceneus, king of Calydon, and father of Diomēdes.

τύμπανον, οὐ, εό, (τύπτω,) a drum.

Τυνδάρεος, οὐ, and Att. Τυνδάρεος, οὐ, δ, Tyndarus, son of Cebalus, king of Laconia, husband of Leda,

TIN

who was mother of Clytemnestra and Helen, Castor and Pollux.
Tiñdagóns, *ou, i*, the son of Tyndárus; **Tiñdagóns**, *án, oi*, Castor and Pollux.
tiñtis, *ídes, á*, (*τύπτω*,) a mallet.
tiñtis, *ou, i*, same, a mark, a form, a letter.
tiñtis, *f. tiñtis*, *p. tiñtis*, 2. *a.* *τύπτω*, to beat, to strike, to sting, to bite.
tiñgaris, *án, ó*, (*τύγαρος*,) tyrannical.
tiñgaris, *ídes, á*, (*same*,) tyranny, empire, government, the supreme power.
tiñgaros, *ou, i*, *Dor.* for *xiñgáros*, a ruler, a tyrant.
tiñgostis, *á*, (*tiñgós and xiñsia*,) *f.* *tiñsia*, to make cheese.
tiñgós, *ou, i*, a cheese.
Típēs, *ou, á*, Tyre, a famous maritime and mercantile city of Phoenicia, celebrated for its purple.
Tiñpénia, *as, i*, Tyrrhenia, Etruria, Tuscany, a country of Italy, lying to the west and north of the Tiber.
Tiñpénia's, *á, ó*, Etruscan.
Tiñpños, *án, oi*, Etruscans.
Tiñpños, *ou, á*, Tyro, daughter of Salmoneus, king of Elis, the mother of Pelias and Neleus by Neptune.
tiñsia, *á, ó*, *and* *á, ó*, small; **tiñsia**, a little, scarcely, hardly.
tiñsia, *á, ó*, (*contr. for* *tiñsia*, from *tiñsia*, to raise a smoke, mix, blind, impeded in vision, as by a cloud of smoke,) blind.
tiñsia, *á*, (*tiñsia*,) *f. áou*, *p. áou*, to make blind.
tiñsia, *ou, i*, (*τύφω*, to raise a smoke,) smoke, steam; hence, conceit, pride.
Tiñsia, *áou, i*, Typhon, one of the giants.
tiñx, *á, á*, (*τυγχάνω*, *τυχή*,) fortune, chance, a misfortune; *as a proper name*, the goddess Fortune.
tiñs, *Dor.* for *tiñs*.

TET

tiñlos, *ou, á*, (*θω, with reference to the transparency of water*,) any transparent resin or gum, glass.
tiñlos, *ou, á*, (*θēs*, convex, a hump, a lump.
tiñgíos, *(θēs)*, *f. tiñgíos*, *p. tiñgíos*, to insult, to misuse, to mock, to deride, to mortify.
tiñgíos, *as, á*, (*probably* *tiñgíos*,) pride, arrogance, insolence, wicked temper.
tiñgíos, *á, ó*, *θēs*, *θēgíos*, an abuser, a wronger, abusive, insolent.
tiñgáis, *(θymē)*, *f. tiñgáis*, to be well or in health, to be rational; *tiñgáis*, to be in sound mind.
tiñgáis, *as, á, same*, health.
tiñgáis, *los, á, á*, healthy, rational, true, sincere.
tiñgáis, *á, ó*, (*θω, θēg*,) moist, fluid; *tiñgáis*, moisture.
tiñgáis, *ηtos, á, (θyçós)*, moisture, softness.
Tiñdáos, *ou, á*, Hydaspe, a river of India, which falls into the Indus, now Belut.
tiñda, *as, á*, (*θēg*,) a hydra, a water serpent.
tiñdaulis, *as, á, á*, (*θēg and ablāis*,) an hydraulic or water organ, an ancient musical instrument, resembling a modern organ, and blown by means of water.
Tiñdaóns, *ou, á*, Hydráotes, a river of India, now Rauwee.
tiñdaia, *as, á*, (*θēpóns*,) the act of drawing water, water.
tiñdaia, *(θēg)*, *f. tiñdaia*, to water; *tiñdaia*, to draw water.
Típēs, *ou*, Hydrus. *It is supposed to be an error for* *Kípēs*, *p. 156.*
tiñg, *áou, á*, (*θēg*,) water.
tiñsia, *á, iou, á*, (*θyçós*,) the rain-causing, pluviose, an epithet of Jupiter.
tiñs, *áou, á, á*, (*θēs*,) rain.

THE

θέση, ίος, and ιώς, οῦ, and θίς, οθε.
θίως, ή, (θώ, with the f digamma, φίω, hence the Lat. 'filius,' from the θεος, 'fuo,') a son.

θιάνος, οῦ, ή, (θίσις,) a grandson.

**Τλας, ά, ή, Hylas, a beautiful youth, and companion of Hercules in the Argonautic expedition. On the coast of Mysia the Argonauts landed, and Hylas went to a fountain to bring water, but was carried away by the nymphs.*

θλη, η, ή, (θώ, φίω, to let grow, hence the place where the wood grows,) a wood, a forest, fuel, nutriment.

θλητης, ιητη, ιη, (θλη,) woody.

**Τλλος, ου, ή, Hylus, a son of Hercules and Dejanira.*

θλονομίων, ο, (θλονομος, a wood cutter, [θλη and τίμων,]) f. θλων, to cut wood.

θμητή, θητή, ye, your.

θρίμονος, ου, ή, (θρυνος,) a hymeneal song.

**Τμητή, ίον, ή, (probably θώ, φίω,) Hymen, the divinity or genius presiding over marriage.*

θρηνος, ο, θμητης, f. θηνη, p. θηνη, to extol in song, to praise.

θρηνος, ου, ή, (part. of θηνη, perf. pass. of θηνη, to sing, (θηνη,) a hymn, a song ; θηνη θηνητης, a song of triumph.

θρηνητης, f. -ητης, p. -ηχης, 2. a. -ηγάγης, to subject, to go, to approach, to attract, to decoy, to lead imperceptibly, or artfully.

θρηνητης, and θρηνητης, ή, ή, (θεό and αιθή,) in the open air ; τὸ θρηνητης, a place in the open air.

θρηνητης, f. θηνη, p. θηνητης, with gen. to hear, to come out (having been challenged,) to listen ; with a dat. or gen. to obey, to assent.

θρηνητης, ο, (θρηνη,) to grow up, to shoot out.

**Τράνη, ίδη, ή, Hypēnē, a river of*

THE

European Scythia, now called the Bog.

ιπ-αρ-ιρρηπει, to raise on high, = mid. ιπ-αρ-ιρρηπει, with dat. to rise up from one's place, as a mark of respect, to stand up before.

ιπητη, τό, indec. a waking vision, a real appearance, not a dream, τατ' ιπητη, and ιπητη alone, awake, waking.

ιπάγητης, ή, ή, (ιπό and άγητης,) that has silver underneath, containing silver.

ιπ-άρχω, f. -άρχη, p. -άρχη, to begin, to be, to be lawful or permitted.

ιπ-αρχητης, ή, ή, contr. for ιπηρχητης, (ιπητη,) the greatest, the highest.

ιπ-αίνω, f. -άινη, to yield, to be inferior.

ιπ-α-ιπητης, (Gr.) to creep in unperceived, to glide in.

ιπ-ιπητηπητης, (Gr.) to convey.

ιπημητηπητης, he cast down his eyes from shame or timidity, he was dejected, a perf. from ιπημητη for ιπημητηπητη, by changing μη into μη ; or, according to others, from a pres. ιπημητηπητη.

ιπ-ιπητηπητης, ή, ή, (ιπό and ιπητηπητη,) with dat. opposed, in opposition.

ιπ-ιπητηπητης, ομητη, to oppose privately, to oppose.

ιπ-ιπητηπητης, (Gr.) to go out under, to go out of by stealth, to escape.

ιπητη, with gen. on account of, for, above, beyond, with an infinitive mood, in order to, for the sake of ; ιπητη τοῦ ιματηπητη, for the sake of filling ; ιπητη οή, on which account ; with acc. over, more than, beyond, above. In composition ιπητη gives the signification of 'being over,' in all its relations, also 'excess,' 'for,' and often strengthens the signification.

THE

θεις-θυης, (*θεις* and *θυης*, very much,) inordinately.
θεις-ξυω, *f.* ξυω, to surpass, to excel.
θεις-αιων, *f.* Αἰων, *p.* -ηρα, to rise above, to surpass, to project.
θεις-αιωνια, *ω.* *f.* Αἰων, to raise on high.
θειστατης, (*θεις* and *τατης*,) with gen. above.
θεις-αιτο-θησκω, (*Gr.*) to die for.
θεις-βαινει, *f.* -βησθει, *p.* -βιβηνε, 2. *a.* -βην, (*Gr.*) to mount to the top of, to go beyond.
θεις-βαλλω, *f.* -βαλλω, *p.* -βιβληνε, (*Gr.*) to cast over, to go away, to pass over, to be very great, to be extreme, to excel, to exceed, to surpass; **θεισβαλλω**, extreme.
θεισβαλλη, *ης*, *h.* **θεισβαλλω**, excess; *καλ'* **θεισβαλλη**, excessively.
Τειχολος, *ου.* *δ.* Hyperbulus, a mean and contemptible Athenian, who was the last that was banished by ostracism; for the people, being offended that it should be employed on so worthless an object, abolished this form of condemnation.
Τειχιν, *ης*, *h.* Hyperæta, the name of a fountain in Thessaly.
θεις-ιχω, *f.* -ιξω, 2. *a.* -ισχω, to have the upper hand.
θεισφανια, *αι.* *h.* (**θεις** and **φανια**,) prominent, proud, [**θεις** and **φανια**,] arrogance.
θεις-ταυμαζω, *f.* ξω, to admire greatly.
θεις-παχλαζω, (*χλαζω*, to swell, to bubble up,) to boil over.
θεις-αιμι, with gen. to be placed over, to stand upon, to lie upon, to overlook (as a mountain the plain).
θεισκομενως, *ι.* *h.* (**θεις** and **κομεια**, to sound, to boast, most pompous, extraordinary, distinguished.
θεισμεγιδης, *ιος*, *ι.* *h.* (**θεις** and **μεγιδης**,) very large.
Τειγμενηστρα, *αι.* *h.* Hypermnestra,

THE

one of the daughters of Danans who suffered her bridegroom Lycceus to escape, though her father had commanded her to murder him.

θεισ-σπάω, *ω.* *f.* -σφεμαι, *p.* -σφεμη, 2. *a.* -σδει, (*Gr.*) to overlook, to despise.
θεισης, *ου.* *δ.* and τὸ θεισης, a pestle.
θεισηση, *ης*, *h.* (**θεισης**,) superiority.
θεισησια, *αι.* *h.* (**θεισησια**, fut. of **θεισησω**,) contempt, arrogance.
θεισησχυς, *ιος*, *ι.* *h.* (**θεις** and **σχυς**,) excessively large.
θεισησης, *ιος*, *ι.* *h.* (**θεισησης**, to fly over,) that flies over, lying, bending, or suspended above.
θεισησηια, *ω.* (**θεις** and **σηια**,) *f.* ηρω, to be very corpulent.
θειση-τιναι, to extend one's self.
θειση-φιων, *f.* -σιων, (*Gr.*) to excel, to have the preference.
θειση-φερια, *ω.* (**θεισης**, high-minded, proud, [**θεις** und **φεριν**,]) *f.* ηρω, with gen. to entertain a high opinion of one's self and despise another, to despise.
θειση-χαιρω, to rejoice exceedingly.
θεισης, *αι.* *h.* *Ion.* **θεισην**, *ης*, *h.* (**θειης**,) the palate.
θει-ιχω, *f.* ξω, 2. *a.* -θισχω, to hold under (by way of support), to subject one's self; *δικας*, to pay the penalty, to suffer punishment.
θεικος, *ι.* *h.* (**θει** and **κονη**,) obedient, subject.
θειην, *ης*, *h.* **ιεω** and **ηην**, obs., from which **ηιοιο**, **ηινια**, the part of the bridle which is in the mouth of a horse; the part under this is **ιενην**, the upper lip, the mustachio.
θειησια, *αι.* *h.* (**θειησια**,) service.
θειησιон, *ου.* *τε.* (*same*,) a rower's cushion.
θειησиа, *ω.* (**θειηсиа**,) *f.* ηρω, *p.* ηρω, to serve, to obey.
θεиети, *αι.* *h.* (**θεи** and **иети**, a

THI

rower, [λέων, to row,] properly, 'a rower,' a servant, by *synecdoche*, any kind of officer or servant, a lieutenant.
 διπλοτόνες, ἡ, ἡ, (διπλόνες,) διπλοτόνα πλαίσια, assistant boats, tenders.
 θερηχία, ὥ, (θερή, noise,) to resound.
 θετοχνίαμεν, ομάς, (properly, another form of θετίχματι,) f. θετοχνίαμεν, p. θετοχνάμεν, 2. a. θετοχνάμεν, with gen. to promise.
 θέτος, ω, δ, sleep.
 θέτω, ὦ, (θέτει,) f. άνω, to sleep.
 θέτω, with the gen. shows the producing cause, from, by; θέτει καμέτων, through fatigue. With the dat. with, together with, in, within; θέτει σάλπεγήν, with the sound of trumpets. With the accus. at; θέτει την καρό, at the same time; θέτει στιά, in the shade. In composition θέτι signifies 'under,' 'from below,' 'back,' or 'forward,' 'secretly,' and frequently diminishes the signification of the word with which it is compounded.
 θετοβάλλω, f. -βάλλω, p. -βίβληναι, 2. a. -ιτάλλω, (Gr.) to subject.
 θετοβάσσω, ιω, ιω, (θετοβάίνω, to descend,) a sinking, a going back, a decline.
 θετοβλίστω, f. ψω, to look awry, to look angry, to look sternly.
 θετοβύχως, ιω, ιω, (θετοβύχως, submerged,) in the deep, submerged; θετοβύχως παῖδην, to drown.
 θετοδίδινθμι, f. -δίδημ, p. χα, (Gr.) to point out.
 θετοδίχματι, f. -δίχματι, p. -δίδιγματι, to take up, to receive, to assume.
 θετοδίδω, f. ίτω, p. ίτω, to bind under; θετοδίδω, to bind under, to put on sandals.
 θετοδημα, ίτω, τό, θετοδημα, a shoe.
 θετοδέρα, ίτωδηροματι, to cast an

THO

under or stern look,) sternly, darkly.
 θετοδέρα, f. ίτωρ, 2. a. -δέρη, θετοδέρα, and -δέρματι, to go under, to creep under, to place one's self under.
 θετοδέρησις, ιως, ἡ, (θετοδέρη,) a creeping under.
 θετοδίστησις, ιως, ἡ, (θετοδίστημι,) a plan, a principle.
 θετονάτω, (θέτο and νάτω,) underneath, below.
 θετονάτημα, f. -νάτημα, to lie under, to lie beneath.
 θετοκρίνωμα, f. κρίνοματι, p. -κρίνηματι, to answer, to feign, or dissemble, to act.
 θετοκρίτης, ιως, ἡ, (θετοκρίτημα,) an acting.
 θετοκρίτης, οῦ, ἡ, (same,) a stage-player, an actor, a hypocrite.
 θετοκρόνω, to strike gently on or under, to reply to, to beat time.
 θετολαρβάνω, f. -λάρβημα, p. -λάρβηφα, 2. a. -ιλαρέσσω, (Gr.) to assume, to suppose, to believe, to take the word, to reply, to hold up, to receive, to treat in a certain manner.
 θετολαρβίωμα, f. -λάρβω, (Gr.) to conceal under, to lie hid.
 θετολίσσω, f. ψω, p. φα, to leave behind, = μιλ. θετολίσσωμα, to remain behind.
 θετολισθαίνω, f. ίτησω, to sink down.
 θετολύω, f. -λύτω, to relax, to weaken, to loose.
 θετομίω, f. -μιώ, p. -μιμηνημα, (Gr.) to remain, to bear, to endure, to persevere, to await, to wait for.
 θετομηνίωμα, f. -μηνώ, p. -μηνημα, (Gr.) to remember, to remind.
 θετομηνίων, see θετομηνήτης.
 θετόνεμος, ον, δ, θέτο and νεμέτις, [νεμα,] a subterraneous channel, a drain in a mine.
 θετονοτία, ίτω, f. ίτω, to go back, to

ΤΠΟ

tend downward.

θυ-τίνω, *f.* πτερύμας, (*Gr.*) to fall under, to lie under.

θυστάκιος, *η, σι,* ὑπό and Πλάκος, situated at the foot of Mount Placus, or ὑπό and πλάκη, situated on a plain.

θυστήρος, *ὁ, ἡ,* (*ὑπό* and πτερόν,) winged.

θυστης, *οι, οἱ, ἡ,* (*ὑφ-οράω, f.* ὑπόφορας, to suspect, suspicious.

θυρ-ίω, *f.* -θύνομαι, to escape, to slip away.

θυ-ίω, *f.* -έσω, to incite, to provoke.

θυ-στάω, *ῶ, f.* ἔσω, to draw out from.

θυ-στίλω, *f.* ψω, to glitter.

θυ-στρίφω, *f.* ψω, = ομαι, to return, to turn about.

θυστριφός, *ης, ἡ,* (*θυστρίφω,*) a return.

θυ-τάσσω, and *Alt.* -τάττω, *f.* ξεν, *p.* -τάτχα, to reduce to a certain order, to subject.

θυ-τελίω, *ῶ, f.* ισω, to count, to execute, to pay, especially a tax to the state.

θυ-τίηρις, *f.* -θύσω, *p.* -τίθυμαι, to inspire, to insinuate, to suggest, to direct.

θυ-τίφω, *f.* -θείψω, (*Gr.*) to nourish, to let grow.

θυ-τίχω, *f.* -θείκω, 2. *a.* -ιδρέμων, (*Gr.*) to run under, to seek for protection.

θυ-τρόπος, *ὁ, ἡ,* (*ὑπό* and τρίπω, trembling.

θυ-τρόπως, *οι, οἱ, ἡ,* (*ὑπό* and τρίσω,) returning.

θυ-τρύγης, *ῶ,* (*ὑποτρύγης, contr. fir* θυ-τρύγης, that assists, [*ὑπό* and θρύγη,]) to assist, to furnish, to perform.

θυ-θίω, *f.* -σίω, 2. *a.* -άντυχος, (*Gr.*) to bear, to endure; -ομαι, to flow off beneath.

θυ-θυνία, *ῶ,* (*θυντή,*) *f.* θέω, to

whisper.

ὑποχείριος, *ἱ, ἡ,* (*ὑπό* and χείρ,) near at hand, within reach, in one's power, taken.

ὑποχέντος, *ἱ, ἡ,* (*ὑπό* and χέντη,) subterraneous, infernal.

ὑπο-χωρία, *ῶ, f.* θέω, to recede from, to retreat, to recoil, to yield.

ὑποψία, *ας, ἡ,* ὑφ-οράω, *f.* ὑποψίματι, to suspect, suspicion.

ὑπάρχεια, *ας, ἡ,* (*properly, fem.* of ὑπάρχως, under a mountain, χάρη underst. [*ὑπό* and ὄρος,]) the foot of a mountain.

Ὑρεανία, *ας, ἡ,* Hyrcania, a country of Asia, near the Caspian sea.

Ὑρεανός, *ἥ, ὄν,* Hyrcanian.

ὗς, *ὗσ, ἡ, and ἡ,* a swine.

ὑπυνοεράφη, *ἷος, ὁ, ἡ,* (*ὑγυτης,* a vegetable coloring, between purple and scarlet, and βάστα, dyed scarlet, or perhaps more properly crimson.

ὑπρέπει, *η, σι,* super. of θετίς, the last.

ὑπρέπεια, *ῶ,* (*ὑπτης,*) *f.* θέω, *p.* ηπα, to remain behind.

ὑπρέπεις, *α, σι,* later, that follows, θετίς, neut. adverbially, finally, afterwards; *αι* θετίς, those who come after.

ὑπρέπειξ, *ἰχος, ἡ, and ἡ,* (*ὗς and θείξ,*) properly, 'hog's bristles,' a kind of hedgehog.

ὑφάνω, (*ὑφάω,* to weave,) *f.* ἔσω, *p.* θραγκω, to weave.

ὑφέλει, *ὁ, ἡ,* (*ὑπό and ἄλς,*) under water; *ὑφέλειν* θινέται, to submerge.

Ὑφῆσις, *ιως, ἡ,* Hyphēsis, a tributary of the Indus.

ὑφαίμα, *ἴκτος, τό,* (*ὑφαίνω,*) a tissue, a cloth, robe.

ὑφίστημι, *f.* ὑποστέω, *p.* ὑφίστημαι, 2. *a.* ὑπέρτην, to place under, to arrange, to withstand, to make a stand, to construct; *the perf.* and 2. *a.* have a neut. sense, as the

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mid. to undertake, to undergo, to incur, to bear.
 θύματος, ἡ, ὁ, (θύμος, high, θύμος,) high.
 θύμισθλος, ἡ, ἡ, (θύμος, high, and θύμην,) high-gated.
 θύμηρος, ἡ, ἡ, (θύμος and θύρα, a roof,) that has a lofty roof, lofty.
 θύμος, ος, τό, (θύμος,) height, elevation.
 θυμ. *f.* θύμω, *p.* θύμη, to make wet, to rain; θύμη, it rains; θύμαι, to be wet, to be rained upon. [θ]

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φάγω, *obs. in the pres.* 2. a. θράγειος, to eat.
 Φαέτον, οὐρος, ἡ, Phaëton, a son of he Sun and Clymène. He obtained from his father permission to drive for one day the chariot of the sun, but not knowing how to guide it, and so putting the world in great danger, he was struck to the earth by a thunderbolt from Jupiter, and fell into the Po.
 φαντός, ἡ, οὐ, a later form of φανός, ἡ, ὡς, (φάνος,) shining, glittering.
 Φαίαξ, ἄπος, ἡ, Phæax, an Athenian, who opposed Alcibiades in his administration.
 φαίδημος, ἡ, οὐ, (φαίνει,) glittering, illustrious.
 φαίδηρος, ἡ, ὡς, (same,) cheerful.
 φαίνω, *f.* φάνει, *p.* τίθεσθαι, 2. a. θράγειος, to show; ομαι, to appear, to seem, with the participle it may sometimes be rendered by openly, plainly.
 φακή, ἡ, ἡ, a lentil, lentil soup or pottage.
 φάλαγξ, γγος, ἡ, a phalanx.
 φαλαγξός, ἡ, ὡς, (φαλός, bright, white,) bald, that has a white surface.
 Φαλερνος, η, οὐ, of Falernus, a territory of Campania, famous for its

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wine; Φάλαγξος ἄνεις, Falernian wine.
 Φαληρέος, ίας, ἡ, Phalēreus, surname of Demetrios. See Δημήτριος.
 Φαληρίκος, ἡ, ὡς, belonging to Phalērum.
 Φαληρόν, οὐ, τό, Phalērum, the most ancient of the Athenian ports; but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view.
 φανέος, ἡ, ὡς, (φαίνω,) evident, plain. *With the participle*, one in whom it is plain that he will do, &c.
 φανέως, φανέος, in public.
 Φανόδημος, οὐ, ἡ, Phanodēmus, an historian who wrote on the Antiquities of Attica.
 φάος, ος, τό, contr. φᾶς, (φάια,) light, met. light, love, happiness, joy, &c., safety, health.
 φαρίγξα, ος, ἡ, Ion. φαρίγξη, ος, ἡ, (φίρω, a quiver.
 φαρίγξιον, οὐ, τό, (dim. of φαρίγξη,) a small quiver.
 φαρμακίνη, ίας, ἡ, (φάρμακον,) one who prepares or administers drugs, a sorcerer, an apothecary.
 φαρμακίς, ἡδος, ἡ, fem. to φαρμακίνη, a sorceress.
 φάρμακον, οὐ, τό, (φάρμακον,) a remedy, a medicine, a drug, a poison, a magical spell, a charm, an antidote.
 φαρμάκων, and Alt. φαρμάται, either from φάει, to mix, or μάται, to produce an effect by means of drugs, to poison.
 Φαρνάβαζης, οὐ, ἡ, Pharnabæzus, a satrap of Persia. He assisted the Lacedæmonians against the Athenians.
 Φάρος, οὐ, ἡ, Pharus, the name of an island opposite Alexandria, in Egypt, where a famous lighthouse was built by Ptolemy Philadelphus. This tower itself was also

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called 'Pharos.'

φᾶρος, ου, τό, a garment, a cloak, a loose robe.

φάρυγχ, υγγα, ἡ, rarely ἡ, (φάρω, to divide,) the maw, the throat.

Φᾶσις, ἵδος, ἡ, Phasis, a river of Asia, falling into the Euxine after passing through parts of Armenia, Iberia, and Colchis.

φάσκω, (φάω, φημί,) ἵτρ. ίφασκον, to say.

φάσμα, ἄτος, τό, (same,) an apparition.

φάστη, ιτ, ἡ, (πατίσμα, πάστασθαι,) a crib, a manger.

φαύλιζω, (φαῦλος,) f. Ύσω, to blame, to condemn.

φαῦλος, ο, ον, bad, unjust, base, mean; ὁ φαῦλος, a worthless person.

φαύλως, (φαῦλος,) badly, with difficulty.

φλύγος, ιος, τό, light, brightness; φλύγος and φάς were originally the same word.

Φίδιας, ον, ἡ, Phidias, a celebrated sculptor, especially in ivory. One of his most famous works was a statue of Jupiter Olympius.

Φιδίσιον, ον, τό, a public meal of the Spartans.

φιδίσματι, f. φίσματι, also φιδίσματι, 2. a. τιφίδματι, with gen. to save, to spare, to shun, to refrain from.

Φίδιον, ονος, ἡ, Phidion, a man who had sovereign power at Argos, and is supposed to have invented scales and measures.

Φιραι, ὡ, αι, Pheræ, an ancient and important city of Thessaly.

Φιραιαι, ον, αι, the Pheræans.

Φιρενδάτης, ον, ἡ, Pherendates.

φίρετρος, ιετην, ιετον, (φίρω,) the best, the bravest.

Φίρες, ον, ἡ, Pheres, king of Pheræ, in Thessaly, and father of Admetus.

φίρεω, (Gr.) f. οίσω, p. ίφεχω, Att.

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ινίσχα, 2. a. ίπιγκον, to bear, to bring, to carry, to add; βρεῖν, to take hardly; φίει, come on; -μαι, to rush forward, to fly (of missiles and stones); τὰ πρώτα φίεσθαι, to gain the prize, to maintain the first rank.

φιύγω, f. φιέω, p. ιφινχα, 2. a. ίφιγον, (Gr.) to fly, to flee.

φηγός, ὡ, ἡ, (φημί,) reputation, report, fame.

φημί, (φάω,) φήσι, [not φής or φῆς.]

φηνι, f. φήση, 2. a. ίφην, (Gr.) to say; φάμαι, obs. in the pres. to utter, to think, or suppose.

φέάτο, f. φέάτος, p. ίφέάτα, 2. a. ίφην, (Gr.) to anticipate. (With a negative and a participle it indicates that the action of the participle is immediately followed by another.) 2. a. ίφην, (from φέημι); οὐκ ίφην παρανοίκας, scarce had I opened a little; οὐκ άτ φέάτος, no longer deserter.

φέγγομαι, (φέγγος,) f. φέγγομαι, to speak.

φέινω, f. φέιω, p. ίφεικα, 2. a. ίφέισον, to destroy; -μαι οὐς τι, to fall into a disaster.

Φίθια, ας, ἡ, Phthia, a city of Thessaly, the birthplace of Achilles.

φέινταρον, ον, τό, (φέιω and οιτάρω,) the end of autumn, or harvest season, synonymous with μετώπωρον.

φέινω, and φέιω, (allied with φέικω, and τίγω,) f. τεω, p. ίφε, to destroy; to cause to waste away.

φέγγος, ον, ὡ, (φέγγομαι,) a sound.

φέοντος, ἡ, ον, (φένος,) envious.

φέσια, ὡ, (same,) f. ίσω, p. ησά, to envy.

φένος, ον, ὡ, (φέιω, same as φέιω, φέινω,) envy, envious detraction, or disparagement.

φέρα, ἡ, ἡ, and φέρεις, ον, ὡ, (φέιω,) destruction, overthrow.

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φίληη, η, ἡ, (*πίνα*), a goblet, a cup.
 φίλεμα, ἄτο, τό, *Dor.* for φίλημα,
 (φίλιον, a kiss).
 φίλανθρωπος, ὁ, ἡ, (*φίλος and ἀνθρώπος*, friendly, philanthropic.
 φίλανθρωπος, φίλανθρωπος, kindly, in a friendly manner.
 φίλαργυρία, ας, ἡ, (*φίλαργυρίων*, to love money, [*φίλαργυρον*,]) avarice.
 φίλαργυρος, ὁ, ἡ, (*φίλος and ἀργυρος*,) avaricious.
 φίλαυτια, ας, ἡ, (*φίλαυτίων*, to have self-love, [*φίλαυτος*,]) self-love, selfishness.
 φίλαυτος, ὁ, ἡ, (*φίλος and αὐτοῦ*,) a lover of self.
 φίλαργία, ας, ἡ, (*φίλαργμα*, to love labor, [*φίλαργός*,]) activity, diligence, industry.
 φίλαργός, ὁν, (*φίλος and ἄργος*,) a lover of labor.
 φίλια, ἡ, *f. φίλος*, *p. φίλη*, to love, to kiss; *with an infinitive*, to be wont.
 Φίλημος, ονε, ἡ, *Philēmon*, a comic poet, the rival of Menander; according to some a native of Syracuse.
 Φίλητας, ἡ, ὁ, *Philētas*, a grammarian and poet of Cos, during the reigns of Philip and Alexander.
 φίλια, ας, ἡ, (*φίλιων*,) friendship.
 φίλος, α, ον, and φίλος, ον, (*φίλος*,) friendly, that is a friend.
 Φίλιππος, ον, ὁ, *Philip*, king of Macedonia, father of Alexander the Great.
 φίλαδεξία, ας, ἡ, φίλαδεξίων, to love renown, [*φίλαδεσίον*,]) the love of glory, ambition.
 φίλαδέξιος, ὁ, ἡ, φίλος and δέξια, that loves glory.
 φίλακάλος, ὁ, ἡ, (*φίλος and καλός*,) a lover of the beautiful.
 φίλοκινδύνως, φίλοκινδύνος, that loves

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danger, [*φίλος and κινδύνος*,] rashly.
 φίλεκομος, ὁ, ἡ, (*φίλος and πόρος*,) fond of ornament.
 Φιλοκράτης, ον, ἡ, *Philocrates*.
 φιλαμβάνης, ίος, ὁ, ἡ, (*φίλος and μαθήματα*,) fond of learning.
 Φιλομέλη, ας, ἡ, *Philomela*, the daughter of the Athenian king Pandion, and sister of Procne, the wife of Tereus, king of Thrace. She was changed into a nightingale. According to some authors Philomela was changed into a swallow, and Procne into a nightingale.
 φιλονικία, ας, ἡ, (*φιλονικίων*, to love strife, [*φιλόνικος*,]) emulation, ambition, rivalry.
 φιλόνικος, ὁ, ἡ, φίλος and νίκης, strife, ambitious; τὸ φιλόνικον, love of contention, ambition, rivalry.
 φιλόξενος, ὁ, ἡ, (*φίλος and ξένος*,) hospitable.
 Φιλόξενος, ον, ὁ, *Philoxenus*, a dythrambic poet of Cythra, who for some time enjoyed the favor of Dionysius, tyrant of Sicily.
 φιλοπάτωρ, φρε, ὁ, ἡ, (*φίλος and πάτητ*,) loving a father; *Philopator*, the surname of one of the Ptolemies.
 φιλοπονία, ας, ἡ, (*φιλόπονος*,) laboriousness.
 φιλόπονος, ὁ, ἡ, (*φίλος and πόνος*,) laborious.
 φιλότερος, (*φιλότερος*,) laboriously.
 φιλότερως, ὁ, ἡ, φίλος and τέρτος, fond of being first.
 φίλος, ο, ον, (*comp.* φίλτερος, *superl.* φίλττερος,) dear, beloved; ὁ φίλος, a friend.
 φιλοσοφία, ἡ, (*φιλόφορος*, *f. ίσων*, to study philosophy.
 φιλοσοφία, ας, ἡ, *Philosophia*, philosophy.
 φιλοσοφος, ον, ὁ, ἡ, (*φίλος and σοφία*,)

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that loves or pursues an art, science, study, or branch of knowledge, philosophical, curious, belonging to philosophy; as a subst. a philosopher.

φιλότεχνος, ἡ, ἡ, (φίλος and τέχνη,) artful, artful, skilful.

φιλοτέχνος, (φιλότεχνος,) artfully, technically, artificially, skilfully.

φιλοτιμος, οῦμει, (φιλότιμος,) to be ambitious, to exert one's self.

φιλοτιμία, ας, ἡ, φιλοτιμίας,) emulation, ambition.

φιλότιμος, ἡ, ἡ, (φίλος and τιμή,) ambitious, careful; τὸ φιλότιμος, ambition.

φιλοτιμος, (φιλότιμος,) carefully, zealously.

φιλοφοιτοματ, οῦμει, (φιλόφοιτο, friendly, [φίλος and φοίτη,] to receive kindly, to treat kindly.

φιλοφοιτον, η, ἡ, (σανε, courtesy.

φιλόφοιτο, ἡ, ἡ, φίλος and φωνή, loquacious; τὸ φιλόφοιτο, loquacity.

φιλόψυχος, ἡ, ἡ, (φίλος and ψυχή,) loving life, too fond of life, cowardly, dastardly.

φίλυμος, ἡ, ἡ, (φίλος and θυμός,) that loves song.

Φινέος, ίων, ἡ, Phineus, a king of Arcadia, or Thrace, or Paphlagonia, who deprived his sons of sight. As a punishment for this deed the gods made him blind in his turn, and sent the Harpies to him, who continually polluted his table and food, until they were driven away by Zetes and Calais.

φράιν, φλαῖνος, ἡ, (φλάιν, to flow,) a vein.

φράιν, ἡς, ἡ, in the plur. the door posts, or according to others, the threshold.

φράγγινος, η, ον, (φράγξ,) flame-colored.

φράγγινος, ιστα, ιν, (same,) flaming, shining brightly.

φρογώδης, ιος, ἡ, ἡ, contr. for φρα-

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γνοῦδης, (φράξ and ίδες,) fiery. φράξ, ορός, ἡ, (φράγει, to burn,) a flame.

φλαερία, ἡ, (φλάερες, that indulges in idle talk, [φλάμ, to overflow, to talk to excess,] f. ίσσω, p. ίσκα, to prate, to talkle.

φοβρός, ἡ, ὁ, φοβία, formidable.

φοβίματ, θιν, fur φοβούματ.

φοβία, ἡ, φόβος, f. ίσσω, p. ίσκα, to frighten, to frighten away; φοβίσθατ, to be afraid.

φόβης, ον, ἡ, (φίβοματ, to fear,) fear; Fear, personified as a God.

φίσσος, ον, ἡ, a name of Apollo, Phœbus, derived, as some think, from φάω, φηρί, to deliver oracles, or, as others prefer, from φάω, to shine.

Φονίκη, η, ἡ, Phoenicia, a country of Asia, extending along the coast of Syria.

Φονίξ, τικε, ἡ, a Phoenician.

φονίκη, τικε, ἡ, 1. a palm tree. 2. the fruit of the palm, a date.

φοίνις, ία, ον, also φόίνος, ἡ, ἡ, (φοινός, same as φίνος,) red as blood, bloody, defiled with gore.

Φοίνισσα, η, ἡ, fem. of φοίνη, a Phoenician woman; also used of inanimate things, as ναῦς φοίνισσας, Phoenician ships.

φοινίσσα, ἡ, (φοίνη, a wandering about,) f. ίσσω, p. ισφοινίσσα, to wander about, to frequent a spot, to proceed.

φοιλιθωρός, ἡ, ἡ, φοιλίς, a scale,) scaly.

φοινίς, ίων, ἡ, φοινίς,) a murderer.

φοινίς, φόνος,) f. ίσσω, p. ισφοινίσσα, to murder, to slay;

φόνος, ον, ἡ, (φίνα, to kill,) murder, blood; ιτι φόνη, on account of killing.

φορία, ἡ, a form of φίνη) f. ίσω, and ιω, p. ίσκα, and ισα, to carry, to wear.

Φόρεος, ον, ἡ, Phœreus, a son of Neptune, and father of Medusa

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and her sisters. After his death he became a sea deity.
φίέος, *ou, ὁ*, (**φίέω**, tribute).
φέρτιον, *ou, τό*, (**φέρτος**, a burthen, [**φέρω**],) lading, goods.
φέρτιος, (**φέρτιος**, carrying loads, *met.* tiresome, [**φέρω**]), in a troublesome way.
φραγμός, *οῦ, ὁ*, (**φράστων**), an enclosure, a fence.
φράγνημι. *See* **φράττω**.
φράξω, *f.* **φράσω**, *p.* **πίφράξω**, 2. *a.* ἵφράξω, to say, to indicate, to utter, to speak of, to describe; -ομαι, to hear.
φράστω, *Alt.* **φράττω**, *f.* **φράξω**, *p.* **πίφράξχω**, 2. *a.* ἵφράξω, to enclose, to obstruct, to secure by enclosing.
φράση, *ατοι, τό*, a well. [*α* or *ἄ*]
φρήν, **φρενίς**, *ἡ*, the understanding, the mind, sense.
φρίξος, *ou, ὁ*, Phrixus, son of Athamas and Nephele, and brother of Helle.
φρίσων, *Alt.* **φρίστω**, (**φρέξ**), *f.* **ξει**, *p.* **πίφρίστω**, 2. *a.* ἵφρίξω, to shudder, to become rough, to be put in motion, or disturbed, as the sea by the wind; **πιφρίξω**, stiff with, covered with something stiffening.
φρενία, *ῶ*, (**φρήν**), *f.* **ἥσω**, *p.* **ἥπτω**, to think; **μῆγα**, to be proud; *ἰδω*, to be kindly disposed; *αἰσθαντος*, to be sensible, intelligent, rational.
φρένημα, *ἄτοι, τό*, (**φρενία**), pride, confidence, wisdom, haughtiness, insolence.
φρένητις, *τοις, ἡ*, (*same*), prudence.
φρενίζω, (**φρενίς**), *f.* **γέω**, *p.* **γέω**, with gen. to think, to care for, to be careful, to have regard to.
φρενίτις, *τίδος, ἡ*, (**φρενί**, **φρενία**), care, diligence, reflection.
φρενηρά, *ᾶτοι, ἡ*, (**φρενέων**), a watch, a guard, a garrison.
φρενηρία, *ῶ*, (**φρενέως**), *f.* **ἥσω**, *p.* **ἥπτω**,

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to watch, to protect.
φρενέως, *οῦ, ἡ*, *contr.* from **προσέως** from **προσέων**) a guard, a watch, a keeper.
φρενίστημι, *All.* **φρονάττεμι**, (*allied with βρέω*), *f.* **ξυμας**, to be proud, to carry one's self high.
φρονγία, *ᾶτοι*, and **Φρονγίη**, *ης, ἡ*, Phrygia, a country of Asia Minor. It was twofold, containing Great and Little Phrygia.
φρενζ, *νγός, ἡ*, a Phrygian.
φυγάδιν, (**φυγάς**, *f.* **ἴστω**, to put to flight, to banish).
φυγαδόθηκας, *ou, ὁ*, (**φυγάς** and **δη-**
γάω), hunter of exiles.
φυγάς, *ἄδος, ὁ, ἡ*, **φυγάω**, **φυγῆν**), a fugitive, an exile.
φυγή, *ῆς, ἡ*, **φεύγω**, flight, exile.
φυλάκη, *ῆς, ἡ*, (**φυλάσσω**), a watch or guard, care, imprisonment, confinement.
φύλακος, *ou, ὁ*, *poet. and Ion. for*
φύλαξ, *ἄκος, ὁ*, (**φυλάσσω**), a sentinel, a guardian.
φυλάσσω, *Alt.* **φυλάττω**, *f.* **ξει**, *p.* **πίφυλαξχω**, to keep, to watch, to observe, to guard; *τις καιρός*, to reserve for a season; -ομαι, to beware, to take care; **φύλακας**, look out! take care!
φυλάν, *ῆς, ἡ*, (*allied with φύλαν*), a tribe.
φύλαν, *ou, τό*, (**φύλω**), a race, a kind, a tribe.
φυλλάς, *ἄδος, ἡ*, (**φύλλων**), a bed of leaves.
φύλλων, *ou, τό*, (**φύλω**), a leaf, a flower.
φυλλοχόος, *ὁ, ἡ*, (**φύλλων** and **χίω**), shedding the leaves; **φυλλοχόος μῆνις**, the leaf-shedding months.
φύξος, *ον*, (**φεύγων**), pertaining to flight, *an epithet of Jupiter*, the aid of a fugitive.
φύσαω, *ῶ*, (**φύσω**), a blast of wind, [**φύω**], *f.* **ἥσω**, to blow, to snort.
φύσημα, *ἄτοι, τό*, (**φυσάω**), a blowing, a puff, a blast, a breathing.

ΦΤΣ

φυσικός, ἡ, ὁν, (φύσις,) natural.
 φυσιολογία, ας, ἡ, 'φυσιολογία, to inquire into the laws of nature, [φυσιολόγος, ¹] physiology.
 φυσιολόγος, ὁ, ἡ, (φύσις and λόγος,) an inquirer into the laws of nature, or properties of substances.
 φύσις, ίως, ἡ, φύω,) nature, the character; κατὰ φύσιν, according to nature; φύσις, plants, substances of all kinds.
 φυτία, ας, ἡ, (φυτία,) a planting, the plant.
 φυτίων, (φυτόν,) f. ίώνα, p. ενωμ, to plant, to cause to spring up, to produce.
 φύτον, οῦ, τό, (φύω,) a plant.
 φύει, f. φύων, p. ειφύειν 2. a. ίφειν, inf. φύειν, part. φύει, (Gr.) to generate, to bring forth, to cause to exist; ίφειν, and ειφύειν, I am; πιφύειν, with the infinitive, to have a certain quality, to be in a condition, to be wont, to be by nature or naturally; -ομειν, to be created, to be formed or qualified by nature, to grow.
 Φωκίς, ίως, ἡ, a Phocian.
 Φωκίκός, ἡ, ον, Phocian.
 Φωκίς, ίδης, ἡ, Phocis, a region of Greece, between Boeotia and Æolia.
 Φωκίων, ονος, ἡ, Phocion, an Athenian, celebrated for his virtues, public as well as private.
 Φόκος, ον, ὁ, Phocas, son of Phocion; he was dissolute in his manners, and unworthy of the virtues of his great father.
 φωλέσις, οῦ, ἡ, plur. τὰ φωλέα, a hole.
 φωνή, ίης, ἡ, Dor. φωνά, (φάων, φωνή,) a sound, the voice; barking (of a dog.)
 φωνής, ίησα, ίην, (φωνή,) endowed with speech, speaking.
 φωρέα, ὁ, (φάρω, a thief,) f. άρα, to search after a thief or stolen goods,

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to detect a thief, to take in the act.
 φώς, φωτές, ὁ, (according to some from φάω, φωνή, 'endued with speech,' according to others from φών, 'he who begets,' or else 'the begotten,') a man.
 φῶς, φωτός, ού, contraction from φάως, a light.
 X.
 χ' ἀ, for καὶ ἀ.
 χαινειν, (χάω, οδειν,) f. χάζω, p. εἰ-
 χηνειν, and also είχειν, 2. a.
 ίχανον, (Gr.) to gape; τρέπεις τι, to covet, to strive for.
 χαιρειν, f. χάζω, p. είχαρειν, and f.
 χαιρόντων, p. είχαρειν, 2. a. ίχα-
 ρειν, to rejoice; χαιρειν, with λίγη
 underst., greeting, a phrase used
 at the beginning of letters; χαιρειν,
 imper., frequently used as a
 term of salutation, greeting, and
 taking leave, equivalent to salve
 and vale, in Lat., hail, farewell.
 Χαιρωνία, ας, ἡ. Cheronæa, a city
 of Boeotia, the birthplace of Plu-
 tarch. It was memorable for the
 defeat of the Athenians by the
 Boeotians, B. C. 447; and much
 more for their irretrievable defeat
 by Philip, B. C. 338.
 χαιρίην, η, ἡ, the hair, (according to
 some from χάω, χαλέα, according
 to others from χίω.)
 χαλαζε, ης, ἡ, (χαλάζη,) hail.
 χαλάζη, ὁ, χάω, οδειν,) f. άρα, p.
 άρα, to loosen, to relax; neut. to
 open, to expand.
 χαλδεῖς, ον, οι, the Chaldeans, the
 inhabitants of Chaldea, the south-
 ern part of Babylonia, bordering
 on the Persian gulf.
 χαλισταῖον, (χαλιστός,) f. άρα, to be
 angry with.
 χαλιστός, ἡ, ού, hard, difficult.
 χαλιστής, ηρος, ἡ, (χαλιστός,) arro-
 gance, distance, harshness.

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χαλιτῆς, (same,) with difficulty, with displeasure.
χαλιός, *οὐ*, *ἴ*; *ρι.* **χαλινόι** and *ά*, (**χαλάν**.) a bridle.
χαλιόν, *ῶ*; (**χαλινός**.) *f.* **άρω**, to rein, to restrain.
χαλκῖον, *ον*, *τό*, (**χαλκίν**, to be a smith, [**χαλκός**,] a smithery.
χαλκίρβολος, *ό*, *ή*, **χαλκός and ίμβολος**, a wedge, a beak of a ship, [**ίμβολος**,] having a brazen prow.
χάλκιος, *ία*, *ιον*, *ντρ.* **-κοῦς**, *ή*, *οῦν*, also **χάλκιος**, *ό*, *ή*, (**χαλκός**,) brazen, of bronze.
χαλκίον, *ίως*, *ή*, **χαλκιόν**, to work in brass or iron, [**χαλκός**,] a smith.
χαλκίονος, *ή*, *ή*, (**χαλκός and ίωνος**,) dwelling in a brazen house, *an epithet of Minerva.*
χαλκοχοντής, *οῦ*, *ό*, 'χαλκός and πονέων, to arm with a helmet, [**άρεν**,] having a brazen helmet, armed in brass.
χαλκότευς, *πεδος*, *ή*, *ή*, 'χαλκός and πονέων, having brazen feet.
χαλκίς, *οῦ*, *ή*, brass, sometimes, especially in the poets, iron, from **χαλέα**, on account of its malleability.)
χαλκοχύτης, *ωνος*, *ή*, *ή*, (**χαλκός and χιτών**, in brazen armour.
χαρᾶ, and **χαραί**, on the ground.
χαρά, *ης*, *ή*, **χαίρω**, joy.
χάρης, *ητος*, *ή*, Chares, an Athenian general, who commanded at the battle of Chæronea.
χαρίτης, *ισσα*, *ην*, (**χάρης**), elegant, beautiful, agreeable, pleasant.
χαρίτων, **χαρίτης**, agreeably, pleasantly, elegantly.
χαρίζομαι, **χάρις**, *f.* **ισομαι**, to give, to bestow, to gratify, to indulge.
χαρικλίν, *ισσα*, *ή*, Charicles.
χαρικλά, *οῦ*, *ή*, Chariclo, the mother of Tiresias.
χαρίλαος, *ον*, *ή*, Chariläus, a son of Polydectes, king of Sparta, edu-

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cated and protected by his uncle Lycurgus.
χάρης, *ητος*, *ή*, (**χαίρω**,) joy, delight, a present, a favor, thanks, grace;
χάρην, *ιχνιν*, to thank a person for;
χάριν ἀποδίδοντας, to testify thankfulness; *πρός*; **χάρην**, partially; **χάρην**, *with* *γρν.* for the sake of; *τοῦ πιστίσιου χάρην*, for the sake of being credited; *τοῦ εαφοῦς χάρην*, for the sake of distinctness. **χάριτες**, *ον*, *αι*, the Graces, daughters of Venus by Jupiter or Bacchus, three in number, Aglaia, Thalia, and Euphrosyne.
χαριδης, *ον*, *ή*, Charmides.
χερτόν, *ον*, *τό*, (*dim.* of **χέρτης**, paper, paper.
χείρα, *ητος*, *τό*, (**χαίρω**,) a chasm, the maw, a gulf, an abyss, a cavity in the earth.
χαυλιδόν, *οντος*, *ό*, (**χαύλιος**, same as **χαῖνος**, and **δόνος**,) a tusk, a projecting tooth.
χαύνος, *η*, *ην*, **χάινω**, *f.* properly, 'lax,' 'gaping,' unsound, brittle, light, foolish, inflated with pride.
χάων, a radical word not in use; the sense, 'to stand open,' 'to be empty.'
χεῖλος, *ησ*, *τό*, (*probably χάω*,) the lip, the rim.
χάικη, *ητος*, *ή*, Chilo, a Spartan philosopher, one of the seven wise men of Greece.
χεῖμα, *ητος*, *τό*, (**χία**,) winter.
χιμάρχω, (**χίμαρ**, *f.* **ησω**, to produce winter, to pass the winter; **χιμάρζω**, to be overtaken by a storm.
χιμάρρος, *ον*, *ή*, *contr.* for **χιμάρρος**, (**χίμαρ** and **ρίος**, [**ρίω**,]) a torrent, a mountain torrent.
χιμένος, *η*, *ην*, and **χιμεγήνος**, *ή*, *ήν*, (**χίμαρ**,) wintry, rough.
χιμάρη, *ηνος*, *ή*, (**χίμαρ**,) winter, a storm; *τοῦ χιμάρης*, in winter time.
χεῖρ, **χιρός**, *ή*, (**χάω**, **χία**, to grasp,)

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the hand; ἀχεὶ χυεῖν, to blow; ἰνεῖς οἱς χυεῖς, to come to close quarters, to fight hand to hand.
χείρωτος, η, ον, the worst; super. of χείρα.
χειρόθεας, ιος, ί, ή, (χείρ and θεας,) used to the hand, tame.
χειροληπθίας, ιος, ί, ή, (χείρ and πληθας, filling the hand, sizable.)
χειροστίας, ί, ή, (χειροστία, to make with the hand, [χείρ and τείνω,] made with hands, artificial.)
χειροτονίας, ί, ιος, ί, (χειροτόνος, that extends the hands, [χείρ and τείνω,] f. ήνω, p. ηνε, to extend the hand in voting, to choose.)
χειροτονίας, ιε, ή, same,) a voting, the vote, choice, choosing.
χειρουργία, ιε, ή, (χειρουργός, a manual operator, hence, a surgeon, [χείρ and τέχνη,]) surgery.
χειρουργίκος, ή, ιος, (χειρουργία,) surgical, a surgeon.
χειρός, ί, (χείρ,) f. ήνω, to overcome by force of hand; mid. χειρόματι, ήνωμα, to master, to subdue.
χείρων, ιον, ί, Chiron, a Centaur, distinguished for his medical skill. He was the tutor of Achilles.
χείρων, ιον, ί, ή, (from an obs. positive, χιλεν,) worse, weaker; το χείρων, the weaker.
χειλόνιας, ιε, ιον, ή, Chelidonian; **χιλόνια**, ιον, ιε, ή, (underst.) the Chelidonian islands, small islands south of the Sacrum Promontorium, on the coast of Lycia.
χειλόνιος, ήνω, ή, a swallow.
χειλόνιον, ήνω, ή, a tortoise.
χειρόνησίων, (χειρόνησος,) f. ήνω, to form a peninsula, to be upon a peninsula.
χειρόνησος, and **χειρόνησος**, ιον, ί, (χείρος and νῆσος, a peninsula.)
χειρονίας, ιια, ιον, also **χειρονίος**, ή, (χείρος,) living on the land.
χειρονίος, ιον, ή, (ιον of χείρος,) f. ήνω, to abide on land.

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χίρος, ον, ή, (allied with ξηρός,) a continent, land.
χιρούργον, ιον, ή, (dim. of χείρ,) a small hand.
χιλα, (Gr.) f. χιλίων, p. χιλίκα, to pour out, to diffuse, to spread around.
χηλάνη, ής, ή, (χάλαν, obs. χαίνω,) a hoof, a cloven foot.
χήν, χηνός, ή, (same,) a goose.
χήνας, ιια, ιον, (χήν,) of a goose; ήνω, a goose egg.
χήνος, ιος, ή, (χάλαν, obs.) separated from or deprived of any thing, deserted, robbed; γυνὴ χήνα, a widow.
χηντός, ιος, ή, (χάλαν, obs.) want.
χήτης, yesterday, (originally χίτης, χιστή, with a ι inserted, hence, the old Lat. hesi, hesternus, later heri, hesternus, and probably the Eng. yesterday.)
χήν, χειρός, ή, the earth, the ground.
χιλιάς, ιδος, ή, (χιλιας,) a chiliad, the number of a thousand.
χιλιοι, ιι, ιε, a thousand.
χιλαν, ιον, ή, Chilo.
χιμαιρα, ιε, ή, (χιμάρρος, a young she goat,) Chimæra, a fabulous monster, whose fore parts were those of a lion, the middle, of a goat, and the hinder, of a dragon, which vomited fire.
χιόνιος, ιια, ιον, (χιάνη,) of snow, snowy, of a snowy whiteness.
χιτών, ιον, ή, (probably χάλι, χιώ, χιώ, an under garment, a robe, a tunic, a coat.)
χιτωνίκος, ιον, ή, (dim. of χιτών,) a small robe, a small tunic.
χιών, ιον, ή, χιών, snow.
χιλαίνα, ής, ή, and Ion. χλαίνη, ής, ή, (allied with χλαμύς, from λάνα, or λάνα, wool, with χ prefixed,) an outer garment, a cloak.
χιλαμύδιον, ιον, ή, (dim. of χλαμύς,)

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a small cloak.
χλαιμός, *ῦδες*, *ἀ*, (*see χλαινεῖν*.) an outer cloak.
χλινάζω, (*χλινόν*, derision,) *f.* *ἄσω*, *p. ἄσα*, to deride.
χλινωμός, *οῦ*, *ἀ*, (*χλινάζω*.) scorn, derision.
χλωρός, *ἄ*, *ὄν*, (*χλών*, *χλάος*, verdure,) green, verdant, fresh.
χλόγος, *οὐ*, *ἀ*, a swine.
χλέα, *ῆς*, *ἡ*, *Dur.* **χλέά**, *ἄς*, *ἀ*, (*same as χλός*.) gall, anger.
χλέων, *χλός*, *)* *f.* *ἄσω*, to excite the bile; **χλέωμα**, *οῦμα*, to be wroth.
χλός, *οὐ*, *ἀ*, (*χλίω*, allied with *χλέωμα*, anger.)
χλόδεος, *οὐ*, *ἀ*, a grain, a lump.
χλόδη, *ῆς*, *ἀ*, a gut, a catgut, the strings of lyre, a chord.
χλευτάς, *οῦ*, *ἀ*, **χρούνα**, a dancer.
χλεύειν, *χρόειν*, *f.* *ἴσων*, to dance a solemn dance, with a band of singers and dancers, to dance.
χλευγία, *ἄ*, *χλευγής*, *)* *f.* *ἴσων*, *p. οὐσα*, to lead a band of singers and dancers, generally, to defray the expenses of a chorus, *as χλευγής*, to furnish, to provide with, or equip with any thing at one's own cost.
χλευγία, *ας*, *ἡ*, **χλευγία**, *)* *improperly*, the leading a band of singers and dancers, defraying the expenses of fitting out a chorus, furniture, provision.
χλευγός, *οῦ*, *ἀ*, *ἡ*, **χλεύς** and **δηγόματα**, *)* *properly*, the leader of a band of singers and dancers, *mostly*, a person who provides a chorus for a theatrical representation at his own expense, *hence, frequently*, one who bestows and furnishes at his own cost, an undertaker, a patron.
χλέος, *οῦ*, *ἀ*, a dance, a choir, a band of singers and dancers.
χλέτος, *οὐ*, *ἀ*, *properly*, 'an enclosed place,' an enclosure, a yard; *on*

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page 98, line 166, a cattle yard, where dung is deposited; *from the signification of an enclosure where cattle are kept to be fed*, provender, fodder, hay, grass.
χέαν, *ἄ*, *f.* **χρέαν**, *p. οἰχεπνα*, (*Gr.*) to impart oracles or an oracle, to answer or make a response; **χέαμα**, **χρέματα**, *f.* **χρέματα**, *p. οἰχεπνα*, *and οἰχεπνα*, *with dat.* to avail one's self of, to have, to receive, to use, to exercise, to have intercourse with, to be intimate with; *Ὥιει*, to consult an oracle; *οἰχεπνα* *has sometimes the signification*, I need, I want.
χρία, *ας*, *ἡ*, **χρίος**, need, [*χράνα*]), need, use; **χρήσια** *ἴστι*, it is necessary.
χρίσιον, *τό*, (*χρέη*) destiny, death; **χρίσια** *ἴστι*, it is fated.
χρῆ, **χρέας**, **χρέαρις**, *opt.* **χρέιν**, *συῆ*, **χρῆ**, *inf.* **χρέναι**, *part.* (*τό*) **χρεών**, *f.* **χρέναι**, (*Gr.*) it is necessary, it is proper.
χρέμα, *ἄτος*, *τό*, (*χρέματα*.) a thing; **χρέματα**, property, treasures, money; **χρέμα κίστης**, by circumlocution for *κίστη* simply; *οὐδὲ* **χρέμα**, nothing.
χρέματις, **χρέμα**, *f.* *ἴσων*, *properly*, to transact business; **χρέματιζειν**, to pursue any occupation as an object of gain, to take interest for money loaned.
χρέματος, *η*, *οὐ*, (*χρέματα*.) useful, profitable.
χρέων, *ἴσων*, *ἡ*, (*χρέματα*.) the act of making use of, use.
χρέματος, *οῦ*, *ἀ*, **χρέων**, *)* a response.
χρέματιν, *ἄ*, **χρέματιδίς**, that delivers an oracle in verse, [*χρέματος* and *ῳδή*], *f.* *ἴσων*, to impart oracles.
χρέστος, *ά*, *ὄν*, (*χρέματα*.) good, useful, noble.

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χρηστός, *f.* **χρηστός**, *p.* **πίχρηστος**, to anoint, to rub over with any substance.
χρηστά, *ᾶς*, *ἡ*, and **χρηστά**, *ᾶς*, *ἡ*, **χρηστός**,) the surface of a body, but mostly, color, the surface of the human body, skin.
χρόνος, *οὐ*, *ὁ*, (*allied with Κρόνος*,) time; **χρόνος πολλούς**, long time.
χρυσός, *in*, *τον*, and **χρυσοῦς**, *η*, *σῦν*, (**χρυσός**,) golden, gilded. *Poet.* **χρυσότερος**, *εἰν*, *τον*.
χρυσίας, *οὐ*, *σό*, *dim.* of **χρυσός**,) gold.
χρυστός, *οὐ*, *ὁ*, *fem.* **χρυστίτης**, *ἰδος*, (**χρυσός**,) rich in gold; **ἀμμος**, golden sand.
χρυσόκηρως, *ὁ*, *ἡ*, (**χρυσός and κέρας**), with golden horns.
χρυσόκαλλος, *οὐ*, (**χρυσός and μαλλός**, wool), having a golden fleece.
χρυσός, *οὐ*, *ὁ*, gold.
χρυσάμα, *ἄτος*, *τό*, (**χράνθμα**, to touch or smear the surface of a body, hence, to color, [**χρέος**,] color.
χρέος, *ωτός*, *ὁ*, surface, the skin.
χυτός, *ἡ*, *ἐσ*, *χιωτός*, fluid, poured out, made of earth dug up, as a monumental mound; **χυτὴ γῆτα**, the earth heaped on a grave.
χύντρος, *οὐ*, *ὁ*, (*same*,) a pot, a crucible. **χύν** *fur* *και* *ὁ*.
χωλός, *ἡ*, *ἐν*, (**χέων**, **χαλάω**, from a relaxation of the sinews, lame.
χωλών, *ῶ*, **χωλός**, *f.* **ἐνων**, to lame. **χωμα**, *ἄτος*, *τό*, (**χέων**, **χαντόμη**), a dam, a mound.
χωνόμη, and **χωνίν**, (**χλων**) tenses from **χέων**, *f.* **χέων**, *p. pass.* **πίχωματι**, to heap up, to raise a mound.
χόεμαι, *same as χωλόμαι*, *f.* **χάνσματι**, to be angry.
χώρα, *ᾶς*, *ἡ*, *same as χῶρος*, a region, a place, land, the country.
χωρίων, *ῶ*, (**χώρος**,) *f.* *ἴτων*, *p. ικτων*, to hold, to comprehend.
χωρίζω, (**χωρίς**,) *f.* *ἴτων*, *p.* **γιτα**, to separate, to remove; **χωρίζεσθαι** *τον*, to be separated from any

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thing; **πιχωμεμίνος**, removed, distant.
χωρίον, *οὐ*, *τό*, (*properly, a dim. of χώρος*, and **χώρα**,) a district, a spot, an estate, a farm.
χωρίς, **χάων**,) separately, far from; with gen. without, besides, except. **χωρίος**, *οὐ*, *ὁ*, (**χάων**,) room or space, a place, a country.

Ψ.

ψάλτης, *οὐ*, *ὁ*, (**ψάλλω**, to touch and cause vibration, as the strings of a lyre, [**ψάω**,) a musician, who plays on a stringed instrument.
ψάμμος, *οὐ*, *ἡ*, (**ψάω**,) sand.
ψάνω, *same*, *f.* **ψάνω**, *p.* **ψάνκτα**, with gen. to touch, to reach.
ψάνω, *f.* **ψάνω**, to touch, to rub down into small fragments.
ψίγω, **ψίω** *Ion. for ψάω*, *f.* **ψίζω**, *p.* **ψίχα**, properly, 'to diminish,' to blame.
ψικάζω, (**ψικάς**, a drop,) *f.* **στοι**, to drop, to fall by drops, or trickle.
ψιλλιον, *οὐ*, *τό*, a ring, a bracelet, a buckle.
ψιδόης, *ἴσος*, *ὁ*, *ἡ*, (**ψιδομαι**,) false.
ψιδω, **ψιδός**, *f.* **ψιδών**, *p.* **ψιντα**, to deceive; **ψιδομαι**, to lie, to mistake.
ψιδόμαντις, *ιων*, *ὁ*, (**ψιδός and μάρτις**,) a false prophet.
ψιδός, *ἴσος*, *τό*, falsehood.
ψηγμα, *ἄτος*, *τό*, (**ψήχω**, to rub, [**ψάω** *Ion. ψίω*,]) a small particle of ore; **χρυσοῦ**, gold sand.
ψηφίζω, (**ψῆφος**,) *f.* **ἴτων**, *p. ιτα*, to calculate using pebbles; *mid.* **ψηφίζομαι**, properly, to give a vote by means of a pebble, to conclude, to decree, to vote, to explain.
ψηφίς, *ἴδος*, *ἡ*, *same as ψηφος*, a small pebble.
ψηφίσμα, *ἄτος*, *τό*, (**ψηφίζομαι**,) a vote, a decree.
ψηφος, *οὐ*, *ὁ*, (**ψάω**, **ψίω**,) a small

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stone used in voting, hence, a
vote, a ballot.

ψιλός, ἡ, ἵν, (*ψιλός, same as ψέλω,*)
properly, 'that has been rubbed,'
bare, light-armed, *as a slinger or
archer, opposed to ἀστέλλεντος.*

ψήγος, οὐ, ἡ, (*ψήγω, blame, shame.*)
ψηφίω, ἡ, (*ψόφος, f. οὐσία, to re-
sound, to storm, to roar.*)

ψήφος, οὐ, ἡ, a roaring, a noise, a
sound.

ψυχαγωγός, ἡ, (*ψυχαγωγός, that
conducts souls, [ψυχή and ἄγω,]*)
f. οὐσία, to guide souls, to charm.

ψυχάσαι, ἡ, (*ψυχάσει,*) (*Gr.*) to cool.
ψυχή, ἡ, ἡ, (*ψύχω,*) the soul, the life,
ψύχει, οὐ, τέ, *same,* cold.

ψυχή, ἡ, ἡ, (*same,*) cold.
ψυχω, *f. ξει,* 2. a. *ψύχειν, to breathe,
to blow; hence, to make cold, to
cool.*

Ω

ἄδη, ἡ, *thus.*

φθόνος, ἡ, ἡ, *contr. from ἀειδή, from
ἀειδεῖα, φθω,* a song.

φθονός, ἡ, ἡ, (*φθόνος*) musical.
ἄδινον, and ἀδίνοι, ινος, ἡ, (*allied with
ἄδειν,*) the pains of travail.

ἄδην, *f. ἀδίνοι,* and ἀδον, *p. ἀδηνα,* to
push, to drive.

ἄνικός, ὡ, ἡ, (*probably ἀνύ κατά
ρέω, 'the swiftly flowing,'*) 1. the
ocean. 2. the god Oceanus.

ἄνεύς, εῖα, ἡ, (*allied with ἄκετος, ἄκη,
acer, acutus,) swift; ἄνευς, swiftly.*

“Οὐρανος, οὐ, ἡ, Homer.

ἄφεδλον, οὐ, τέ, (*ἀφέδης and λίνον,*)
flax in its rough state, linen made
of such flax, a shaving cloth.

ἀμοστλάτην, ης, ἡ, (*ἀμος and αλάτη,*
the broad surface of a body, [*πλα-
τύς,*]) the shoulder-blade.

ἀμός, ἡ, ἡ, raw, not cooked, cruel.
ἄμος, οὐ, ἡ, (*probably οὖς, obs. same
as φίέω,*) the shoulder.

ἀμόστη, πονος, ἡ, (*ἀμός,*) cruelty.

ἀμεράγος, ἡ, ἡ, (*ἀμός and φαγάνη,*)
devouring raw flesh.

ἄντα, *Dor. for αὐντα.*

ἄντεμαι, οὐκαι, *f. ἄντεμαι, to buy.*
ἄντο, ὡ, τέ, *an egg.*

ἄντα, οὐ, ἡ, *an hour, a season.*

Ἄντας, ὡ, αι, *the Hours, viz. God-
desses presiding over the seasons.*

ἄργος, ἡ, οὐ, *Ἄργος,* that is in season,
ripe; ἄργος, the fruits of the year.

ἄργος, οὐ, τέ, *Dor. for ἄρες, a moun-
tain, formed from the Ion. ἄρες.*

ἄργυρή, ὡ, ἡ, (*ἀργυρα, to howl,*) the
cry of an animal.

ἄς, οὐ, *as, that, in order that, after, as
soon as, when. With a numeral,
about. With the superlative, as
much as possible. With τέος and
τέι, it is often redundant. With the
participle it indicates an explana-
tion, and may be rendered, as if.
With the accusative of a person it
is equivalent to πέστος, to; ἄς τά-
χους ἀγχι, as quickly as he could;
ἄς πεισουσίς ἀγχι, with all his
power.*

ἄς, οὐ, *for αὐτας, thus, so.*

ἄσεντος, (*ἄς and αὐτός,*) in like
manner.

ἄστει, (*ἄς and τις,*) and ἄστεισση,
(*ἄς, τις and οὐ,*) as.

ἄστει, (*άς and τι,*) that, so that, in
order that.

“Οστεια, ιαν, τέ, Ostia, the port of
Rome.

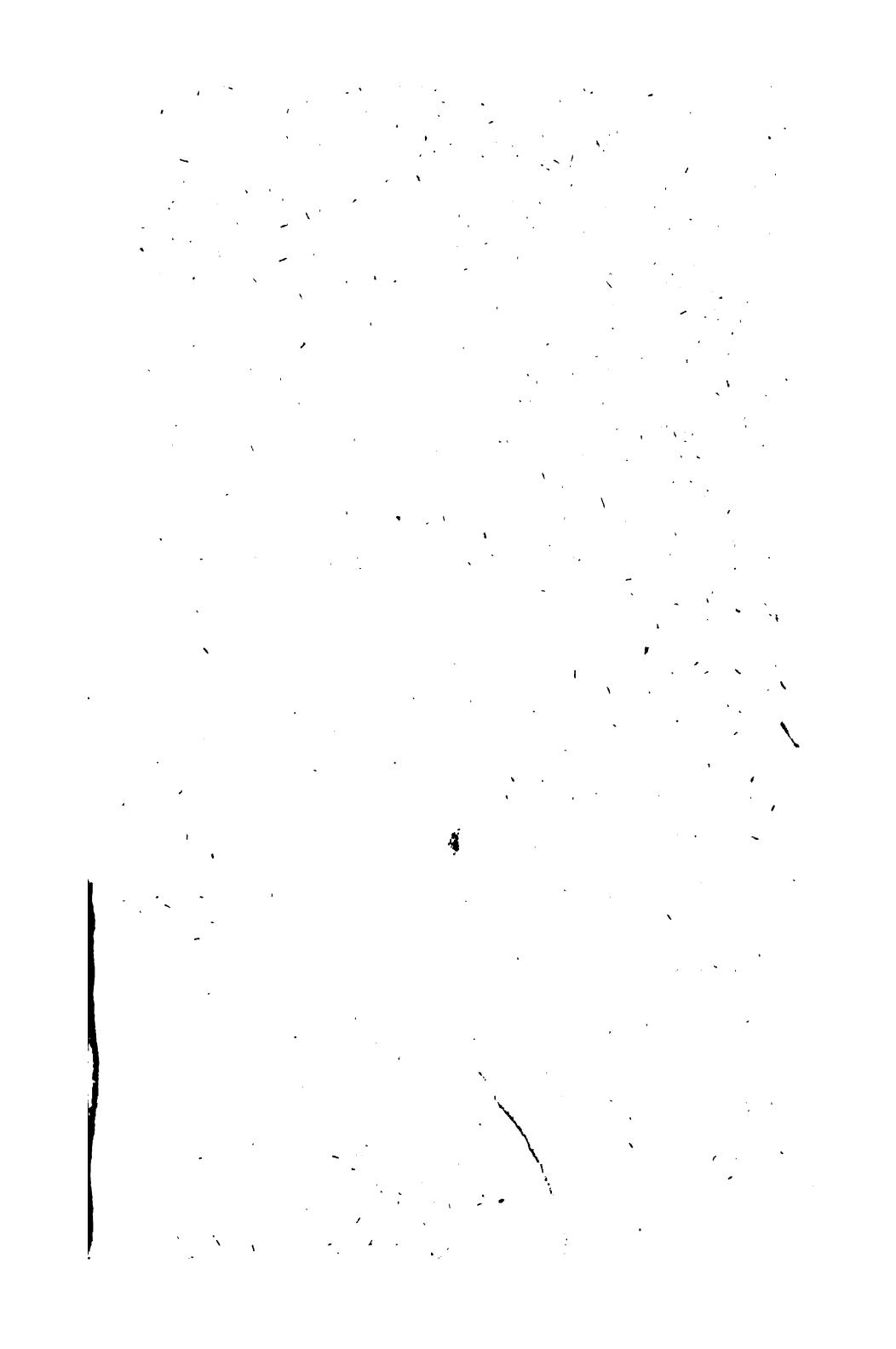
ἄ τά, a term used in accosting one,
like the Latin Bone vir, My
friend! Connected with all num-
bers. Bulfinch supposes τά to
be an old form of a pronoun, used
only as a vocative, O thou! more
seldom, O ye!

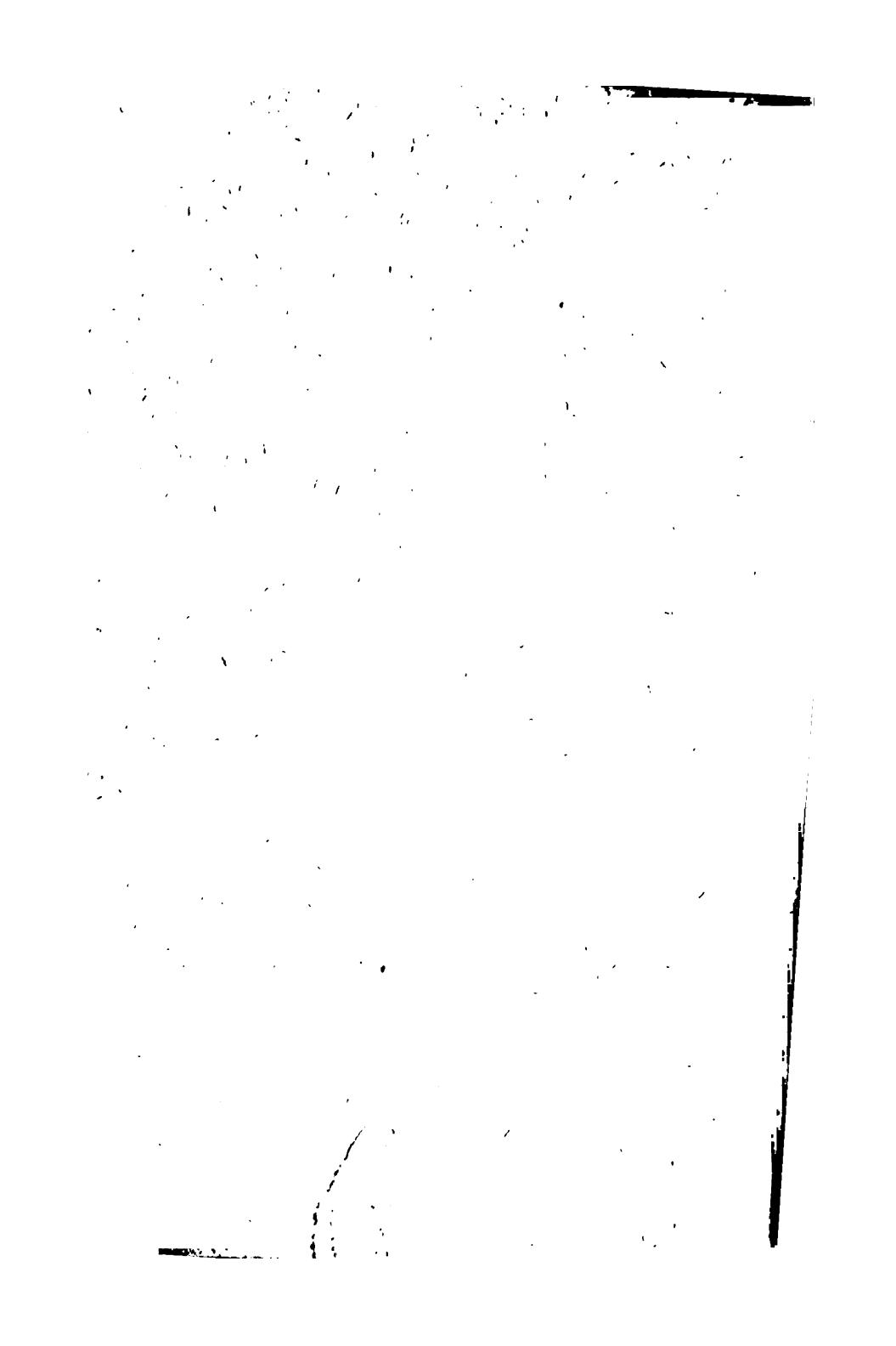
ἄφίλα, οὐ, ἡ, (*ἀφίλατο,*) profit.

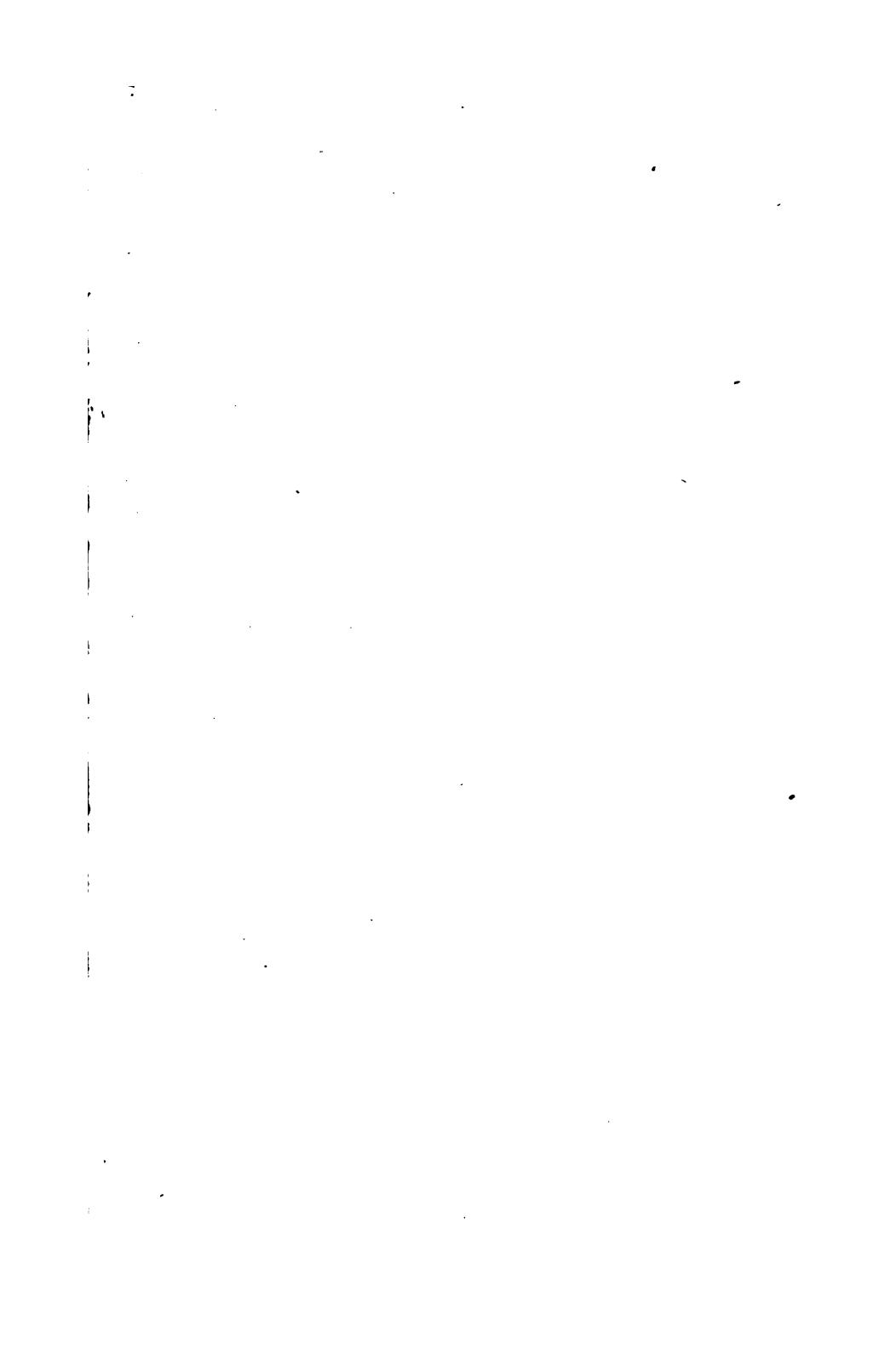
ἄφεινα, ὡ, (*ἀφίειν,*) *f. οὐσία, p. οὐσία,*
to help, to be profitable.

ἄφιλγος, ἡ, ἡ, (*ἀφίλγος,*) useful.
ἄφειμας, (*ἀφίειμας,*) advantageously;
super, *ἀφίλματάτα.*

THE END.









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